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COLLOQUIAL ENGLISH-PERSIAN
DICTIONARY IN THE ROMAN CHARACTER,
CONTAINING ALL ENGLISH WORDS IN
COMMON USE WITH THEIR MEANINGS IN
MODERN PERSIAN

With Numerous Examples



by
Douglas Craven Phillott

Forgotten Books



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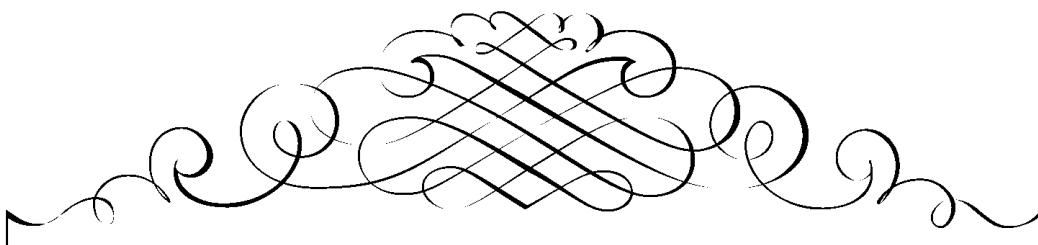
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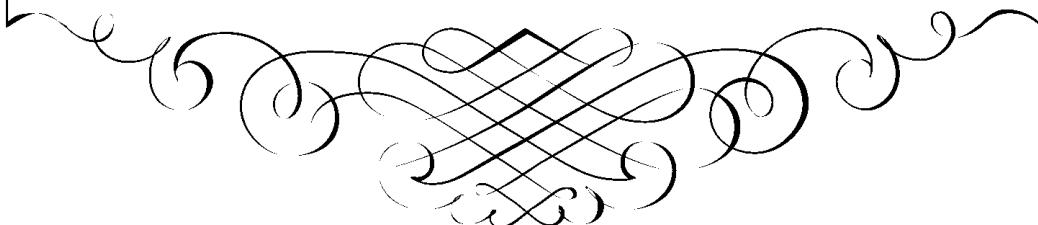


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"In changing the base metals into gold and silver by the projection of the Stone, it follows (by an accelerated process) the method of nature, and therefore is natural."

The New Pearl of Great Price, by Peter Bonus, 1338 AD

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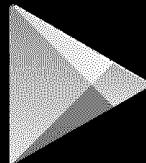
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COLLOQUIAL
ENGLISH-PERSIAN DICTIONARY
IN THE ROMAN CHARACTER

Containing

All English words in common use with
their meanings in modern Persian
with numerous examples.

By

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Author of Higher Persian Grammar,
Current Persian Tales,
etc., etc.

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—
1914.

THIS WORK IS INSCRIBED

TO

THE HONOURABLE THE EARL CURZON OF KEDLESTON

G.C.S.I., G.C.I.E., P.C., F.R.S.,

AUTHOR OF "PERSIA AND THE PERSIAN QUESTION,"

AS A SLIGHT MARK OF APPRECIATION OF THE STIMULUS

GIVEN BY HIM, WHEN VICEROY OF INDIA,

TO THE STUDY OF

PERSIAN.

PREFACE.

During a residence of two years in Persia, the need of a purely colloquial dictionary of modern Persian was frequently brought home to me. The Persian of Afghanistan and India differs from the modern Persian of Persia, not merely in accent and idiom, but sometimes in construction. Often Persian words that are in common use in India have either a different signification in the colloquial of Persia, or else they are objected to as being "book language." The use of a phrase, perfectly correct and colloquial in Afghan Persian, sometimes excites ridicule, and occasionally even causes offence. A few common examples of differences are: *Tankhwāh*, which means "goods," and not as in India "pay"; *taklīf* "duty, what is incumbent," and not "trouble": *balki* often means "perhaps," *chirā* "of course," *dil* "stomach," and *dimāgh* "nose": *tamiz* means "clean," *imtiyaz* "an order, medal," and *tanzil* "interest": in Persia *shir* is "lion" and *babar* "tiger," while in India *sher* is "tiger" and *babar* "lion"; *ishtibāh* is in Persia used for "mistake" and not *ghalat* or *ghalatī*, which is too strong a word; *dastur* or *dasturī* means "permission." Again, the common word *rukhsat* for "leave of absence" is seldom if ever used colloquially in Persia, the more cumbersome *murakhkhasī* being preferred. Occasionally a phrase is used in Persia where a single noun or adjective is used in India; thus for *baiza* when it means "windgall," the Persians say *asp rawgian āvarda ast*. Again for "wool-gathering" they say *shutur mī-charānad*; for "wildness" *vahshī būdan*; for "glittering, gorgeous" *zarg u barg dārad*. (Hence in using this dictionary, the student should *look up all English words from or connected with the same root, and read the whole of the matter under each*). It is therefore natural that Indians, and those British Officers who learn Persian in India, are liable to make ludicrous slips on first visiting Persia, and even to be occasionally unintelligible. But it is in abstract nouns that difficulties chiefly occur. Dictionaries rarely give the shades of meaning of synonyms, or the difference in application of Persian terms that in English are represented by one only. In the present modest work, an attempt has been made to do this, with, it is hoped, a modicum of success. Peculiar constructions, or constructions that differ in India and Persia, are occasionally illustrated in the examples, which have often been chosen with a view to conveying information interesting to a beginner. A few medical and other technical terms that are not strictly colloquial, have been embodied for the benefit of medical missionaries, who are doing such excellent work in Persia. It must also be noted

that some terms which are hardly colloquial in English (such as ' primordial atom,' and ' incorporeal body ') are in Persia frequently in the mouth of even the illiterate.

It is a matter of much regret that the great expense incurred in the production of this book obliged me to discard the Persian character altogether.

The material for the book was originally collected in Persia with the assistance of Persian friends. Since then, during the course of seven years, it has been twice revised with the efficient assistance of my friend and late colleague Muhammad Kazim Shirazī, Persian Instructor of the Board of Examiners, Calcutta, who also assisted me in the correction of the greater part of the proofs ; and I seize this opportunity of expressing my indebtedness to him. The proofs of some of the earlier pages were corrected by the late Mr. R. F. Azoo, Arabic Instructor of the Board of Examiners. (The work has taken more than two years to issue from the Press.)

I have, as a matter of course, availed myself of the labours of previous lexicographers, in particular Wollaston, to whom acknowledgment is especially due.

A French author has remarked that, ' while the writers of all other sorts of books can aspire to praise, the writer of a dictionary can only aspire to freedom from blame.' If I escape blame, I shall deem myself fortunate indeed.

D. C. P.

CAMBRIDGE,

5th February, 1914.

ENGLISH - PERSIAN DICTIONARY.

Aar

- Aaron, *Hārūn*.
- Abandon, *vil kardan* (of things or habits); *tark k.* or *gustan* (of a habit or an office); *mallāh-hā jahāz rā guzāshtha gurīkhtand*.
- Abandoned, *matrūk* (of habits).
- Abase, *zalil k.*; *khwār k.*
- Abasement, *zillat u khiyārī*; *zabunī*.
- Abash, *khijālat dādan*.
- Abashed, *sharminda* (*k.*) ; *sar-afganda* (*k.*) ; *khajel* (*k.*) ; *mukhajjal* (*k.*) ; *khijālat-zada* (*sh.*). *Vide* Ashamed.
- Abate, *takhfīf* (*sh.*) ; *yak pūl barāy-i man kam nami-kunad* or *bi-man takhfīf namī-dihad* ; *tūjān qadr-i ārām shud* (or *ārām girift*), “the storm abated.”
- Abbreviated, *mukhtasar* (*k.*). *Vide* Abridged.
- Abbreviation, *ikhtisār* (*k.*) (by condensation and omission), *vide* Abridgment; *ijmāl* (by condensation; also a summary); *ījāz* (brevity as opposed to prolixity).
- Abdicate, *takht guzāshtan*; *tāj az sar nihādan*.
- Abdication, *‘uhda rā tark kardan* or *gustan*.
- Abdomen, *shikam*; *dil* (*m.c.*); *kum*, vulg. (*the whole*); *mi‘da* (*med.*; *the portion that contains the food*).
- Abduct, *iqhāvā karda burdan*; *gurizāndan*; *zan-i fulān rā girift burd*.
- Abel, *Hābil*.
- Abet, *pushtī dādan*. *Vide* Aid.
- Abhorred, *manfur* (*rare*); *nafrat karda shuda*.
- Abhorrence, *nafrat* (*k.*); *tanaffur* (*k.* and *dāshtan*); *ān pārsā hashm-i dīdan-i gunāh rā na-dārad*.
- Abide, *māndan*; *manzil k.*; *vide* Stay, Remain, Fulfill (promise); *qiyām k.*;

Abo

- iqāmat k.*; *chand rūz-i bā man lashrīšī dāshtha bāshīd* (polite), abide with me a few days.
- Ability, *qāibiliyyat*; *liyāqat*; *jurbuzā* (*m.c.*); *tu ‘urza-yi īn rā na-dārī* (it is beyond your ability); *ū māddā-yi īn kār kardan rā na-dārad*. *Vide* Possible.
- Abject, *khwār*; *zalil*; *haqīr*.
- Able, *qābil*; *lāyiq*; (as for me I am not able to do anything, but as for Husayn I cannot say), *az man kār-i sākhta nami-shavad*, *Husayn rā nami-dānam*; (can you do this?), *īn kār rā mī-tavānīd bikunīd?* *az dast-i-shumā bar mī-āyad?* (he is an able or learned man), *ū ahl-i istī‘dād ast*.
- Ablution, *dast-namāz* or *āb-dast* or *vuzū* (before prayers, etc.) and *tayammum* (with sand when water is not obtainable); *ghusl* (after impurity; in India, any bathing); *jān shustan* (bathing); *tahārat k.* and *dādan*, intr. and tr., (purification). *Vide* Bath.
- Abnormal, *khilāf-i qā‘ida*.
- Aboard, *rūy-i kishfī*.
- Abode, *manzil*, pl. *manāzīl*; *mahall-i nishīman*; *jā-yi mu‘ayyan-i na-dārad*.
- Abolish, *az miyān bar-dāshtan*; *bātil k.* (to make null and void, not by authority; also to reject). *Vide* Custom.
- Abolished, *mansūkh k.* (cancel by authority); *īn daftar rā gāv khurd* (this has been done away with). *Vide* Abandoned.
- Abominable, *nafrat-angīz*; *shāni‘*; *makruh*¹ or *karāhat dārad* (i.e., not forbidden, but better avoided, such as the flesh of the hare, the chough, etc.).

¹ *Mubāh* “indifferent” (i.e., the commission or omission are equal): *māl-ash halāl*, *khūn-ash mubāh* ‘his property is lawful and there will be no retaliation if his blood be shed.’

Abominate, *manfūr dāshṭan*; *naʃrat burdan az*.

Abomination, *karāhiyat*.

Aborigines, *bashindagān-i aslī* or *qadīmī*.

Abortion, *Muhammad farmud tā bar siq̄ shuda namāz guzārand* (Muhammad is said to have ordered prayers to be said over an abortion); *an zan rā isqāt-i haml shud* (she had an abortion, but *kard* she procured an abortion).

Abortive, *tā-hāsil*; *bī-ṣamar*; *bāṭil k.* (to render abortive).

Abounding in, *pur*; *farāvān*; *bi-ifrāt*¹ (in excess).

About, *dawr*; *gird* (around);² *dar khusūṣ-i*; *dar barāy-i*; *dar bāb-i*; *min bāb-i* (concerning); *takhmīn^a*; *taqrīb^a* (nearly); *muvāzī-yi dahrūpiya* ("about ten rupees"); prop. the exact equivalent of ten rupees): *hamīn būd sar-i zabān dāshṭam* (this was what I was about to say; I had it on the tip of my tongue); *dar sadad-i raftan būdan* (to be about to go; be on the point of going); *mī-khwāhad bi-ravad*.

Above, *balā*; *fawq*; *khuṣus^a* or *bālātar az hama* (above all); *az īn kār ‘ār na-dārad* (he is not above doing this).

Above-named, *mazkur* or *mazbur* or *maz-kūra-yi-bālā*; *marqūm* (lit. written); *sābig^a z-zikr* (mentioned previously); *maz-kūr^a l-fawq*.

Abrasion, *khirāsh* (med.); *sārīdagī* or *farsūdagī* (of coins).

Abraham, (Abraham is called the friend of God), *Ibrahim rā khalīl^allāh mī-guyand* or *mī-khwānand*.

Abridged, *vide Abbreviated*.

Abridgment, *ikhtisār* (*k.*) (the act); *mujmal* (summary, i.e., heads); *mukhtasar* (in which unimportant things have been omitted); *khulāsa* (sum and substance). *Vide Compendium, Summary*.

Abroad, *bīrun* (from house); *bī-safar*.

Abrogate, *mansukh k.*; *vide Abolish*.

Abscess, *kurak* or *dumbal*; *dāna* (small pimple or boil); *dast-am māddā shud* (of unbroken abscess).

Abscond, *dar raftan*; *fīrār k.*; *rū-pūsh sh.*; *panhān sh.*

Absconder, *fīrārī*.

Absence, *ghaybat*; *dūrī*; *dar ‘adam-i-* (in the absence or non-existence of—).

Absent, (I was absent ten days) *dah ruz īnjā na-būdam*; *chirā īn sī rūz ghāyib³ būdī*? (familiar).

Absent-minded, *bad-havāss*.

Absolute, *mutlaq*; *qādir-i* *mutlaq* (of God only); *pādishāh-i ‘alaq-l-itlāq* (an absolute monarch).

Absolution, *āmurzish* (*k.*); *bi-hill* (*k.*) (demanded from friends by a man on his death-bed or on the eve of a journey).

Absolve, *bārī k.*

Absorbed, *gharq-i khīyāl*; *dar bāhr-i fikr*; *vide Abstracted*.

Absorption, *jazb* (*k.*); *nashf* (*k.*).

Abstain, *dūrī justan*: *ijtināb k.*; *ihtirāz k. az*; *mā bāyad az kār-i bad parhīz⁴ kunim* (we should abstain from evil).

Abstemious, *parhīz-gār* (sp. relig.); *muhtāt*.

Abstinence, *parhīz* (*k.*).⁴

Abstinent, *vide Abstemious*.

Abstract, *mujmal*; *khulāsa*. *Vide also Abbreviation and Abridgment*.

Abstract, to, *dar āvurdan* (steal).

Abstracted, *majzub* (a term applied to absorption in contemplation of the Deity; of darvishes, etc.).

Abstraction, *tajarrud ikhtiyār k.* (to lead a recluse life); *gharq-i fikr budan* (being in deep thought); *majzubiyyat* (of dervishes).

Abstruse, *mugħlaq*; [*daqiq* means difficult to understand as Hafiz; the language may be simple]; *mubham* (obscure; doubtful and faulty).

Absurd, *bīhuda*; *bī-jā*; (it is absurd to say so) *chunīn guftan bī-khud* (or ‘abas) *ast*.

Absurdity, *vide Impossibility*.

Abundance, *vujur*; *farāvānī*; *kasrat*; *ifrat* (excess); (take as much as you want, I have plenty); *har qadr ki mī-khwāhid bi-gīrīd man ziyād dāram*.

Abuse, *dushnām*(*d.*); *fuħsh* (*d.*) (filthy); *fuħsh-i ‘irżi* or *fuħsh-i pidar* (or *mādar*) (obscene abuse.)

Abuse, to, *bī-jā* or *bī-mahall sarf k.* (to put to an ill use).

Abusive, *bad-zabān*; *bad-dahan*; *fahħash*.

Abyssinia, *Habash*.

¹ The antonym is *tafrīt* "deficiency."

² *Dawr-a-dawr* "all round."

³ In "I have been absent from Persia for two years," or similar sentences, *ghayib* cannot be used.

⁴ *Parhīz* would be the word to use for "diet" in such sentences as "What is the diet to be observed with this medicine?"

Abyssinian, "he is an Abyssinian slave," *ū ghulām-i Habashī ast* or *kākā siyāh ast*. Acacia, *akākiyā*; *gul-i abrīshamī* (the silk tasselled acacia).
 Accede, *anchi mī-guyam qabul mī-kunī yā na?* (do you accede to my request?). Accelerate, *ta'jil dādan*. Acceleration, *ta'jil* (d.). Accent, *lahja-yi u dar fārsī khub nīst* (his Persian accent is not good); *talaffuz* (pronunciation). Accept, *qabul* k.; *pazīruftan*; *ijābat* k. Vide Approve. Acceptable, *maṭbū'*; *pasandīda*; *marghūb*; *pasand āmadan* (to be—); *maṭbū'-i tab'*; *in bi-mizāj-i pādishāh sāzgār-tar ast*; *maṭlūb* (desired). Acceptance, *qabūlī* or *qabūliyyat*. Accepted, "he immediately accepted what I said," *u fi'l-fawr¹ sukhān-am rā qabul kard* or *paziruft* (or *harf-i marā shānid*). "The prayers of the oppressed are heard even though they be infidels," *du'ā-yi mazlūmān mustajāb ast* *va nāla-yi sitādīdagān maqbūl*, *agarchi kāfir bāshand*. Access, *rāh* (gen.); *tagarrub* (to big persons). Accessible, *sahl^{u'l-bāb}* (easy of access; of persons). *Mi-shavad bi-u rasid?* = *dast-ras bi-ū ast?* Accessibility, *sahl^{u'l-bābī}*. Accession, *julus* (k.) (to throne); *bar takht bar āmadan*. Accessory, *sharīk*. Vide Accomplice. Accident, *sarf*. Accident, *ittifāq* (gen.), pl. *ittifāqāt*; *hādisa* (bad); *vāqi'a* (gen.; good or bad); vide Disaster, Misfortune, etc. Accidental, *ittifāqī*; *ārizi* (an attribute; implied; also incidental). Accidentally, *ittifāq"*; *bi-nādānistagī*; *bi-'amd sahv-i kardan* ('accidentally on purpose'). Acclamation, *āfarīn* k.; *marhabā guftan*. Acclamatory, *bā-āfarīn*; *tahniyat-āmīz*. Acclimatize, *khu dādan*. Accommodate, *jā dādan* (house-room); *khidmat* k. (oblige); *khwāhish bar āvurdan* (meet your wishes in price; of a shopman); *islāh* or *ta'dil-i munāza'a* k. (accommodate the dispute). Accommodating, *bā-tā'āruf* (obliging). Accompany, *hamrah* (or *ham-pā* or *bi-ma'iyyat*) *raftan*; *hamrāhī* k.² (also = to assist);

rīfāqat k. (but with *dāshṭan* – friendship). "I will not go unless you accompany me," *bidun-i shumā namī-ravam* or *namī-ravam tā shumā hamrāh-i man na-yāyid*; *bi-sahābat-i ū raftam*; *in jūr abrhā hamīsha dar 'aqab bārān dārad* (this sort of cloud is always accompanied by rain); *bā-sāz hamrāhī* k. (in music). Accomplice, *ham-dast* (on equal footing); vide Accessory. Accomplish, *sar u sūrat dādan*; *bi-jā āvurdan*; "I failed to accomplish what I wanted," *bi-murād-i khud na-rasīdam* or *ummīd-i khud rā bi-anjām na-rasānīdam* or *maqsūd-am hāsil na-shud*; *rāh bi-maqṣud yāftam* (I accomplished what I wanted). Accomplishment, *ikhlītām* or *takmīl* (completion). Accord, *khud bi-khud* or *bi-pā-yi khud* (of its own accord); *mutābiq sh.* (to agree with); *muttafiq^{u'r-rāy}* (with one accord); *muttafiq^an* (all together; of action). Accordance with, in, *muvāfiq*; *bar viṣq*; *bi-mūjib*; *binā bar*; *bi-hasb-i*. According to, *az qarārī ki imrūz dar akhbār dīdam* (according to what I saw in the papers); *hasb^{a'l-hukm}* (according to order). Accordingly, *binā bar in* (or *ān*); *li-hāzā*; *li-żā* (m.c.); *az in rū*. Accost, to, *bā kas-i mukhātib sh.* Account, *gufa*; *bayān* (narration); *hisāb* (of money); "his accounts are quite clear" (to the understanding), *hisab-ash rawshan ast*; *'ilm-i siyāq* (a very complicated system of keeping accounts); *muvākhaza k.* (to call to account). Account, to be of, vide Formidable. Accountable, *mas'ul*. Accountant, *muhāsib*; *mustawī* (mil.). Account-book, *daftar*; *ruz-nāmcha* (daily). Accounted, "whoever is accounted the most intelligent, let him come forward," *khub! har kudām ki bā 'aql-tar māhsūb mī-shavad pīsh bi-yāyad*. Accoutred, *musallaḥ* (armed); vide Ready. Accoutrements, *yārāq*. Vide Arms. Accrue, to, *ā'id-i hāl sh.* or *vārid-i hāl sh.* (of benefit, profit, misfortune). Accumulate, *farāham āvurdan* and *shudan*; *andūkhtan* (of wealth); *jam'* k. Accumulation, *ijtimā'* (being collected). Accumulative, *jam'* *shudānī*. Accuracy, *sīhāt*.

¹ Ar. *fi* = "in," pron. *fi*—.

² *Hamrāhī* gen. means "assistance," but also "accompanying."

Accurate, *sahīh*.

Accurately, *sahīhan*; *bi-durustī*.

Accursed, *la‘īn*; *mal‘un*; *mardud* (lit. rejected).

Accusation, *taqṣīr* or *jurm* (*nihadan*) (true); *tuhmat* (*bastan* or *zadan*) (false); *ilzām* (true or false); *vide Calumny, Backbiting, Slander*; *maya barāy-i kas-i zadan* (to brew mischief against, or make false charges against in secret).

Accuse, *muttaham* *k.*; *iftirā bastan bar-* (false); “he was accused of stealing from his master,” *jurm-i duzdī az āqā-yash zadand* or *jurm bar ān shakhs nihādand ki māl-i āqā-yash rā duzdida ast*; “I am accused of breach of promise, levity, and feebleness of judgment,” *man bi-bad-qawīl va lā-ubālī va manqaṣat-i rāy mansūb shuda am*. *Vide Impute.*

Accused, *mujrim*. *Vide Defendant.*

Accuser, *muddā‘ī* (in law); *malāmat zan* (not in law).

Accustom, ‘ādat *dādan*; *khu d.* (of things that are natural to one); “accustom yourself to read and write,” *mashq-i khwāndan va navishtan rā bi-kun*.

Accustomed, to be, *āmūkhta*; ‘ādī; *mu‘tād* (rare).

Ace, *ās* (in cards).

Ache, *dard* (*girīstan*) (any pain).

Achievement, *kār*; *fi‘l*; ‘*amal* (gen. deed); “one of them said the credit of this is with me,” *yak-ı guft ki chunīn kār-i sivāyi man ki mī-tavānad bi-kunad?* or *īn fath bi-is-m-i man ast*—(Prof. S. J.)

Acid, *tursh* (or sour; of fruit, vinegar); *dibsh* (acrid, q.v.).

Acidity, *turushī*; *turushī-yi sīna* (acidity of the stomach).

Acknowledge, *mu‘tarif sh.*; *igrār k.*; *i‘tirāf k.*; *pīsh-i shumā ī v’Allāh dārīm* (we admit your superiority); *vide Surrender*. “Had he acknowledged his fault I would have forgiven him,” *agar chunānchi bi-taqṣīr-i khud qā‘il mī-shud* (or *shuda būd*) *ūrā mī-takhshidam*.

Acknowledging, *mu‘tarif bi*.

Acknowledgment *izhār-i tashakkur* or *imtinān* (thanks).

Acme, *ū muntahā-yi kamāl ast* (she is the acme of perfection).

Acorn, *bālūt* for *ballūt*; *jaft-i ballūt* (prop. the cup). *Vide Oak.*

Acquaint, *āgāh k.*; *muttali‘ k.*; *i‘lām k.*; *khabar d.*

Acquaintance, “he has many acquaintances,” *ū khaylī āshnā* (or *rāfiq*)¹ *dārad*, “have you an acquaintance with any one here? *bā-kasī salām ‘alayk dārī? āgāhī*; *ilm* (knowledge).

Acquainted, *masbuq* (of matters); “I am acquainted with them all,” *man hama rā mī-shināsām*; “he has made us acquainted” *mā rā bi-ham āshnā karda ast*, “until the dārūgha is fully acquainted with the business he cannot carry through” *dārūgha tā sar-ash tū-yi hisāb na-bāshad namī-tavān īn kār rā pīsh bi-barad*.

Acquiesce, *riżā dādan*; *rāzi shudan*; *qabul k.* or *d.*

Acquiescence, *riżā* and *riżāmandī* (*d.*); *izhār-i qabūliyyat* (*k.*) (expression of).

Acquire, *andūkhtan*, rt. *andūz* (stores, wealth, knowledge); *hāsil k.*; *ū ‘ilm-i-ziyād tāhsīl karda* (or *farā girifta*) *ast*, (he has acquired great knowledge); *bi-ham rasānīdan*; *kasb k.*; *iktisāb k.*

Acquisition, *tāhsīl* (*k.*) and *iktisāb* (*k.*) and *kasb* (*k.*) (of knowledge, science, money); *nayl* (of object).

Acquit, “he was tried and acquitted,” *murāfa‘a-yi ū tamām shud va chīz-i bar ū² sābit na-shud = tāhqīq-i ūrā kardand va līkin chūnki chīz-i sābit na-shud khalāsi yāft; *rū sajīd shudan*.*

Acquittal, *rihā‘ī* (*yāftan*); *ibrā‘* (*y.*).

Acquittance, *ibrā‘-nama* or *azād-nama* (deed of acquittal); *mafrūq-i hisāb* (of accounts); *vide Receipt*.

Acquitted, *mubarra‘* (rare); *mustakhlās*.

Acrid, *dibsh* (of fruit; also of tea); [*tursh* or *turush*, acid or sour]. *Vide Acid.*

Acrobat, *bāzīgar*; *band-bāz* (rope-dancer).

Across, *ān taraf-i*.

Acrostic, *muwashshah*.

Act, *majlis* or *parda* (of a play). *Vide Action.*

Act, to, *kardan*; *kār k.*; ‘*amal k.*; *harakat k.* (to do, behave, etc.); *vide Treat*; *kār k.* (of medicine); “they acted the play of the Vazir of Lankuran” *Bāzī-yi Vazīr-i Lankurān rā dar avurdand* (or *bīrūn avurdand*).

Action, *fi‘l*, pl. *af‘āl*; ‘*amal*; *kār*; *kirdār*; *raftār* or *harakāt* (of horse); “good acts

¹ *Rāfiq* is properly a companion.

² In m.c. *bar* is still used with reference to persons or societies: *ru* or *ruy* for things.

deserve commendation," <i>kār-i khūb lāyiq-i ājarīn u taḥṣīn ast.</i>	Adhere, <i>chaspīdān</i> ; <i>chasp dāshṭān</i> ; <i>īstādan bar</i> (of opinion).
Active, <i>fīrz</i> ; <i>chābuk</i> (in movement); <i>ziring</i> (in brain); <i>chust u chālāk</i> (action); "he is exceedingly active in that business," <i>dar ān kār bisyār chust u chālāk ast</i> ; <i>muta-'addī</i> (gram.).	Adherence, <i>payvastagī</i> (to opinion, etc.); <i>vā bastagī</i> (to persons).
Activity, <i>chābukī</i> ; <i>ziringī</i> ; <i>chustī</i> .	Adherent, <i>dam-dār</i> ; <i>havā-khwāh</i> ; <i>az vā bastagān</i> . <i>Vide Followers.</i>
Actor, <i>taqlīd-chī</i> ; ¹ <i>muqallid</i> (also means 'mimie'); <i>bāzīgar</i> .	Adhesion, <i>chaspīdagī</i> (of things); <i>pay-rāvī</i> (following); <i>vā bastagī</i> (to persons).
Actual, <i>vāqī'i</i> ; <i>haqīqī</i> ; <i>vide Hypothetical.</i>	Adhesive, <i>chaspnāk</i> ; <i>chusbu</i> (vulg.).
Actually, <i>fi'l-vāqī'i</i> ; <i>fi'l-haqīqat</i> ; <i>dar ma'na</i> .	Adieu, <i>Khudā hāfiẓ</i> (<i>gustān</i>); <i>al-vidā'</i> (k.); "to bid adieu," <i>Khudā hāfiẓ k.</i> ; or <i>vidā' k.</i> or <i>gustān</i> .
Actuate, <i>tahrik</i> k.	Adjacent, <i>muttasilbi</i> --(joined to); <i>dar jamb-i</i> or <i>dar pahlū-yi</i> —(by the side of, close to). <i>Vide Near.</i>
Acute, <i>tīz-hush</i> or <i>ziring</i> (in intellect); <i>shadīd</i> (of pain); <i>kār-bur</i> (in business).	Adjective, <i>ism-i sıfat</i> .
Add, 'Ād. ²	Adjoined, <i>munzamm bi</i> —.
Adam, "the Angel of God expelled Adam and Eve from the garden of Eden," <i>Frishta-i Khudā Adam va Ḥavvā rā az bīhisht bīrun kard.</i>	Adjoining, <i>muttasil bi</i> —. <i>Vide Adjacent, Near.</i>
Aden, 'Adan.	Adjourn, <i>multavī</i> k.; <i>bi-ta'khīr andākhlan</i> ; "the meeting is adjourned," <i>majlis ta'til</i> (or <i>mawquf</i>) shud. <i>Vide Postponement.</i>
Adapt, <i>munāsib</i> k.; <i>muvāfiq-i tabī'at</i> k.	Adjournment, <i>illīvā</i> .
Add, <i>jam' zadan</i> (of figures); [with <i>kardan</i> = "to collect"].	Adjudicate, <i>insāf</i> k.; <i>jayṣala</i> k.; <i>hakam shudan</i> (to be umpire).
Adder, <i>A/'ī</i> ; <i>mār-i ja'fari</i> . ³ <i>Vide Viper.</i>	Adjure, <i>qasam dādan</i> .
Addition, "an addition to his salary has been granted to him," <i>dar mavājib-ash afzūda and</i> ; [<i>ū iżāfa-yi mavājib-i khud rā girifta ast</i> , "he has drawn more pay than he was entitled to, or his increment"]; <i>jam'</i> (arithmetic).	Adjust, <i>tasfiya</i> and <i>tasviya</i> k.; <i>musālahā</i> d. (reconcile persons); <i>islāh</i> k.; "let us first adjust this matter," <i>bi-guzār avval raf' va rujū'-i īn kār rā bi-kunīm</i> .
Addle, Addled, <i>gandīda</i> ; "that's an addled egg" <i>ān tukhm-i murgh laq ast</i> ; <i>shift</i> (vulg.).	Adjusted, <i>islāh shuda</i> ; <i>tasfiya yāsta</i> .
Address, "can you give me his address, Sir ?" <i>āqā, mī-tavānid nishāni-yash rā bi-man bi-dihid?</i> <i>sar-nāma</i> ; 'unvān (of a letter); <i>ādris</i> (Eur., often used in newspapers).	Adjutant, <i>Ajudān</i> (Fr.): <i>Ajudān-Bāshī</i> (Adjutant-general).
Address, to, "tell him not to address me as father when speaking to me," <i>bi-gu miyān-i suhbāt bi-man pidar khīlāb na-kunad.</i>	Administer, <i>idāra</i> k. (gen.); <i>vide Rule.</i>
Addressing, "were you addressing me ?" <i>āyā bā man būdīd?</i> "No" <i>bā shumā na-būdam</i> ; <i>mukhātīb</i> (part.).	Administration, <i>siyāsat</i> (k.); <i>hukūmat</i> (k.); <i>iyālat</i> (k.); <i>nazm</i> (d.) (management); <i>mulkrānī</i> (k.) (of king or minister).
Adduce, <i>istidlāl</i> k.; <i>az dalā'il istikhraj</i> k.; <i>īrād</i> * k. (cite); <i>dalīl āvurdan</i> (—proof).	Administrator, <i>nāzīm</i> .
Adept, <i>māhir</i> ; <i>kirm-i kār</i> ; <i>ustād-i kāmil</i> ; <i>īn kār bar ū khatm ast.</i>	Admirable, "this is admirable writing," <i>īn khatt ta'rīf dārad</i> or <i>mumtāz ast</i> ; [<i>īn kitāb khush khatt ast</i> , but <i>īn mārd khush navīs ast</i>]; <i>gharīb</i> (rare or admirable).
	Admiral, <i>daryā-begī</i> ; <i>amīr'u'l bahr</i> ; <i>amīrāl</i> (Eur.).
	Admire, <i>tahsīn</i> k. (lit. to praise); "he admired this book," <i>īn kitāb rā khaylī pasand kard</i> ; "I admire his learning," <i>az ziyyādīyi 'ilm-ash ta'ajjub mī-kunam</i> .

¹ *Taqlid* k. "to imitate."

² The Arab tribe of 'Ad was destroyed for infidelity and for turning a deaf ear to the Prophet Hūd, by a suffocating wind.

³ These are two species of poisonous snake; the latter is popularly supposed to be blind and to have two horns.

* But *īrād giriṣtan* in m.c., "to object to an argument," etc.

Admission, <i>dukhūl</i> ¹ (d.) ; <i>rāh</i> (d.) ; <i>iqrār</i> (k.) ; <i>i'tirāf</i> (k.) (confession).	(also fornicator) ; <i>zinā-kār</i> , adj. (fornicating or committing adultery).
Admit, <i>mu'tarif shudan bi-</i> ; <i>pazīruftan</i> ; <i>qabūl k.</i> ; "I do not admit it," <i>ānchi mī-guyī qabūl na-dāram</i> ; "I admit I am somewhat to blame," <i>man khud-am qayil-am bar īn ki juz-i taqṣīr dāram</i> ; <i>iżn-i dukhūl dādan</i> (to allow to enter) ; <i>qabūl mī-kunam ki</i> —, or <i>giriftam ki</i> —(I admit that)—.	Adulteress, <i>zāniya</i> ; <i>zinā-kār</i> (or adulterer) ; <i>zāniya-yi muḥṣana</i> (married woman with any man, married or not).
Admitted, <i>musallam</i> (of an argument) ; "is a stranger, an outsider, admitted?" <i>bīgāna murakħħas</i> (or <i>ma'zūn</i>) <i>ast ki dākhil bi-shavad?</i>	Adultery, <i>zinā</i> or <i>zinā-kārī</i> (also fornication) ; <i>zinā-yi muḥṣana</i> (k.) (of a man with a married woman).
Admonition, <i>nasīhat</i> , pl. <i>nasā'iḥ</i> (k.) ; <i>pand</i> (d.) ; <i>andurz</i> (d.). <i>Vide Advice.</i>	Advance, <i>taqdīm</i> k. (of a present, or an opinion) ; "he got ahead of me in study," <i>dar dars az man pīsh uftād</i> ; "will you advance me this money?" <i>īn pūl rā pīshakī mī-dihid?</i> <i>pīsh raftan</i> (of an army) ; <i>jilo raftan</i> .
Adopt, Adopted, <i>rabīb</i> ; <i>mutabannā</i> (<i>kardan</i> ²) (law term; of children) ; "he adopted him," <i>urā bi-farzandī bar-dāshī</i> ; <i>az sar-i rāh bar dāshītan</i> (to pick up and adopt) ; <i>ikhtiyār kardan</i> (of customs, opinions, etc.) ; <i>u rāh-i bad-i pīsh girifta</i> .	Advance-guard, <i>pīsh-qarāvul</i> ; <i>muqaddama-tu'l-jaysh</i> ; <i>yazak</i> .
Adoration, <i>parastīdan</i> or <i>parastish kardan</i> (adore God or human beings; to love adoringly).	Advancement, <i>taraqqī</i> (promotion in rank) ; <i>pīsh-raft</i> (in business).
Adore, <i>'ibādat</i> k. (of God) ; <i>sujud</i> k. (a special prostration in prayer) ; <i>tasbīh khwāndan</i> (praising God).	Advantage, <i>sud</i> (also interest) ; <i>sarfa</i> ; <i>fā'idā</i> , pl. <i>fā'id</i> ; <i>manfa'at</i> , pl. <i>manāfi'</i> ; <i>bahra</i> (lit. share) ; "what is the advantage?" <i>az ān chi fā'idā mī-rasad</i> ; <i>bi-chi dard-i man mī-khurad?</i>
Adored, <i>ma'būd</i> (worshipped).	Advantageous, <i>nāfi'</i> ; <i>mufid</i> ; <i>sud-mand</i> .
Adorn, <i>ārāstan</i> , rt. <i>ārāy</i> ; <i>ārāyish</i> d., <i>zinat</i> ³ d. ; <i>zib u zinat</i> d. ; <i>jilva</i> d. (all gen.) ; <i>vide Decorated, Appareled.</i>	Adventure, <i>vāqi'a</i> , pl. <i>vaqā'i'</i> ; <i>sar-guzash</i> .
Adorned, <i>muzayyan</i> (of persons or places) ; <i>ārāsta</i> (gen.) ; <i>pīrāsta</i> (of persons) ; <i>ārāsta u pīrāsta</i> (gen.).	Adverb, ⁴ <i>zarf-i makān</i> (of place) ; <i>zarf-i zamān</i> (of time).
Adornment, <i>zinat</i> ³ (d.) ; <i>ārāyish</i> (d.) ; <i>tazyīn</i> (k. or d.).	Adversary, <i>raqīb</i> (in love) and <i>harīf</i> (in games, trade, war) (opponent, rival, qq.v.) ; <i>muddā'i</i> (legal) ; <i>mubāriz</i> (in duel) ; <i>mukhālif</i> . <i>Vide Enemy.</i>
Adrift, <i>rū-yi āb vil shuda</i> .	Adverse, <i>mukhālif</i> ; "fortune is against me," <i>bakht-i man basta ast</i> .
Adult, "he is an adult," <i>u bi-hadd-i bulugh</i> (or <i>taklīf</i> ⁴) <i>rasīda ast</i> ; "a school for adults has been opened," <i>madrasa-i az barāy-i javānhā-yi bālīgh bāz shuda ast</i> ; <i>khud rā shinākhta ast</i> (gen. refers to a child of about 12 years of age).	Adversity, <i>nakbat</i> ; <i>bad-bakhtī</i> ; <i>idbār</i> ; "she has for long been in adversity," <i>ān zan muddat-i madid-i 'st ki dar musibat ast</i> .
Adulterated, <i>khālis nīst</i> ; <i>makhlut</i> (k.) (lit. mixed) ; <i>magħshush</i> (also alloyed).	Advertise, "you had better advertise the sale," ⁵ <i>bihtar ast ki farush-i ān rā shuhrat bi-dihid</i> ; <i>i'lān k.</i> ; <i>ikħbār namūdan</i> (publish) ; <i>khud-farūshi k.</i> (to advertise oneself).
Adulteration, <i>amīzish</i> (lit. mixing).	Advertised, <i>i'lān shuda</i> .
Adulterer, <i>zāni-yi muḥṣan</i> ⁶ (of married man with any woman, married or not) ; <i>zāni</i>	Advertisement, <i>ishtihār</i> (rare) ; <i>i'lān</i> .

¹ *Dakhil*, "an intruder; one who seeks refuge or protection."

² *Tabannī* k. "to adopt" and *mutabannā* (k.) "adopted" are not used in ordinary speech.

³ *Zina* in India "stairs."

⁴ *Taklīf*, i.e., the age at which he is bound to perform religious duties.

⁵ The word *zinā* legally includes fornication; *zinā-kār* can be applied to a male or female.

⁶ No word exactly corresponding to the English term.

⁷ *Haraj* "auction."

Advisable, “do you think it advisable to do so?” *āya shuma chunīn kār kardan rā mī-pasandīd* or *munāsib mī-dānīd* or *salāh mī-dānīd?*

Advocate, *taraʃ giriftan* (take the side of a person).

Adze, *tisha*.

Afar, *az dur*; *az ba'īd*.

Affability, *khush-khulqī*.

Affable, *khush-khulq*.

Affair, *kār*; *anr*, pl. *umūr*; *bāb*; *mu'āmala*; *mādda*; *kār u bār*; *pā-yi man ast* (that is my affair).

Affect, to, *asur k.*; *zuhd farukhtan* (to affect piety); *'ilm farukhtan* (to affect learning); “his speech affects his audience,” *dahanash garm ast* [*sard* the opposite]; vide Effective. “He has affected you too, has he?” *nafas-i* (or *bu-yi*) *u bi-shumā khurda ast?* (gen. used in a bad sense).

Affected, *mula'assir*; “he affected great kindness for us,” *zāhir^a mihrbānī-yi bisyār vā namūd kard* (or *izhār kard*); *khwāh sākhta khwāh rāstīn* (whether real or affected).

Affectionately, *bi-sākhtagī*. Vide Oblique.

Affecting, *mu'assir*; “this is an affecting story,” *īn qissa dar hama kas aşar mi-kunad*;¹ *andūh-nāk ast*, it is a sad story.

Affection, *mahabbat*; *milr*; *dil-bastagī*; *uns*; *ulfat*; “natural affection did not permit that—,” *hubb-i shīr va taqāżā-yi nutfa² na-guzāshī ki*.

Affianced, *nam-zad* (of man or of woman).

Affinity, *nisbat*; *barq 'āshiq-i āhan ast* (lightning has an affinity for iron); *āhan lab^a 'āshiq-i maqnātīs ast*; *āb bā rūghān ulfat na-dārad*.

Affirm, “he affirmed the truth of it,” *ū bi-tawr-i yaqīn guft ki īn sukhān sahīh ast*; *bi-tawr-i muhaqqiq guftan*.

Affirmative, *musbat*.

Affix, *ilhāq k.* (at the end). Vide Append, Place, etc.

Afflicted, *musibat-zada*; *āzār-dīda*; *gham-zada*; “he was much afflicted (upset) on hearing the news,” *az shunīdan-i īn khabar bisyār parīshān* (or *muztarib*) *shud*; *dilash khaylī sūkhī* (grieved); *giriftār* or *mubtalā* (by disease, pain, etc.)

Affliction, *ghamm* (*khurdan*). Vide Grief, Misfortune.

Affluence, *lamavvul-i ziyād*; *sarvat-i ziyād*; *ziyādatī-yi māl*; *dawlat-i hanguft*.

Affluent, n., *shākh* or *shu'ba* of a river); adj. *mustaghnī* (of wealth; also = independent of—).

Afford, *dādan*; *maqdarat dāshītan*; “I cannot afford to give such high wages,” *az quvvat-i man bar namī-āyad ki*; or *maqdūr-am nīst ki*; or *imkān-i* (or *iqtidār-i* or *tavānā-yi*)—*nadāram*; “kindly afford me your assistance,” *marhamat farmūda mārā kumak bi-farmāyīd* or *iltifāt karda himāyat* (lit. protection) *bi-farmāyīd*; “a poor man cannot afford meat,” *faqīr dast-ash namī-rasad ki gūsh bi-khurad*; *man tādāruk-i nigāh dāshītan-i chār asp na-dāram* or *kharj-i nigāh dāshītan-i chār asp rā namī-tavānam mutahammil shavam* (I cannot afford to keep four horses); *az man namī-āyad ki sad tūmān zarar bi-kunam*. Vide Means.

Affront, *khīfāt dādan*; “I don't wish to affront him,” *man namī-khwāham bi-ū zillat bi-dihām*; or—*ki az man ranjish-i hāsil kunad* (offend him). Vide Slight.

Afghan, *Afghān*, pl. *Afāghīna*.

Afghanistan, *Afghānistān*.

Afraid, to be, *khawf* or *tars dāshītan*; “I am afraid to go there,” *az tars ānjā namī-ravam* or *mī-larsam ki ānjā bi-ravam*; *zahra-at na-ravad* (do not be afraid); *jān-am mī-larzad* (m.c.). Vide To fear.

Afraid, (adj.), *tars-nāk*; *khā'iif*.

Afresh, *az sar-i naw*; *mujaddad^a*; *mukarrar*.

Africa, *Afrīqā*.

After, *pas az*; *ba'd*; *ba'd az* (of time); *dar 'aqab*, or *'aqab* (of place); *dumbāl*; *pay* or *az pay* (following); *pusht-i ham* (closely following, one after the other); *ba'd az ān-ki* (after that, when).

After-birth, *mashīma* (gen., of humans or animals).

Afternoon, *ba'd az ʐuhr*; *ba'd az zaval*; ‘asr (2 to 4 o'clock).

Afterwards, *ba'd az an*; *pas az an*; *min ba'd*.

Again, *bāz*; *dīgar*; *du-bāra* (a second time); *yak bār-i dīgar* (once again).

Against, *bar-zidd-i*; *bar khilāf-i*.

Agape, *dahan-bāz*.

Age, “that girl's age is not more than ten,” *ān dukhtar dah sāl bishtar na-dārad* or

¹ For joy or sorrow.

² *Nutfa* “sperma hominis” is in m.c. often used for “stock, descent.”

'umr-i ān dukhtār bishtar az dah sāl nīst (the latter, however, might signify that she would not live beyond ten); "he said four of them are of middle age and one is young," *gufi chahār kāmil-and va yak-i javān*¹; *vide Turned*; *az fart-i shaykhū-khīyyat* (or *ziyādati-yi sinn*) *az hashm nābinā gasht* (he lost his sight through age); *zamān*: 'ahd, pl. 'uhud; 'asr (time), *vide Ages*.

Aged, *sāl-khurda*; *musinn*; *mu'ammar*. *Ham-'umr*; *ham-sinn* (adj.; of the same age).

Agent, *vakīl*; *kār pardāz*²; *vakīl-i siyāsī* (Political Agent); *fā'il* (gram. term).

Ages, *duhur*, pl. of *dahr*; 'uhud, pl. of 'ahd. *Vide Age*.

Aggravate, *afzūdan* or *ziyād* *k.* (to make more); *bad-tar sākhtan*.

Aggregate, in the, *sar-i ham rafta* or *ru-yi ham rafta*; *majmū'a*³.

Aggression, *avval dast-darāzī* (or *darāz-dastī*) *k.*; *iqdām k. bi-*.

Aggressive, ū *hamisha hamla mī-kunad*.

Agile, *firz*; *chālāk*; *chust* (active, q. v.)

Agility, *firzī*. *Vide Activity*.

Agitate, *vide To shake*; *khud rā parīshān k.* or *bi-tashvīsh andākhtan* or *dast u pā z.* (to agitate oneself).

Agitated, *parīshān*; *muztarib*; *bā-talāsh* (m.c.); *dast-pācha* (m.c.) (to lose one's head); *dil-ash tapīdan girift*; *tars bar u mustawī shud* (fear overcame him).

Agitation, *parīshānī*; *talāsh* (m.c.); *iżtirāb*; *tashvīsh* (anxiety of mind); *dast-pāchagī*; *āshuftagī* (of anger); *jumbish* (of things); *jūsh* (of water); *tamavvuj* (of water, air).

Agitator, *fīna-angīz*; *muṣid*.

Agony, *sakarāt* or *jān-kandanī* (of death); *naz'* (ditto).

Agree, to, *rāzī shudan*; *muvaṣaqat namūdan*; *sāzgār sh.* (of climate, food, etc.); "I agree" *ānchi mī-gūyī qabūl mī-kunam*; they agreed upon a rendezvous, *bā yak dīgar mī'ad-i guzāshandī*⁴ (or *qarār dādand*); *ittifāq-i kalima ast* (all agree); *muttafiq*"l-kalima and bar īn *ki*—.

Agreeable, *pasandīda* (gen.); *khush-mara* (of taste, or of companion, or story); "he's an agreeable companion," *rafiq-i khush-*

suhbatī 'st; *musāhib-i khūbī* 'st; 'alam-i *khushī* *būd* (it was very agreeable; of a party, etc.).

Agreement, *qawl u qarār* (oral); *qarār u madār* (gen.); "what agreement did you make with him?" *bā ū chi qarār guzāshtha būdid* (gen.);—*chi qarār-nāma* *būdid?* (written only); *qarār dād* (oral or written); *ittifāq* (opp. to strife).

Agriculture, *kisht-kārī*; *zirā'at*; *fałāhat*; *kisht-varzī*; *vazir-i zirā'at* (Minister of Agriculture).

Agriculturist, *dihqān* (villager); *za'īm* (vulg.); *kisht-kār*; *fallāh*; *zārī*.

Ague, *tab-i larz* (vulg., *tab-u larz*); *nawbayi* *duzda* (a kind of ague: slight).

Ah, *āh* or *akh* (for pain). *Vide Alas*.

Ahead, *jilo*; *pīsh*; *dar pīsh*.

Aid, *madad* (*k.*); *imdad* (*k.*); *kumak* (*k.*); *yārī* (*k.*); *dast-gīrī* (*k.*); *pushītī* (*k.*); *musā'adat* (*k.*); *i'anat* (*k.*).

Aide-de-camp, *nāzim-i khalvat* (A.D.C. in waiting); *nāzib* *ājudān* (Shah's Diary); *yāwar* T. (or a Major?).

Aider, *yāvar*; *dast-gīr* (in good sense); *nāsir* (gen. of God); *ham-dast* (sp. in a bad sense); *mu'īn* (good or bad). *Vide Ally*.

Aigrette, *riqa*⁵ (of Shah); *tīta* (a jewelled ornament worn in the hair by women).

Ailment, *illat* (slight); *nā-khushī* and *maraz* (sickness, q. v.).

Aims, *vide Object*.

Aim, *nazar bastan*; *nishāna giriftan*; *nishān bastan*: *tūr bi-tārīkī andākhtan* or *tū-yi būta andākhtan* (to fire without any aim, aimlessly).

Aimless, *bī sar u pā zindagī* *k.* (to lead an aimless life; also, to be not respectable).

Aimlessly, *mīst-i shutur-bī-mahār*, *vide To aim*.

Air, "The air (climate) of the city is unhealthy," *havā-yi shahr khaylī nā-sāzgār* (or *nā-sālim*) *ast*; "the weather has cleared," *havā bāz shuda ast*; *navā* (melody). *Vide Face, Appearance, State*.

Airs, "from the airs you give yourself one would suppose you were the vazir," *an qadar bād bi-khud mī-dihī ki gūyā vazīr-i*; *qārl u qūrl* (commanding airs; lording it); *vide Bag*.

¹ *Javān*, between 16 and 40 for a man, and 12 to 25 for a woman.

² But *kar-guzar*, a foreign office official.

³ *Mī'ad*, "place or time of promise"; more common, *ja-yi mu'ayyan* (for place), and *qaqt-i mu'ayyan* or *ma'wid-i mu'ayyan* (for time).

⁴ *Bī-fīqa-yi sultānat agar az sar-i īn bī-guzaram*, "I swear by my royal aigrette I won't forgive him." (Shah's oath). Governors often take an oath "*bī-fīqa-yi Shah*."

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two men to go); [*hargiz tan dar namī-dihām*, I won't agree or submit].

Allowable, *mujāz*; *ma'zūn*; *ravā*; *mubāh* (relig.).

Allowance, "I give him an allowance of three tumans a month," *si tuman mahana bi-ū mī-dihām*; *vazīfa* or *mustamarī* (pension); *nafaqa* (a subsistence in money or food); *vajh-i kafaf* (money sufficient to live on); *vide Share*.

Allowed, *vide Allowable*.

Alloy, *dākhilī* (*guzāshṭan* or *k.*); *chāshnī* (*guzāshṭan*); *hār* (a jewellers' word); *āmizish* (*k.*); *ālāyish* (*k.*).

Alloyed, *makhlūt*; *maghshūsh*; *khālis nīst*.

All-sufficient, *mustaghnī* (gen. of God; also independent).

Allude, *ishāra* (*k.*); "by this expression I think he alluded to you," *az īn 'ibārat khīyāl mī-kunam kināya bi-shumā āmad* or *az īn taqrīr gūsha bi-shumā zad*.

Allure, to, *farīftan*, rt. *farīb*; *pā-yi mullāyān rā nīz bi-dukān-i khud kushūd* (he allured, attracted, even Mallas to his shop); *bi-dām kashidān*.

Allured, *farīb-khurda*; *vide Deceived*.

Alluring, *jālib* (of *surat*); *dil-farīb* (of men or women); *dil-rubā* (of women); *vide Attractive*.

Allusion, *kināya*; *ishāra*; *talmīh* (rhet.).

All-wise, '*Allām*'-*l-ghuyub*; *vide All-knowing*.

Ally, *muttafiq* (gen.); or *ham dast* (sp. in bad sense) (i.e., assistant, etc.); *duval-i mutahābba* (allies); *qushūn-i muttahida* (the allied armies); *vide Aider*.

Almanac, *taqīm*, pl. *taqāvīm*.

Almighty, *Qādir-i mulaq*.

Almond, *bādām*;¹ [*bādāmī*, the colour of almond-skin, i.e., the colour of English bridle-leather]; *chaghāla* (green and unripe); *bādām-i kāghazī* (Jordon almond); *nugl-i bādām* (sugared almond); *bādām-i talkh* (bitter almond).

Almost, *qarīb*; *kam mānd* or *mānda būd ki*—(followed by Pres. Subj.).

Alms, *sadaqa* (cash or kind); *khayrāt* (all kinds of good works); giving alms wards

off calamities, *tasadduq rafī-i balā 'st*²; *zakāt* (legal).

Aloe, *darakht-i sabr*.

Aloes, 'ud (wood, for burning); *sabr-i zard*; *sabr-i*³ *sagūtrī* (Socotra aloes).

Alone, *tanhā*; *mujarrad*; I and my mother are alone, *man-am va mādar-am*; *tan-i tanhā* (all alone); *bu-guzār!* (let me alone!) = *dast az sar-am bi-kash*; *dast az dil-am bar-dār* (said by one in grief).

Aloud, *buland bi-gū tā bi-shnavam* (speak up so that I may hear) [*zīr-i lab*⁴ *gufstan* (to speak low and indistinctly or to grumble); *jāvīdan* (to speak indistinctly)].

Alphabet, *huruf-i tahājjī*; "I have not yet learnt the alphabet, *hanuz alif bā rā yād na-girifta am*.

Already, *pīsh az īn*; *hālā*; *hanuz*; "have you come already?" *bi-in zudī āmadī?*

Also, *ham*; *nīz*; not only—but also, *vide Both*; *ayz*⁵.

Altar, *qurbān-gāh*; *mazbah* (also that part of the throat that is cut when slaughtering animals); *mīhrāb* (the arch in a mosque).

Alter, Alteration, *taghyīr*⁶ *dādan*; *tabdīl k.* (to change for or exchange); *mubaddal sh.*, intr.

Altercation, *munāza'a* (*k.*); *qīl u qāl* (*k.*); *mujādala* (*k.*); *vide Fight and Quarrel*.

Altered, "it is now finished and cannot be altered," *hālā tamām shud taghyīr dāda namī-shavad*.

Alternately, *nawba bi-nawba* (in turns); *yak-ī ba'd-i dīgar-ī* (one after the other); *īn davā rā yak rūz ba'd-i yak rūz bi-khur* (take this medicine every other day = *yak rūz dar miyān*—).

Alternative, *chāra*; *'ilāj*; *shaqq-i dīgar*.

Although, *agarchi*; *va-law*; *har chand*; *bā vujūd-ī ki*; *harchi gasht paydā na-kard* (search as he would he could not find it).

Altitude, *bulandi*; *irtifā'*.

Altogether, *jamī'an*; *bi-kullī* (wholly); *tamām*⁷; *az sar tā pā*.

Alum, *zāj-i safid*; vulg. *zāq-i safid*; *shabb* (med.).

Always, *hamīsha*; *hamvāra* or *hamāra*;

1 A mistress's eyes are compared to a *bādām*.

2 *Qadam-i shuma rafī-i bala ast* is said to a holy person.

3 Properly *sabir*.

4 *Zīr-i lab* or *yavash*, "in a low voice."

5 To abuse the reply may be *aizun* = "to you also."

6 تغیر *taghayyur*, "rage."

<i>dūyim^a</i> ; <i>hamīsha uwqāt</i> ; <i>hama vaqt</i> ; <i>mudām</i> ; <i>payvasta</i> ; <i>vide Continually, Continuously.</i>	<i>Amicable, khush-akhlāq</i> (civil); <i>shafiq</i> .
<i>Amalgam, malgham</i> (an admixture of mercury and another metal); <i>malaghma</i> .	<i>Amidst, vide Among.</i>
<i>Amanuensis, kātib</i> ; <i>rāqin</i> .	<i>Amity, dūshī</i> ; <i>mihr</i> ; <i>mavaddat</i> (affection); <i>ittihād</i> (unity); <i>bāham bi-sar burdan</i> or <i>bi-ittifāq zīstan</i> (to live in amity).
<i>Amass, jam' k.</i> ; <i>farāham īvurdan</i> (to collect); <i>andukhtan</i> (for wealth); <i>tuda k.</i> (lit. to pile in heaps).	<i>Ammunition, ātash-khāna</i> (prop. magazine); <i>gulūla u bārūt</i> ; <i>asbāb-i jang</i> or <i>ālāt-i razm</i> (arms and ammunition); <i>yarāq</i> or <i>tadāru-kāt-i jang</i> (munitions of war).
<i>Amassed, andukhta</i> ; <i>farāham āmada</i> .	<i>Amnesty, 'a/v-i 'āmn</i> ; <i>amān</i> .
<i>Amateur, tafannuni</i> (adj.); <i>'akkās-i tafannuni</i> (amateur photographer); <i>dars khvāndan-ām tafannuni</i> (I study for pleasure only).	<i>Among, dar miyān-i</i> —or <i>miyān-i</i> ; <i>mā bayn</i> .
<i>Amazed, mutahayyir</i> (sh.); <i>māt</i> (sh.); <i>māt-am mī barad</i> (I am amazed); I am amazed at your account, <i>az jam'-i hisāb-i shumā khaylī māt shudan</i> ; <i>dang-am girift</i> ; <i>hayrān</i> (bewildered); <i>az dar āmadan-i shab dar ān biyābān hayrān u sar-gardān māndam</i> .	<i>Amorous, zūd 'āshiq</i> ; <i>'āshiq-mizāj</i> ; <i>'ishq-bāz</i> (of gestures, actions, etc.).
<i>Amazement, hayrat-zadagi</i> ; <i>hayrānī u sar-gardānī</i> (bewilderment); <i>vide Wonder</i> .	<i>Amount, miqdār</i> (quantity); “the amount is altogether 500 rupees,” <i>hisāb² tā pānsad rūpiya mī-rasad</i> ; “what is the total amount,” <i>jam'-i hisāb-at chīst</i> or <i>jumla chi qadr shuda ast</i> ?
<i>Ambassador, safir</i> , pl. <i>sufarā</i> ; <i>īlchī</i> (minister); <i>safir-i kabīr</i> (Ambassador Extraordinary).	<i>Ample, farāvān</i> ; <i>vasīt</i> (of space); <i>vide Much and Sufficient</i> .
<i>Amber, kāh-rubā</i> (lit. “attracting straw”); <i>kāh-rubāī</i> , adj.	<i>Amplification, basīt-i kalām</i> (k. or d.); <i>tawṣīt-i kalām</i> (k. or d.); <i>vide Exaggeration</i> .
<i>Ambergris, 'āmbar</i> ; <i>mu'ambar</i> , p.p. (perfumed with—).	<i>Amplitude, farāvānī</i> ; <i>vusūr</i> : <i>ziyādatī</i> ; <i>kushādagī</i> and <i>vus'at</i> (of space).
<i>Ambi-dexter, du-dastī</i> , adj.	<i>Amputate, buridan</i> ; <i>qat' k.</i>
<i>Ambiguity, ibhām</i> .	<i>Amputated, maqtu'</i> .
<i>Ambiguous, mubham</i> ; <i>mushtabih</i> .	<i>Amputation, qat'</i> .
<i>Ambition, buland-himmatī</i> ; <i>'uluvv-i himmat</i> ; <i>hawsala-yi buland dārad</i> (all in a good sense).	<i>Amulet, du'ā</i> ; <i>hirz</i> ; <i>ta'vīz</i> ; <i>hamā'il</i> (suspended from neck).
<i>Ambitious, designing and ambitious men, mardumān-i mudabbir va dunyā-talab</i> ; <i>buland himmat</i> ; <i>'ālī-himmat</i> ; <i>buland-nazar</i> .	<i>Amuse, tamāshā k.</i> (amuse oneself by seeing); <i>īn jur chīz-hā īshān rā mashghul mī-dārand</i> (these things amuse them); <i>sāzanda u navāzanda muṣarrih-i qulub-i hama mardum ast</i> (singers and dancers amuse all ranks); “amuse yourself a little by walking in the garden,” <i>qadr-i dar bāgh taſarruj bi-kun, gardish bi-kun</i> .
<i>Amble, to, “this donkey ambles well,” īn ulāgh khūb yurgha mī-ravad.</i>	<i>Amusement, taſarruj</i> ; <i>mashghūliyyat</i> ; <i>taſarruj-gāh</i> (place of amusement); <i>tamāshā-khāna</i> (theatre, etc.).
<i>Ambling, subs., yurqa or yurgha raftan.</i>	<i>Amusing, khush-maza</i> (of people).
<i>Ambush, kamīn</i> ; <i>dar kamīn-i āhu nishista būdand</i> ; <i>kamīn-gāh</i> (place of ambush).	<i>Anagram, taqlīb</i> ; <i>tahrīf</i> ; <i>vide Palindrome</i> .
<i>Amend, to, islāh k. or bi-islāh ā</i> ; <i>tashīh k.</i> (to correct); <i>ta'dil k.</i> (for law or writings); <i>tahvīr k.</i> (a law term).	<i>Analize, vide Analysis</i> .
<i>Amends, mukāfāt</i> (d. or k.); <i>'ivaz</i> (d.); <i>talāfi</i> (k.).	<i>Analogy, qiyās</i> (also a syllogism).
<i>America, Yangī¹-Dunyā.</i>	<i>Analysis, tajziya</i> (k.).
<i>Amethyst, yāqut-i kabud</i> ; <i>jamasht</i> .	<i>Anarchist, fawzavī</i> (mod.).

¹ *Yangī*, T. “new.”² *Barat* (properly *bara'at*), “bill of exchange.”*Siyāha* “list.”

- Anatomy, 'ilm-i *tashrīh*; [*tashrīh* alone, dissection; *tashrīh-i murda*, 'skeleton'].
- Ancestors, ābā u ajdād; *aslāj*, pl. of *salaf*, which is Collec.
- Ancestral, ajdādī; ābā'i.
- Ancestry, *nasab* (family, lineage); *asl* (origin).
- Anchor, *langar* (*andākhtan* and *bar dashtan*).
- Ancient, *qadīm*.
- Ancients, *pīshīniyan*; *mutaqaddimīn*; *bas-tāniyān* (rare).
- Anecdote, *qissa* or *hikāyat* (story); *latīfa* (a witty or amusing story); *naql*.
- Anemone, *shaqā'iq* (a name also given to the poppy).
- Angel,¹ the Angel of Death comes to all, 'Izrā'īl (or *Malak*) 'l-Mawt) *jān-i hama kas rā mī-girad* or *ākhīr ajal-i hama kas mī-rasad* (*ajal* is the appointed time of death); *fīrishta*; *malak*, pl. *malā'iqa*; *Munkar u Nakir*, or dual *Nakirayn* (the two angels who visit the corpse in the grave).
- Angelic, *fīrishta-sifat* (i.e., sinless).
- Anger, *khashm* or *ghayz* (anger); *ghazab* (wrath); *qahr* (anger; also sulks).
- Angle, *gusha* (corner); *kham-gird* (vulg.); *zāviya*; *zāviya-yi qāyima* (right angle); *zāviya-yi hādda* (acute angle); *zāviya-yi munfarija* (obtuse angle); 'amūdī (adj., at right angles).
- Angler, *māhi-gīr* (gen.); *sayyād* (gen. of any sport).
- Angry, *mutaqhayyir* (sh.); does this anger you? *in sukhān shumā rā khashm-nāk mī-kunad?* *ghayz dārad*.
- Angry, to get, *kaj khulq sh.* (be put out, cross); *az u qahr-am* (I'm angry with him); *khashm-nāk sh.*; *bar āshufta sh.*; *bi-ghayz āmadan*; *darham sh.*; *az jā dar āmadan* (get angry, get excited, upset).
- Anguish, *dar ghāyat-i 'azāb būdan*.
- Aniline, *vide Dye*.
- Animal, *jānvar*; *hay(a)vān*: *bī-zaban*; *zaban-basta*; *hay(a)vān-i ahī* (domestic); *ān rūz jānvar-hā dar takallum khwāhand āmad*; *daranda* (beast of prey).
- Animate, *zī ruh va ghayr-i zī ruh* (animate and inanimate).
- Animate, to, *zinda* k. (lit. and met.); *ruh* d. (to restore to life).
- Animating, *ummīd-i pūl muharrik-i īn sargarmī ast*; *rūh-bakhsh*.
- Animation, *garm mī-guyad* (he speaks with animation); *vide Coldness*.
- Animosity, *bad-khwāhī* (ill will); *bughz* or *kīna*; *hīqd*² (rare) (malice); 'adāvat (enmity, q.v.).
- Aniseed, *bādīyān* or *rāziyāna*; *anīsūn*.
- Ankle, *much-i pā* (just above ankle bone); *qūzak* (ankle bone).
- Anklet, *khalkhāl*; *pā-zib* (foot ornament); *pā-baranjan*.
- Annals, *tavārīkh* (pl. of *tārīkh*).
- Annexation, *ilhāq* (k.); *zamīma* k.; *vide Append*.
- Annexed, *mulhaq*; *munzamm*.
- Annihilate, *nīst u nā-bud*³ k.; *fanā* k.
- Annihilated, *ma'dum* (k.).
- Anniversary, no special word; "the 10th of *Muharram* is the anniversary of the murder of Husayn," ('āshurā-yi *Muharram rūz-i qatl-i Imām Husayn ast*); *jashn-i sālāna-yi*—.
- Annotate, *hāshiya* (pl. *havāshī*) *navishtan*; [*hāshiya* = margin of a book, and also a marginal note].
- Annotated, *muhashshī* (for *muhashsha*).
- Annotator, *hāshiya-nāvis*.
- Announce, *khabar dādan*; *ittilā' dādan*; *i'lān namūdan*. *Vide Inform*.
- Annoy, *āzurdan*, rt. *āzār*; *ranjānidan*; *ranj d.*; *jir āvurdan* (to tease); *āziyyat rasānidan*; "does this annoy you?" *āyā īn awqāt-i shumā rā talkh mī-kunad?*
- Annoyance, *kudūrat* (d.); *ranj* (d.); *ranjish* (d.); *parīshānī* (d.) (lit., bewilderment).
- Annoyed, *mukuddar*; *ranjida-khātir*; *dil-gīr*; *malūl*; why are you annoyed with me? *chirā az man dil-khur hastēd?* *Sukhan-am bad-ash āmad* or *zīr-i pūz-ash khurd* (he was annoyed at what I said).
- Annual, *har sāla*; *sāliyāna*; *sanavī*.
- Annually, *har sāl*; *sal bi-sāl*.
- Annuitant, *vazīfa-khwār*.
- Annul, *mansu_kh* k. (cancel); *bātil* k. (render void).
- Anoint, to, *charb* k.; *tadhīn* k.; *marham* or *rawghan zadan* (a wound); *tilā* k. (paint on a wound); *mash* k. (relig.).
- Anonymous, *bī-imzā*; *majhul*.

¹ Muslims believe in angels (*Malā'iqa*) who are impeccable beings created of light. The *Jinn* are peccable beings created of smokeless fire; some are Muslims.

² In Arabic *hīqd* is rancour and *bughz* is animosity.

³ Lit., to make "is not" and "was not."

Another, *dīgar-i* (another, a second); *yak dīgar* (one another); *yak-i dīgar* (another, i.e., one more); *in mailab-i dīgar ast* (this is quite another matter); *in asp an nīst* (this is quite another horse).

Answer, to, *javāb d.*; *pasukh d.*; this will answer my purpose, *in bi-dard-i man* (or *bi-kār-i man*) *mī-khurad*, *āy dukhtarak bī-rū-yi man mī-istī* or *bā man mukābara mī-kunī?* (girl! do you answer me back?); *bulbul-zabānī k.* (of inferior to superior, in pertness).

Ant, *mur* or *murcha*; *murcha-yi savārī* (large black ant); *murcha-yi par-dār* (flying ant); *muriyāna* or *tarda* (white ant); *dīvak* (rare; white ant); *lāna-yi mūr* (ant-hill).

Antagonism, *mu‘āraza* (*k.*); *mukhālafat* (*k.*). *Vide* Enmity.

Antagonist, *taraf-i muqābil*; *harīf* (opponent, in war, games and trade); *raqīb* (a rival in love). *Vide* Enemy.

Antecedent, *mugaddam*; *mawsūl* (of a relative pron.); *savābiq* (former actions).

Antechamber, *pīsh-utāq*; *kafsh-kan* (an ante-room or cloak-room where shoes are removed and kept); *utāq-i pażīrātī* (drawing room).

Antelope, *ghazāl*; “the antelope (“ravine deer”) bounded out of sight,” *āhu binā kard bi-khīz zadan va ghāfi‘ shud*—(Prof. S. T.).

Antenna, *shākha*.

Anterior, *pīshīn*; *jilavī*.

Antics, *harakāt-i muzhika*; *bāzī*.

Antichrist, *Dajjāl* (also term of abuse; = “impostor”).

Anticipate, *pīsh dastī k.*; *dast-i pīsh giriftan vulg.*; *az man sabqat girift va kitāb rā kharīd* (he forestalled me and—); *gumān burdan* (to expect); *az pīsh dānistān*.

Antidote, *pā-zahr* (bezooar stone); *tiryāq* (but *tiryāk* opium); *dāfi‘-i samm.*

Antimony, *surma* (powdered); *sang-i surma* (unpowdered); *chirā khud rā misl-i sag-i chār¹ chashm kardī?* (said to a man who has put too much antimony in his eyes).

Antiquarian, *kuhna-pizhuh*.

Antique, *antīka* (Fr.); *in qālī khaylī chīz-i antīka-i* ‘st {this is a really fine carpet; vulg.).²

Antiquities, *āsūr-i qadīma*.

Antiquity, *kuhnagī*; *qadāmat*.

Antithesis, Antithetic, *naqīz*; *zidd*; *tibāq u lažādd* (Rhet.).

Antler, *shākh*; *shākh-dār* (antlered).

Ant-lion, *shīr-i mur* (mod. trans.).

Antonym, *mutažādd* (adj.); *zidd*; *naqīz*.

Anus, *kūn* or *chūn* (vulg.); *maq‘ad*,³ vulg. *maqat*; *suqba-yi maq‘ad* (med. term); *sufra*; *nishīman-gāh* (polite); *mā-taht* (facetious); *pīzī* (slang); *makhraj* (in a certain facetious contest).

Anvil, *sindān*.

Anxiety, *taraddud* (prop. uncertainty); *ghūssa*; *tashvīsh*; *fikr*; *andīsha*; *khadsha*; “this causes me some anxiety,” *in asbāb-i khīyāl ast*.

Anxious, *dil bi-fikr*; *andīsha-nāk*; *fikr-mand*; I am very anxious to go there, *man dil-am khaylī mī-khwāhad ki ānjā bi-ravam*; *vide* Desirous; *dil-am barā-yash shūr mī zanad* (I am very anxious about him).

Any, *hīch*; (with negative verb = “none”): *dīgar* (any longer, or any more); *kas-i* (any one); *chīz-i*.

Anything, *har chīz* (*bāshad*).

Anywhere, *hīch jā* or *ja‘i* (with negative verb = nowhere).

Anzali, *vide* Lagoon.

Aorist, *muzāri‘*.

Apart, *judā*; *‘alq-hida*; *sivā*; *vide* Fact.

Apartments, *mardāna* (men’s apartments); *andarūn* or *zanāna* (women’s apartments); *vide* Room.

Apathy, *bi-hissī*; *kahilī* (laziness); *sardī*.

Ape, ‘*antar* (with short tail, the species usually led about by *lutīs*); *buzna* or *būzīna* (a monkey with a long tail); *vide* Monkey.

Aperient, *davā-yi kār-kun*; *mus-hil* (subs. and adj.); *jullāb* (subs.).

Aperture, *surākh* (sp. round); *shīgāf* (long); *rawzan* (for light).

Apex, *awj*.

Aphorism, *masal*.

Aphrodisiac, *muqavvi-yi bāh*; *mubahhī*.

Apocopate, *jazm k.*

Apocopated, *majzūm*.

Apocopation, *jazm*; *tarkhīm* (of vocative case only).

Apologist, *uzr-āvar*.

¹ *Sag-i-chār-chashm* is a dog with a black spot over each eye.

² The word *antīka* is often vulgarly used for “fine”, being applied to even brand-new articles.

³ Ar., lit., “place of sitting.”

Apologize, *iżħār-i khijālat* *k.*; *ma'zarat khwāstan*; *vide Apology*.

Apologue, *qissā-yi naṣīḥat-āmīz*.

Apology, he made no apology for his bad conduct, *az barāy-i bad-raftāri-yi khud hich 'uzr-khwāhi¹ na-kard* (or *ma'zarat na-khwāst*).

Apoplexy, I heard he died of apoplexy yesterday, *shanidam diruz sakta shud mard*; also *sakta-ash zad*.

Apostacy, **Apostate**, he is an apostate from Islam, *az dīn-i Islam iżiġġād namud*; *chūnki az dīn murtadd shud shar^a zanash taħlaq ast* (being an apostate from the faith his wife is *ipso facto* divorced).

Apostle, *muriđ* (follower of any spiritual guide); *havārī*, pl. *havāriyyūn* (of Christ); *paygħambar* and *rasūl* (any prophet).

Apostleship, *risālat*.

Apothecary, *davā-sāz* (compounder); 'attar and *davā-farush* (seller); *ajzā-chi*, Ture., (rare).

Apparatus, *asbāb*; *nlāt*; *dast-gāh* (plant, etc.).

Apparel, *vide Dress*.

Apparelled, *mulabbas*.

Apparent, *zāhir*; *numāyān*; *huvaydā*; *āsh-kārā*; *vāzīh*; *paydā*.

Apparently, 'ala'z-zāhir; *zāhirā*.

Appeal, he appealed about his case, *ū bi-hukūmat barāy-i tajdīd-i murāfa'a ruju'* *kard*; *maħkama-yi istiñāf*, T. (court of appeal).

Appealable, *qabil-i ruju'* (legal).

Appear, *pađid-āmadan*; *paydā shudan*; *nazar āmadan* (to come in sight); "he will not appear in the matter," *dar īn kār khud rā makħfi khwāhad kard*; "this appears strange," *bi-nazaram khayli 'ajib mi-āyad, khayli khayli*; *namūdan* (to seem).

Appearance, *manzar*; *sūrat*; *zuhūr* (of Prophet, etc.); *vide Far and Beginning*; *zāhirā* (in appearance); *sīratān bad ast sūratān khūb* (his deeds are bad though his face is good); "this bright colour detracts from the other colours," *īn rang rangħā-yi digar rā az jilva mi-andāzad*.

Appease, *ārām d.*; *taskin d.*; *farū nishāndan*.

Appellant, *musta'niż* (mod.).

Append, *ilħaq kardan*; *zamm namūdan*; *zamīma k.* *Vide Annexation*, etc.

Appendage, *az lavāzimāt-i*; *zamīma*.

Appendix, *zamīma*; *tatimma*; *mulhaqāt*, pl. (appendices).

Appertain, to, *muta'alliq būdan*; *ta'alluq dāshtan*.

Appetite, *isħtiħā*; *ju' u l-baqar* (an enormous appetite); *mayl na-dāram* (I have no appetite) = *ragħbat bi-ghizā na-dāram*.

Applauded, *mustahsan*; *mamduh*.

Applause, *taħsin* (*k.*); *āfarin* (*għiftan*); *marhabā* (*għiftan*).

Apple, *sib*.

Applicable, *vide Fit, Suitable*.

Application, 'arz (*k.*) (oral petition); 'arīza or 'arż-dāsht (*k.*) (written); *mudavamat* and *muvāżabat* (*k.*) (assiduity). *Vide Attention*.

Apply, *mushitan* (to apply oil, paint, etc.); *vide Use*; *mashghūl sh.* (oneself to business); "don't apply this (taunt, etc.) to yourself," *īn rā ru-yi khud ma-yāvar*; *īn gufta rā bar khud ma-band or ma-khar or bi-rish-i khud na-gir*.

Appoint, *ta'yin* *k.*; *nasb* *k.* or *ma'zūr* *k.* (to an office); *bi-kār gumāštan* (rt. *gumār*) to a work or business).

Appointed, *mansūb* (*k.*) opposite to *ma'zūl* ('dismissed'); *ma'mur* (for some special thing); *mu'ayyan* (*sh.*): *nām-zad* (*sh.*) (as member of a committee, etc.).

Appointment, *ma'mūriyyat* (sp.); *ta'ayyun* (gen.); *mansab* (office); *va'da* (assignment, etc.).

Apportion, to, *qismat d.*, (but *qismat k.*, to divide); *tawzi'* *n.* (distribute); *īn bi-hissayi man rasid*. *Vide Give, Entrust*.

Apposite, *bā-mahall*; *bi-jā*; *munāsib*; *javāb-i bā savāb* (apposite answer); *ism-i bā musamma* (an apposite name); *vide Appropriate*. *Vide Apropos*.

Apposition, *badal* (gram.).

Appraise, *qimat guzāštan*; his effects will be appraised and auctioned, *ba'd az takħmin asbāb-ash harāj mi-shavad*.

Appreciate, *qadr dānistan*; *għażalhā-yi Hafiz rā mushtari nist* (he does not appreciate the odes of Hafiz).

Appreciative, *qadr-dān*.

Apprehend, *giriftar* *k.* (arrest); *bim dāsh-tan*, etc., (*vide Fear*); *tasavvur* *k.*, etc. (*vide Suppose*); "I apprehend you are wrong," *dar kħiyāl-i banda isħtiħab² karda id*; he was apprehended and imprisoned, *ū rā giriftar kardand va mahbūs shud*.

¹ But 'uzr āvardan, "to make excuses."

² *Għalat*, too strong a word; it means erring and straying.

Apprehended, *giriftār* (*sh.*) or *dast-gīr* (*sh.*) (seized).

Apprehension, *giriftāri* (seizure); *vide* Fear and Supposition and Suspicion, etc.; *quvva-yi idrāk* (intellect).

Apprentice, *shāgird*. *Vide* Beginner and Carpet; *kuchak abdāl* (to a dervish).

Approach, subs. *rāh*.

Approach, to, *nazdīk sh.*; *tagarrub namudan*.

Approachable, *qābil-i tagarrub* (of persons); *dast-ras* (generally of places).

Approval, *tahsin*; *āfarin*; *bi-savāb-did-i* (or *istisvāb-i*) *u īn kār rā kardam* (I did this with his approval).

Appropriate, *ism-ash Khiradmand*,¹ *va ism-i bā musamma būd*—Prof. S. T. (“his name was Khiradmand, a name that was a just index of his qualities); *īn kalām-i mawzū-i guftid* (you spoke appropriately to the occasion); *bā mahall*. *Vide* Apposite and Apropos.

Appropriate, to, he has appropriated all his property to this end, *hama-yi milkiyyat-i khud rā makhsūs-i īn kār guzāsha ast*; *vaqf k.* (for religious purposes). *Vide* Give and Appoint.

Appropriated, *mukhtass* (*k.*).

Appropriation, *takhṣīs*.

Approval, *vide* Approbation.

Approve, *qabūl k.*; *pasand k.* or *pasandīdan*; do you approve of what I say? *ānchi mī-guyam bi-nażar-i shumā pasand mī-āyad?* *tasdīq k.* (to confirm).

Approved, *pasandīda*; *manzur* (*dāshṭan*); *maqbūl* (*uštādan* or *sh.*; but *qabūl k.*).

Approximately, *takhmīnān*; *taqrībān*.

Apricot, *zard-ālu* (small yellow); *zard-ālu-yi shīrīn* (with sweet kernel); *zard-ālu-yi talkh* (with bitter kernel); *tursch-ālu* (dried and sour); *qaysī*² (dried, small and white, better than *zard-ālu*); *muri* (the best kind of apricot).

April, *Avrīl*, Fr.; *āb-i naysān*³ (April showers for 30 or 35 days after the *Navruz*; if the drops fall in shells they produce pearls; if on snakes they produce venom; Persian children are not allowed out in the rain

during this period lest the rain entering their eyes should produce *āb-i-marvārid* or cataract).

Apron, *pīsh-band*; *futa* (apron and wrapper for bath); *lung* (worn in the bath and by bakers as an apron).

Apropos, *bā-mahall*; *bā-mawqi'*; *hā! khub khātir āmad* (Oh! apropos of —). *Vide* Appropriate and Apposite.

Apt, *māyil* (liable to, inclined to); *qābil*; *ziring* (clever, etc.).

Aptitude, *ṭabī'at-ash bi-naqqāshī mawzūn ast* (he has a natural aptitude for painting); *ṭab'-i müzikī dārad* (he has a natural aptitude for music).

Aquarius, *dalv* (Zodiac).

Aquatic, *ābī*.

Aqueduct, *qanāt* and *kārīz* (an underground channel with light shafts at long intervals; it conducts water from the hills).

Aqueous, *āb-nāk*.

Aquiline-nosed, *shāhīn-binī*. *Vide* Nose.

Arab, ‘*Arab* (subs., a man of Arabia); ‘*Arabī* (adj.).

Arabia, ‘*Arabistān*, *Yaman* (Arabia Felix); *Hijāz* (Arabia Petraea).

Arabic, He teaches Persian and Arabic, *ū zabān-i*⁴ *Fārsī* *va 'Arabī yād* (or *dars*) *mī-dihād*.

Ararat, *Āghīr tāgh*.

Araxes, *Rūd-i Aras*. *Vide* Caspian.

Arbiter, *miyānī*; *munsif*; *ḥakam*; *sālis*.

Arbitrariness, *tahakkum*.

Arbitrary, ‘*ala l-ittāq* (of kings); *faysala-yi amr bi-ta'jīl u tahakkum mī-shavad* (prompt and arbitrary decisions).

Arbitration, *miyānī-garī* (*k.*); *muhākama* (*k.*).

Arbor, *chār-tāq* (in gardens; made of trees).

Arc, *qaws*; *nīsf-dā'ira* (semi-circle).

Arch, *gawdī-yi kaf-i pā* (of foot); *hilāl*, *tāq-i nuṣrat* (triumphal arch); “this building has two arches,” *īn 'imārat du tāq mī-khurad*; this veranda has five arches, *ayvān-i*⁵ *īn khāna panj-darī 'st* (or *panj dahana dārad*); *chashma*⁶-*yi pul* (of a bridge); *mīhrāb*⁷ (in mosque or fire temple).

¹ *Khiradmand* means “possessed of wisdom.”

² *Naysān*, a Syrian month corresponding to April.

⁴ The plural *zabānā* here would be incorrect: it would signify all the various dialects in these languages.

⁵ Or *tular* or *fular*.

⁶ *Chashma* is also the hole in a w. c.

⁷ In a mosque the *mīhrāb* shows the direction of the *qibla*: in a fire temple it is the place where the sacred fire is.

² *Khūbānī*, Afghan.

Arched, <i>mugavvas</i> (of a roof, etc.); <i>hilālī</i> (crescent-shaped).	Armenia, <i>Armīniyā</i> ; <i>Armanistān</i> ; <i>bilād-i Arman</i> .
Archer, <i>tīr-andāz</i> ; ¹ <i>kamān-dār</i> ; <i>tīr-zan</i> .	Armenian, <i>Armanī</i> , pl. <i>Arāmina</i> .
Archery, <i>tīr-andāzī</i> (k.); <i>kamān-dārī</i> ; <i>tīr-zānī</i> (k.).	Armistice, <i>muhlat dar jang</i> .
Architect, <i>mi'mār</i> .	Armlet, <i>bāzu-band</i> , <i>dast-band</i> or <i>alangu</i> (bangle); <i>shākha-yi daryā</i> (of sea).
Architecture, <i>mi'mārī</i> ; ' <i>ilm-i mi'mārī</i> (science of—).	Armour, <i>zirih</i> ; <i>jawshan</i> ; <i>chahār ā'ina</i> (plate armour of four pieces). <i>Vide</i> Breast-plate.
Archives, <i>dafātar</i> , pl. <i>dafātir</i> ; <i>dafātar-dār</i> (keeper of—).	Armoured, <i>zirih-dār</i> (for man); <i>zirih-push</i> (also for ship).
Ardent, ' <i>āshiq-i pur-zur</i> (of a lover). <i>Vide</i> Zealous.	Armourer, <i>asliha-sāz</i> .
Ardour, <i>dil-garmī</i> ; <i>shawq</i> .	Armoury, <i>chi vagt bi-yā'īm qūr khāna rā tamāshā kūnīm?</i> (what time shall we go and see the armoury?) <i>Vide</i> Arsenal.
Arduous, <i>mushkil</i> ; <i>sa'b</i> ; <i>sakht</i> ; <i>dushvār</i> = difficult, q.v.; <i>ishkāl dāshṭan</i> (to be difficult).	Armpit, <i>baghal</i> ; <i>zīr-i baghal</i> .
Area, <i>sath</i> (surface); <i>vus'at</i> (expanse); <i>sahat</i> (area).	Arms, <i>asliha</i> , pl. of <i>silāh</i> ; <i>ālāt-i harb</i> .
Arena, <i>maydan</i> ; ' <i>arsa</i> ; <i>gawdāl-i kushtī-gīrī</i> (a wrestler's pit; like the arena in a circus).	Army, <i>lashkar</i> ; ' <i>askar</i> , pl. ' <i>asākir</i> ; <i>qushūn-i hāzir-i dā'i mī</i> (standing army); "the king himself led the army," <i>khud-i pādīshāh rā'i-s-i</i> (or <i>sipāh sālār-i</i>) <i>qushūn būd</i> ; <i>tamām-i lashkar miśl-i gallā'i ki gurg² dar ān uftāda bāshad az ham pāshīdānd</i> (the army scattered like sheep attacked by a wolf);—Prof. S. T.
Argue, <i>mubāhāsa</i> or <i>bahs</i> (k.); <i>radd u badal</i> (k.); <i>bahs</i> (also=discussion); <i>khar-i mā dum na-dārad</i> (=I give in or well we won't argue any more).	Aroma, <i>khush bū'i</i> ; ' <i>itr</i> .
Argument, he uses sound arguments, <i>u khaylī dalā'il-i mustaqīm</i> (or <i>muhkam</i>) <i>mī-āvarad</i> . <i>Vide</i> Proof.	Aromatic, <i>khush-bu</i> ; <i>mu'attar</i> .
Argumentative, <i>kāfir-mājarā</i> .	Around, <i>dawr</i> ; <i>pirāmūn</i> ; <i>gird-ā-gird</i> or <i>dawr-ā-dawr</i> (all around a thing); <i>dar aīraf</i> (all around; in the district).
Arid, <i>bā'ir</i> (uncultivated; also unwatered, of any small portion of land); <i>khushk</i> ; <i>bi āb u 'alaf</i> ; <i>tishna</i> .	Arouse, (<i>az khwāb</i>) <i>bīdār</i> k.; <i>barkhīzānīdān</i> (to make to get up); <i>bi-kār tāhrik</i> k. or <i>angīkhtān</i> , rt. <i>angīz</i> (incite); <i>tashvīq dādān</i> (to encourage).
Aries, <i>Hamal</i> .	Arrange, <i>chīdan</i> , rt. <i>chīn</i> (to pluck flowers, arrange them, etc.); <i>murattab namūdan</i> or <i>tartīb dādān</i> (to put back in their proper places; of things, affairs): <i>nazm dādān</i> (of things, plans, business). <i>Vide</i> Decide, Settle.
Arise, <i>barkhāstan</i> , rt. <i>barkhīz</i> ; <i>pa shudān</i> (to get up on one's feet); <i>nāshī shudān</i> (to grow from); <i>sar zadan</i> or <i>buruz kardān</i> (to happen from).	Arranged, <i>murattab</i> ; <i>vide</i> Settle; <i>kār-sāzī sh.</i> (to be managed).
Aristocracy, <i>nujabā'</i> (pl. of <i>najīb</i>) and <i>shurāfā'</i> (pl. of <i>shārif</i>) (nobles by birth); <i>umarā'</i> (by wealth).	Arrangement, <i>tartīb</i> (d.); <i>qarār</i> (d.) (verbal) <i>paymān n</i> ; <i>nazm</i> or <i>intīzām</i> (k.) (of a plan); <i>vide</i> Plan, Preparation, Agreement; <i>harf būd ki fardā bi-ravīm</i> (it was arranged, settled, that we should go to-morrow).
Aristotle, <i>Aristū</i> (vulg. <i>Arastū</i>).	Array, the armies drew up in battle array opposite each other, <i>qushūn-i tarafayn muqābil-i ham saff kashīdānd</i> ; <i>pirāstan</i> (of humans) and <i>ārāstan</i> (gen.) (to attire, etc.) ³ ; <i>saff ārāstan</i> (of battle). <i>Vide</i> Dress.
Arithmetic, ' <i>ilm-i a'dad</i> ; "I am studying arithmetic," <i>hālā 'ilm-i hisab mī-khwānam</i> .	
Arithmetician, <i>hisāb-dān</i> .	
Ark, the, <i>kishti-yi</i> (or <i>safīna-yi</i>) <i>Nuh</i> .	
Arm, <i>bāzu</i> (prop. upper arm); <i>dast</i> (whole arm); <i>sā'id</i> (fore-arm; also wrist); <i>zīr-i baghal</i> (under the arm); <i>bāzū bi-bāzū dādā</i> (arm in arm).	
Armed, <i>musallāh</i> (k.); <i>bā sāz u yarāq</i> .	

¹ In m.o. this might mean 'a good shot with a gun.'

² Or *gurg-i*.

³ In *bagh khūb pirasta ast*; with this exception *pirasta* seems to be used only for humans.

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woman she is useless, *ān ham zan ast az dast-ash chi bar mī-āyad?* *bi-ṭawr-i ki*—(in the manner of); *mīl* (like); *ammā* (as for —). *Vide* Because. For “as far as” *vide* Far.

Asafetida, angūza; bārija (local).

Ascend, to, let us now ascend the hill, *biya bi-ravīm hālā bālā-yi kūh; su'ud k. bar; urūj k. dar; bar takht bar āmadan or julūs kardan* (to ascend the throne); *bi-havā raftan* (of balloon, bird); *bālā raftan* (of bird, soul after death).

Ascendency, ghalaba.

Ascension, 'uruj (dar); su'ud (bar); mi'rāj (gen. used for the Prophet's ascension, but fig. of others).

Ascent, vide supra; nishib u farāz (descent and ascent); *tamām-i rah sar-bālā miravad* (it is an ascent the whole way).

Ascertain, tahqiq k. or sh.; dar-yāft k.; “from what you say it is ascertained that you deny the advantages of travel,” *az taqrīr-i ki kardid mushakhkhas shud ki munkir-i favā'id-i safar-id.*

Ascertained, maʃhum (sh.); muhaqqaq (sh.); mustambaṭ (sh.).

Ascetic, zāhid, pl. zuhhād (a true devotee); *darvīsh-i sālik va majzūb¹*—Prof. S. T.; *riyāzat-kash* or *murtāz* (doing penance); *parhīz-gār* (abstaining from what is unlawful).

Asceticism, riyāzat-kashī.

Ascribe, nisbat dādan; mansub kardan; hamal namūdan. *Vide* Impute.

Ash, zabān-gunjishk (lit. “sparrow-tongue”).

Ashamed, sharmanda; khajil; khijālat-zada or—kashīda (adj.): *khijālat kashīdan* (to feel ashamed); “arn't you ashamed at not having yet started?” *qabāhat na-dārī ki harakat na-kardī?* *Vide* Abashed.

Ash-coloured, khākistari; bukhāri (smoke coloured); *kabūd* (slate grey).

Ashes, khākistar; [bābul, Afghan]; taklīs k. (chem., to reduce to ashes).

Asia, Asiyā.

Aside, “take him aside and whisper it to him,” u rā kinār kashīda bi-najavā hālī-yash kun; “turning his face away,” rū-yash bi-kinār girifta; āhista or yavāsh (in a stage sense); yak ṭaraf; dar khalvat (in private).

Asinine, khar-mānand.

Ask, khwāstan (rt. *khwāh*) or *khwāhish k.* (to ask for a thing); *iltimās k.* (to beg, entreat that); “ask him what his name is,” *bi-raw az u bi-purs ki “ism-i shumā chīst?”* (or *ism-ash chīst*, indir. narr.); *suvāl* (prop. *su'āl*) *k.* (to question; also to beg, of beggar); *istisār k.* (to make enquiries).

Asked, bā-vujud-i takrār-i suvāl (though often asked).

Asker, sā'il (also beggar).

Askew, kaj; ūrīb and ūrūb² (on the slant, sideways); *yak-bar* (to one side).

Asking, sar-vaqt (raftan) or ahval-pursī (k.) (asking after the health); *az hāl-i barādar jūyā shud* (he began asking after his brother); *mustafsir shudan* (to make enquiries).

Asleep, khwābida (also lying down, crouching); *khufīta*; *dar khwāb*; *khwāb ast* (he is asleep); *bi-khwāb uftādan* (to fall asleep unwillingly).

Asparagus, mārhuba; isfanāj (Eur.).

Aspect, manzar; simā (of people only; lit forehead); *vide* Appearance; *havā-yi kār* or *surat-i hal* (aspect of affairs); *ru bishimāl dārad* (it has a N. aspect).

Asperity, talkhī; tundī u tīzī (irritation).

Asperse, bad-nām k.; tuhmat z. (falsely, *vide* Accusation, Charge).

Aspirant, tālib.

Aspire, tālib sh. (to desire, seek for); *havā* or *himmat dāshtan*.

Aspiring, tālib; buland himmat (ambitious). *Vide* Desirous.

Ass, ulāgh; khar; chārvā³; himār, Ar. (rare); narrā-khar (jackass; also a term of abuse). *Vide* Donkey.

Assailant, hamla-var.

Assassin, qātil (lit. ‘killer’); *qātil-i maṣjur* (hired assassin).

Assassinate, qall k. or kushtan (to kill).

Assassinated, kushta or *maqtul* (killed); “martyr” is sometimes applied to a great man (Muslim) after assassination.⁴

Assassination, qall⁴

Assault, zad u kub k. (assault and battery); *hamla*, or *yūrīsh* (*k.*) (of army, etc.);

¹ *Sālik* prop. “travelling.” *Majzūb* who has attained the Sūfi stage of abstraction.

² To cut cloth on the slant or tilt a table to get it through the door would be *urūb tarashīdan* and *urūb burdan*.

³ Perhaps a corruption of *chahār-pā*.

⁴ *Nāṣirū'd-dīn Shāh* is always styled *Shāh-i Shahīd*.

<i>shabī khūn</i> (<i>zadan</i> or <i>kardan</i>) (night assault). <i>Vide Attack.</i>	Assistance, <i>pusht-bandī</i> (<i>k.</i>) ; <i>mu'āvanat</i> (<i>k.</i>) ; <i>mu'āvanat-i vajhī</i> (pecuniary—) = <i>i'ānayi pūlī</i> .
<i>Assay, to,</i> ¹ <i>'iyār k.</i> (in mint) ; <i>chāshnī giriftan</i> (on a stone). <i>Vide Test, Try.</i>	Assistant, <i>kumak-kār</i> ; <i>mu'āvin</i> ; <i>kumak-dih</i> ; <i>madad-gār</i> ; <i>mu'āvin</i> ; <i>nāyib</i> (deputy) ; <i>shāgird</i> (in shop, etc.) ; <i>dast-gīr</i> or <i>yārikun</i> (sp. of God, or to help with money) ; <i>pā-daw</i> (in bath, etc.).
<i>Assayer, 'iyār-kun.</i>	<i>Assisting, mumidd.</i>
<i>Assemble, the villagers assembled, ahl-i dīhāt jam'</i> <i>shudand</i> or <i>āmadand</i> ; <i>farāham āvurdan</i> and <i>āmādan</i> ; <i>mun'aqid shudan</i> (of a court) ; <i>majlis bar pā shud</i> .	<i>Associate, to, āmizish k.</i> ; <i>sharik shudan</i> ; <i>nishast u barkhāst k.</i> <i>bā</i> — ; <i>bā-rāh raftan</i> ; why do you associate with the low, <i>bā lūlīhā chīrā mī-nishinid</i> (or <i>uns mī-girid</i> or <i>ulfat mī-girid</i> or <i>mu'āsharat mī-kunid</i>) ; <i>dūst shudan</i> ; mix with fools and you'll become one, <i>agar bā ahmaq hā iktilāt kunid ahmaq khwāhī shud</i> .
<i>Assembled, mujtami'</i> ; <i>farāham āmada</i> .	<i>Association, shirkat</i> ; <i>shirākat</i> (in a company, etc.) ; <i>musāhabat</i> (companionship).
<i>Assembly, majlis</i> , pl. <i>majālis</i> ; <i>anjuman</i> ; <i>majma'</i> (concourse) ; I saw a large assembly of people, <i>jam'iyyat-i ziyād-i didam</i> ; <i>majlis-i mu'ayyan bi-jihat-i islāh-i umur yā idāra-yi mahāmm² az umarā-yi mamlikat yā vukalā-yi rā'iyyat yā ru'sasā-yi millat dar Irān nīst</i> (there is no assembly of nobles, no popular representation or ecclesiastical Council, in Persia).	<i>Assuage, taskīn d.</i> (of hunger, thirst, anger, pain) : <i>takhfīf k.</i> (to lessen) ; <i>faru nishāndan</i> (of fire, anger, etc.) ; <i>ārām d.</i> (of pain) ; <i>tasallī d.</i> (of grief).
<i>Assent, I assent to your proposal, ra'y-i shumār rā qabūl mī-kunam</i> ; <i>ba—muvāfaqat k.</i> ; <i>rāzī shudan</i> .	<i>Assume, giriftan</i> or <i>tasavvur k.</i> ; <i>pindāshtan</i> , rt. <i>pindār</i> (suppose) ; <i>hads zadan</i> (to conjecture) ; <i>multazim sh.</i> (become liable or responsible for) ; <i>uhda g.</i> (of office) ; <i>law faraznā ki</i> —(let us suppose that) ; <i>ism bar khud giriftan</i> (assume a name).
<i>Assert, he asserted that it is so, bi-yaqīn</i> (or <i>bi-tahqīq</i>) <i>guft ki hamchunīn ast</i> ; <i>bi-tawr-i qat'i guftan</i> ; I did not assert myself, <i>shikasta nafsī kardam</i> (I was purposely rather humble; took a lower seat than I considered my due, etc.).	<i>Assumed, maftūm ast ki</i> —(I conclude, suppose that—).
<i>Assertion, bi-zur guftan</i> or <i>tahakkum</i> (mere assertion without proof) ; <i>īn matlab rā tahakkumāna guft</i> .	<i>Assumption, bi-farz-i</i> —.
<i>Assessment, bar-āvard</i> or <i>takhmīn k.</i> ; <i>qīmat guzārdan</i> .	<i>Assure, itmīnān d.</i> ; <i>khātir jam'i d.</i> ; <i>iqrār k.</i> ; I assure you there is no danger, <i>sar-i shumār ki khātar nīst</i> or <i>man bi-shumār itmīnān mī-diham ki</i> —.
<i>Assets, mā yumlak.</i> <i>Vide Property.</i>	<i>Assurance, vide Confidence, Promise, Impudence, Insurance, Certainty, etc.</i> ; <i>bi-tawr-i qat'i itmīnān dādan</i> (to give a positive assurance).
<i>Assiduity, mujāhadat</i> (constant trying) ; <i>muvāzabat</i> or <i>mudāvamat</i> (sticking to).	<i>Assuredly, yaqīn ast ki īn rāst ast</i> ; <i>yaqīn^{a*}</i> ; <i>bī-shakk u shubha</i> .
<i>Assiduous, sā'i va jāhid</i> (always trying) ; <i>muvāzīb</i> (sticking to).	<i>Aster, gul-i mīnā</i> .
<i>Assign, to, havāla k.</i> ; <i>tāhīl dādan</i> ; <i>vajh pīsh kardan</i> (to assign a reason; give money). <i>Vide Entrust.</i>	<i>Asthma, tangī-yi nafas, zīq^u 'n-nafas.</i>
<i>Assignation, vide Negotiate and Assignment</i> ; <i>mī'ād-gāh</i> (place of — ; in good or bad sense) ; <i>va'da kard ki dar fulāna jā dar fulāna vaqt turā mī-bīnam</i> .	<i>Astonish, to, dar tā'ajjub or hayrat andākh-tan</i> ; <i>māt zadan</i> ; <i>vide Amaze, Be-wilder.</i>
<i>Assignee, havāla-gīr.</i>	<i>Astonished, to be, vār</i> (or <i>vā</i>) <i>raftan</i> ; <i>dar ā'ina bi-zul!</i> : <i>sabil-i khud vā raft</i> , “he lost himself in contemplation of his curls and moustache ; in admiring himself in the mirror] ; <i>muta'ajjib sh.</i> ; <i>hayrat-zada sh.</i> ; <i>mutahayyir</i> .
<i>Assignment, īn mablāgh rā havāla bar māliyī-yā-yi jā'i karda barāt mī-dihand</i> (is paid by an assignment on the revenue).	
<i>Assist, madad k.</i> ; <i>yārī k.</i> ; <i>pushlī k.</i> ; <i>ta'yīd k.</i> ; <i>pahlī d.</i> ; we should assist each other, <i>bāyad ki yak dīgar rā kumāk bi-dihīm</i> ; assist me, <i>marā dast-gīrī kun</i> .	

¹ *Dārū'l-'iyār* (or *zarrāb khāna*, “mint”). ² In speaking the reg. fem. pl. *muhimmat* is always used.

Astonishing, *hayrat-angīz*; *mahall-i ta'ajjub ast ki*—(it is astonishing that—).

Astonishment, he evinced great astonishment, *ta'ajjub-i bisyar-i izhar namud*; *hayrat*. *Vide Amazement*, Wonder, Bewilderment, Astounded.

Astounded, to be, *vā māndan*; I was astounded, *mat-am burd*¹ or *mat mandam*. *Vide supra*.

Astrakhan, *Hājī Tarkhān* (the place).

Astray, *gum-rāh* (*k.*); I was led astray, *mara bi-rāh-i ghalatī burdand* (lit.), but *az rāh dar burdand* (fig.).

Astride, *pa-kushad*; *dar Inglisṭān mārd-hā rāst va zan-hā yak-varī savār-i asp mi-shavand*.

Astringent, *zumukht* (gen.) (of taste; appearance); *dibsh* (of tea, coffee, fruit); *qābiż* (med.).

Astrolabe, *usturlāb*.

Astrologer, *munajjim*; *nūjūmī*; *rasad-band-i daqīqa-yāb* (a skilled astrologer); *sitāra-shinās*; the astrologers said that the prince was born at such a lucky moment that he would rival Alexander in greatness and Nūshirvan in justice—provided that he saw neither the sun nor the moon for the first ten years of his life, *munajjimān javāb dādand ki bi-fażl-i ilāhī tavallud-i shāhzāda dar chunīn sā'at-i nīk va qirān-i sa'id shuda ast ki bāyad misl-i Sikandar sultānat kunad va hamchī Nūshirvān 'adālat numāyad va līkin shart ān ast ki tā dah sāl na āftāb va na māhtāb rā² bīnad*—(Prof. S. T.)

Astrology,³ *'ilm-i nūjūm*.

Astronomer, *falakī* (mod.).

Astronomical, *nūjūmī*.

Astronomy,³ *'ilm-i hay'at*; *tanjīm* (not colloq.).

Asunder, *az ham*; *sivā* or *judā* (*k.*). *Vide Apart*.

Asylum, *panāh* (gen.) (justan or *giriftan bi-*—); *ma'man* (place of safety); *yātīm-khāna* (—for orphans); *bast*⁴ (sanctuary); *bastī*, one who has taken refuge in any sanctuary. *Vide Sanctuary*.

At, *dam*; *dar*; *hīch* (at all).

Atheism, *dahri-garī*; *zandaqa*. *Vide infra*.

Atheist, *dahri*, pl. *dahriyya* (one who believes in the eternity of matter); *lā mazhab* (without religion); *zindiq*, pl. *zanādiqa* (lit., one who believes in the Zand). *Vide Infidel*.

Athlete, *pahlavān* (sp. wrestler).

Atmosphere, *havā-yi mujāvir* (i.e., the air close to the earth); *jāvv* (space in vault of heaven); *ātmusfur* (Eng.).

Atom, *zarra*, pl. *zarrāt*; *zarrāt-i shamsī* (the atoms in a sunbeam, in a darkened room); *juz'-i lā yatajazzā*⁵ (the indivisible or primordial atom).

Atone, *kaffāra-yi in gunāh rā chi ṭawr bi-diham* (how can I atone?).

Atrocity, *amr-i fazih*; *ghāyat-i ijhāf ki mūjib-i inzijār-i qalb mi-shavad*.

Attach, *mulhaq k.*; *payvand d.*; *vide Affix*.

Attachment, *ta'alluq-i ziyād*, *dil-bastagi* (of heart); *vide Affection*; *payvastagi* or *chaspīdagī* (sticking together).

Attack, *dūzd bar sar-i qāfla rīkht* or *qāfla rā dūzd zad* (robbers attacked the caravan); *hamla kardan* or *burdan*; *yūrīsh* (vulg. *yūrush*) or *tākht āvurdan*; *hujūm k.*; *shabī khūn zadan* (night attack); *vide Assault*; *bar man hamchu purkhāsh kard ki sar-i majlis khijālat kashidam* (he attacked me and put me to open shame); *ham dar hamla pusht dādand* (they fled at the first attack); *'ilm-i yūrīsh u difā' va gal'a-gīrī u gal'a-dārī hanūz dar Irān qadam bi-qadam mi-ravad* (in Persia the science of attack is not more advanced than that of defence).

Attain, to, *vide Acquire*, Reach.

Attainable, *yāftani*; *mumkin' l-husul*; *hasil shudanī*.

Attainment, *husul*. *Vide Learning*.

Attempt, *kushish* (*k.*); *sa'i* (*k.*); *jahd* (*k.*); *qasd-i jān k.* (to attempt a person's life); “he makes no attempt to learn,” *hargiz tan-i khud rā bi-ta'līm dar namī-dihad* or *bi-kullī sa'i dar khwāndan namī-kunad*.

Attend! *bāsh!*; *gūsh-at bā man!*

Attend, *rasīdagī k.* (to look after a child, any work, etc., etc.); *gūsh dādan* (to

¹ *Māt shudan* in the language of falconry is applied to a goshawk when she crouches on the fist on spying quarry.

² Note that *ra* only occurs once.

³ The distinction between astronomy and astrology is not carefully observed.

⁴ *Bast*, a sanctuary where a criminal cannot be arrested. The houses of mullas, a stable, a telegraph office, a consulate, etc., are all *bast*.

⁵ A not uncommon m.c. term.

listen to); <i>illifāt</i> <i>k.</i> (pay attention to); <i>chi</i> <i>raqt fardā hāzir-i khidmat bi-shavam</i> (what hour shall I attend to-morrow); I have received notice to attend the court at ten o'clock, <i>hukm-i ihzār az Hakim-i Shar'</i> <i>āmada ast ki dar sā'at-i dah hāzir būsham.</i>	Attribute, to, <i>nisbat d.</i> ; <i>haml k.</i> Attributed, <i>mansūb.</i> Attrition, <i>farsudagi.</i> Attune, <i>hamāhang k.</i> Auction, <i>harāj</i> ; <i>lilām</i> (Indian). Auctioneer, <i>harrāj</i> or <i>harāj-chī</i> ; <i>lilām-chī.</i> Audacity, <i>jasārat.</i> Vide Bold, Impudent. Audibly, <i>buland.</i>
Attendance, your attendance is necessary, <i>huzūr-i shumā vājib ast</i> ; <i>khidmat</i> (service, q v.); <i>haqq'l-qadam</i> , attendance fee (med.—); <i>dar rikab budan</i> (to be in attendance).	Audience, <i>hāzirin</i> (of any assembly); <i>sāmi'iñ</i> (hearers; gen. relig.); <i>tamāshā-bināñ</i> or <i>tamāshā-iyāñ</i> (spectators); <i>iżn-i huzūr dādan</i> (to give audience); <i>dīvāñ-i 'āmm</i> (general audience chamber); <i>dīvāñ-i khāss</i> (special —). Vide Interview.
Attention, <i>illifāt</i> (with neg. verb); <i>dil d.</i> ; <i>gāsh d.</i> (heed); <i>awqāt rā masrūf-i bāghhā</i> <i>mī-kunand</i> (their chief attention is devoted to gardens); <i>hi-kār mubālāt na k.</i> (to pay little attention to; vide Carelessness); “he pays attention to his book, <i>ān pisar bi-'ilm khaylī tavajjuh dārad</i> , <i>maħall na guzāštan</i> (to pay no attention to, to ignore the presence of).	Audit, to, <i>muhāsaba k.</i> Auditor, <i>mustamī</i> or <i>sāmi'</i> (hearer); <i>muhāsib</i> or <i>muhāsaba-chī</i> (of accounts).
Attentive, <i>mutavajjih</i> ; <i>multasīt.</i> Vide Assiduous.	Auger, <i>mata</i> or <i>barma</i> (gen. with bow); <i>dāna-</i> <i>yi khashkhāsh rā mata mī-kunad</i> or <i>mata</i> <i>bi-kūn-i khashkhāsh mī-guzārad</i> (he is terribly particular; vide Particular).
Attentively, <i>bi-dīqqat asp rā vā rasīd</i> (he looked attentively at the horse); <i>bā tavaj-</i> <i>juh mī-khwānād.</i>	Augment, <i>afzudan</i> , rt. <i>afzā</i> ; <i>ziyād k.</i> ; <i>iżāfa k.</i>
Attest, to, <i>gavāhī</i> or <i>shahādat d.</i> ; <i>taṣdīq k.</i>	Augmentation, <i>afzāyish</i> or <i>izdiyād</i> (<i>k.</i> or <i>d.</i>); <i>iżāfa</i> (<i>k.</i> and <i>sh.</i>).
Attesting, <i>shāhid</i> (<i>sh.</i>).	Augmented, <i>afzūda.</i>
Attire, <i>libās</i> ; <i>rakht</i> (gen., good or bad); <i>ārāstan</i> (gen.); <i>pirāstan</i> (of people); <i>tajam-</i> <i>mul k.</i> (ornament, etc.); <i>pūshīdan</i> or <i>bar</i> <i>kardan</i> or <i>dar bar k.</i> (to put on). Vide Array.	Augur, <i>fāl-gīr</i> (gen.); <i>ghayb-gū</i> (revealer of what is hidden); <i>kāhin</i> (from signs).
Attired, <i>ārāsta</i> (gen.); <i>pirāsta</i> (adorned, of people); <i>malbus</i> (Pers.) or <i>mulabbas</i> (dressed).	Augur, to, Augury, <i>fāl-giriftan</i> ; <i>tāfa^zul z.</i> (from Hafiz, Sa'dī, etc.); <i>istikhāra k.</i> (rosary, Qur'an); <i>shugun</i> (<i>giriftan</i>).
Attitude, <i>vaz'</i> ; <i>hālat.</i>	Aunt, <i>khāla</i> (maternal); <i>'amma</i> (paternal).
Attorney, <i>vakil-i murāṭa'a</i> ; <i>vakālat-nāma</i> (power of attorney).	Auricular, <i>sama'i.</i>
Attract, to, <i>jazb k.</i> (also to suck up, as blotting paper); <i>jalb k.²</i>	Auspices, <i>sāya.</i>
Attraction, <i>kashish</i> or <i>jāzib</i> (charm); <i>quvvā-yi</i> <i>jāziba</i> (the power of attraction); <i>maqbūlyat</i> (prettiness of things or people).	Auspicious, <i>mubārak</i> ; <i>maymun.</i>
Attractive, <i>jāzib</i> (of things; of beauty); <i>chang bi-dil zan</i> ; <i>āvāz-ash chang-i bi-dil</i> <i>nāmī-zanad</i> (her voice is not attractive). Vide Alluring.	Aurangzebe, <i>Awrangzib.</i>
Attribute, <i>sifat</i> , pl. <i>sifāt.</i>	Austere, <i>'abus</i> (in appearance); <i>durusht</i> (severe); <i>riyāzat-kash</i> (in habits). Vide Ascetic.

¹ The *Hakim-i Shar'* is a *mujtahid* that administers civil (and religious) law: the *Hakim-i 'Urf* administers criminal law.

² In Arabic *jazb* is inherent attraction, and *jalb* is to bring.

³ Not *bud* as it is not known whether the author be living or dead; but *aya Sa'dī mu'allif-i Gulistān būd* (or *būda ast*)? In modern Persian *taṣnīf* is generally “a song,” but *ta'rif* is any composition. *Navīsānda* = *kātib*, “scribe or copyist.”

⁴ *Bi-mu'allim bi-gū nazdik-i zamīstān ast qadr-i pashm tū-yi kulāh-ash bi-guzāraī* is a catch message sent by the parents of a boy who is making poor progress at school.

tative with full powers); <i>dastūr</i> and <i>ijāza</i> (permission). <i>Vide</i> Awe and Dignity.	Await, <i>Awaiting</i> , <i>muntazir būdan</i> .
Autobiography, <i>savanīh-i 'umrī-yi khud navishṭa ast</i> .	Awake, wake me early, <i>marā subh-i zūd bōdār kun</i> ; <i>qadri khwāb-ālūd būdam</i> (I was not quite awake); <i>az khwāb pā k.</i> (m. c.).
Automaton, <i>lu'bat-i janarī</i> (toy).	Aware, <i>vāqif</i> ; <i>āgāh</i> ; <i>bā khabar</i> ; <i>multafit</i> (rare); <i>masbuq</i> (modern); I was not in the least aware of this, <i>az īn ittilā'-i nādāshṭam hīch</i> .
Autumn, <i>pa'iz</i> ; <i>khazan</i> ; <i>barg-rizan</i> (= the fall).	Away, <i>dūr</i> . <i>Vide</i> Absent.
Auxiliary, <i>mumidd</i> ; <i>mu'āvin</i> ; <i>a'āl-i mu'āvin</i> (auxiliary verbs).	Awe, <i>ru'b</i> (awe or fear of man or lion); <i>haybat</i> (awe of man or God). <i>Vide</i> Fear. They do not stand in awe of him, <i>hinnā-yash rangī na-dārad</i> or <i>zahra-yi chashm na-dārad</i> . <i>Vide</i> Authority and Stuff.
Avail, <i>mustafiz sh.</i> (to avail oneself of—).	Awful, <i>muhib</i> (prop. <i>mahib</i>), <i>makhuf</i> (frightening); "how awful is the state of those who despise God," <i>hālat-i ān kasānī ki khudā rā hīch mī-shumārand ān qadar hawl-nāk ast ki ma-purs</i> .
Avalanche, <i>bahman</i> (local word).	Awhile, <i>dam-r</i> .
Avarice, <i>tama'</i> (greed); <i>hirs</i> (avarice; for money or anything); <i>bukhl</i> (miserliness).	Awkward, <i>shirtī</i> (one who dashes at things); <i>ū shutur bar nardabān ast</i> (rare); <i>jīrat-ghūz</i> ; <i>dast u pā chiliftī</i> (or— <i>mūmī</i>) <i>ast</i> ; <i>chulāq-dast</i> (butter-fingered); <i>bad-tarkib</i> (ill-shaped, of animals).
Avaricious, <i>tamna'</i> (greedy); <i>dandān-gird</i> (exorbitant in his prices); <i>haris</i> (avaricious); <i>bakhl</i> or <i>kanis</i> (m. c.) or <i>mumsik</i> (miserly).	Awl, <i>dirafsh</i> .
Avenge, <i>intiqam kashdan</i> (avenge or revenge); <i>qisās giriftan</i> (to take the exact blood retaliation allowed by the law, but colloquially used of any revenge. <i>Vide</i> Revenge.	Awning, <i>sāya-bān</i> ; <i>āftāb-gardān</i> .
Avenger, <i>muntaqim</i> (or revenger).	Awry, <i>kaj</i> .
Avenue, <i>khiyābān</i> (a street or garden path lined generally with poplars ¹); <i>chahār-bāgh² (cross avenue).</i>	Axe, "bring an axe and chop this wood," <i>tabar-i bi-yāvar īn chūb⁶ rā khurd kun</i> .
Average, <i>ru-yi ham</i> or <i>ru-yi ham rafta</i> ; <i>takhmin⁴</i> (on an average). <i>Vide</i> Subscription.	Axioms, <i>qazāyā-yi avvaliyā</i> (of Euclid); <i>musallamāt</i> (postulates).
Aversion, <i>tanaffur</i> (<i>dāshṭan</i> or <i>k.</i>); <i>ikrāh⁴</i> or <i>karāhat</i> (d. or <i>k.</i>); <i>nifrat</i> (d. or <i>k.</i>), for <i>nafrat</i> .	Axis, <i>mīl⁷</i> ; <i>mīhvar</i> (in m. c., of Earth).
Avert, to, <i>daf' k.</i> ; <i>dur k.</i> (of evil threatened or arrived).	Axle, <i>tīr</i> .
Avidity, <i>hirs</i> (in eating); <i>bā kamāl-i shawq</i> (or <i>mayl</i> or <i>raghbāt</i> , etc.).	Ayisha, 'Ā'iša (the Prophet's wife; amongst the Shi'ahs also used as a term of abuse).
Avoid, to, <i>ijtināb namudan</i> ; <i>parhīz k.</i> ; <i>az kār pahlū tuhī mī-kunad</i> (he avoids work); I cannot avoid going, <i>namī-tavānam az raftan bāz bi-mānam⁵</i> ; <i>namī-khwāstam du chār-i ī shavam, khud rā bi-kūcha-yi Hasan chap zādam</i> (I did not want to meet him, so I avoided him by a detour); <i>az suhbāt-i zanān kīnāra mī-kashad</i> (he avoids the society of women).	Azerbaijan, <i>Āzarbā'i-jān</i> .
Avow, <i>igrār k.</i> ; <i>mu'tarif sh.</i> ; <i>qā'il budan</i> .	Azof, <i>Bahrū'l-Qirim</i> (Sea of Crimea).
Avowed, <i>murid-i bā-ism u rasm</i> (avowed disciple).	Azure, <i>lājawardī</i> .

¹ If without trees it would be called *kūcha*.

² Also the name of a celebrated royal garden at Isfahan.

³ In India *awsat* (adj.).

⁴ In Arabic *ikrah* used only in the sense of compulsion.

⁵ But *i'tiraz k.* "to object to."

⁶ *Kunda*, logs for burning, etc., *hizam* or *hīma*, small wood for burning. *Shikāftan*, "to split."

⁷ *Mīl*, mile-stone, etc.: *mīl-i zur-khana*, "Indian clubs;" *mīlcha*, "a collyrium needle."

B

Baal, *Ba'l*.

Baalbak, *Ba'labak*.

Babbler, he's a babbler, *u ki pur-gu ast*; *fazūl* (also a meddler); *chāna-zan* or *farākh-dahan* (talks too much and foolishly); *charand-gū* (who talks rot); *yāva-gū* (ditto). *Vide* Blabber, etc.

Babel, ¹ <i>Bābil</i> .	Baffled, <i>mahrūm</i> or <i>ma'yūs</i> (<i>sh.</i>) (disappointed or despairing of—); <i>hayran</i> (<i>sh.</i>) or <i>gum</i> (<i>sh.</i>) (of a scent).
Baboon. <i>Vide</i> Ape.	
Baby, <i>tīl-i shir-khwāra</i> ; <i>razi'</i> ; <i>bāba</i> (by father or mother to tiny child).	
Babyhood, <i>shir-khwāragī</i> .	
Babylon, <i>Babul</i> .	
Bachelor, <i>zan na-girista</i> or <i>'arūsī na-karda</i> ; <i>dāmād na-shuda</i> ; <i>'azab</i> ; <i>mujarrad</i> (m. c.).	
Back, <i>pusht</i> ; <i>pusht-i kārd</i> (—of knife); “what has he got on his back?” <i>ru-yi pusht-ash chi dārad?</i> <i>bi-pusht k.</i> (to turn the back on); <i>vide</i> Rear; <i>bāz</i> ; <i>vāpas</i> ; <i>vide</i> Again; <i>pīsh</i> or <i>kuhna</i> (of numbers of a paper).	
Backbite, to, <i>bi-pūstīn-i kasī uftādan</i> ; <i>ghībat k.</i> or <i>guftan</i> ; <i>pusht-i sar harf zadan</i> .	
Backbiter, <i>ghībat-gu</i> ; <i>chughlī-khur</i> (tale-bearing).	
Backbiting, <i>sukhan-chīni</i> (tale-bearing); <i>ghībat-gū<i>zī</i></i> .	
Backbone, <i>tir-i pusht</i> ; <i>maza</i> (also the groove in the back); <i>muhra-yi pusht</i> (one bone or joint of the backbone).	
Backgammon, <i>nard</i> (<i>bākhtan</i>); <i>takhta-bāzī</i> (<i>k.</i>).	
Background, <i>zamīna</i> (of picture; carpet).	
Back-handed, <i>pusht-i dasti</i> , adj.	
Backward, <i>'aqab uftāda</i> (of a child); <i>kund</i> (dull).	
Backwardness, <i>sustī</i> or <i>kundi</i> (dullness); <i>kam-rū<i>zī</i></i> (shyness)	
Backwards, he retired from the Shah's presence backwards, <i>az huzur-i Shah pusht-i sarakī bīrūn raft</i> or <i>qahqarā bar-gasht</i> .	
Back-water, <i>murdāb</i> .	
Bal, <i>bad</i> ; <i>na-khub</i> (in Persian Gulf); <i>zabun</i> ; <i>qabīh</i> (of people, things, words); <i>fāsid</i> (gone bad, of food, etc.); <i>ganda</i> or <i>bad-bu</i> or <i>mula'affin</i> (stinking); <i>sag-i zard barādar-i shaghāl-i siyāh</i> or <i>kahar kam az kabūd nīst</i> (one is as bad as the other); <i>bid-zabānī</i> (<i>k.</i>) (bad language). <i>Vide</i> Name.	
Badge, <i>nishān</i> .	
Badger, ² <i>gūr-kan</i> ; <i>gūr-shikan</i> ; <i>khūk-i dih</i> (?).	
Badness, <i>bādī</i> (gen.); <i>qabāhat</i> (of actions, words)	
Baffle, to, <i>sa'i bī-kār k.</i> <i>Vide</i> Deceive.	
	Bag, <i>līj</i> (a hand-bag for washing); <i>ū khaylī līj dārad</i> (he gives himself the airs of a swell); put this money in the bag, <i>īn pūl³ rā tu-yi kīsa bi-guzār</i> ; <i>chanta</i> (dervishe and beggars; of carpet); <i>jawz-bandī</i> (a dervish's bag suspended under the arm and from the shoulder); <i>tobra</i> (nose-bag): <i>vide</i> Bale; he's alone and without bag and baggage, <i>ū lūt u lāt ast va bī-asbūb</i> (vulg.).
	Bag, to, <i>pusīdan</i> , intr., (fill with wind; of sail).
	Bagdad, <i>Baghdād</i> .
	Baggage, <i>buna</i> ; <i>sarbāz-hā hamrāh⁴-i asbāb-i khud-i shān raftand</i> ; <i>bār u buna</i> : <i>rakht-i safar</i> ; <i>sāmān</i> ; <i>khurda-riz</i> (small et ceteras for journey, etc.). <i>Vide</i> Bag.
	Bagpipe, <i>nay-ambān</i> ; <i>nay-ambān-chī</i> (player on—).
	Bahrain, <i>Bahrayn</i> .
	Bail, <i>mī-khwāhid zāmin-ash bi-shavid?</i> (of a person); <i>zamānat</i> (<i>d.</i> or <i>k.</i>) (the security itself); <i>kafālat</i> (personal only).
	Bait, <i>dāna</i> ; <i>chīna</i> , <i>tu'ma</i> (for fish); <i>mullā⁵</i> (a live bait, and also a decoy bird); <i>chidām-i barāy-ash bi-nihām ki gīr-ash bi-yāram</i> (with what bait can I allure him?).
	Bake, to, <i>dar tanur pukhtan</i> ; <i>khabbāzī k.</i> (of bread only).
	Bake-house, <i>khabbāz-khāna</i> (also a place where bread is sold).
	Baker, <i>nān-vā</i> ; <i>khabbāz</i> .
	Baking, <i>khabbāzī</i> (<i>k.</i>).
	Baku, <i>Bādkuba</i> .
	Balance, “what is the balance of my account?” <i>mīzān-i hisāb-am chīst</i> (for credit or debt); <i>baqīyya</i> (gen.); <i>tatimma-yi bi-dih</i> (bal. debt); <i>tatimma-yi talab</i> (bal. credit); <i>qāpūn</i> (large scales); <i>tarāzū</i> (small scales).
	Balance, to, <i>vide</i> Weigh, Adjust; <i>langar k.</i> (—oneself, on a tight-rope, etc.).
	Balcony, <i>bālā-khāna</i> (also an ‘upper storey’); <i>ayvān</i> (with covering; above the <i>tālār</i>); <i>mahtābi</i> (on roof of house; has no covering or awning; <i>vide</i> Terrace).

¹ The angels *Hūrūt* and *Mūrūt* are suspended head downwards in a great pit near Babel. They teach magic.

² The Persian belief is that the more the badger is beaten the fatter it gets.

³ The pl. *pūl-ha* is often used, if there is more than one piece.

⁴ *Ham rikab* only used for accompanying people.

⁵ Corruption of Ar. *milwah*. *Mulla* is in India also used for a live insect (mole, cricket, etc.) used to snare birds that are insect-feeders.

Bald, *tās*; *kal*, *kad*, or *kachal* (from favus).
 Bale, open the bale of cotton, *kisa-yi pām̄ba rā vā kun*; *bāsta* (for cloth; also a parcel); *javāl-i gandum* (sack of wheat); also *bār-i gandum* (sack or load of wheat); *linga* (half a load); *'idl* (m. c.; for cloth).

Balkh, *Balkh*.

Ball, *tupa*, and *gū* or *guy* (for playing); *majlis-i* (or *mihmānī-yi*) *bāl* (dance, Eur.); *gurūk* (of thread).

Ballast, this ship came in ballast, *īn jahāz khālī āmada*; *pār-sang* (make weight).

Bamboo, *chūb-i khayzurān* (Malacca cane); *nay* (gen.).

Banana, *mawz* or *muz* (a word not commonly known); *halvā-yi darakhti* (fig.).

Band, *jama'at*; *dasta* or *guruh* (of people); *tā'iifa*¹ (a tribe; a class); *dasta-yi müzikān* or *dasta-yi sāz* (musical).

Bandage, *band*; *takhta-band* (with splint, also a wooden floor); *pā-tāba* (leg-handages, putties).

Band-box, *sanduqcha yi muqavvā*.

Bandit, *rāh-zan*. *Vide Robber*.

Bandolier, *baghal-tāq* (a bandolier for carrying a rifle and protecting the clothing). *Vide Belt*.

Bandy, to, *radd u badal* k. (to bandy words; in a bad sense).

Bandy-legged, *kamān-pā*.

Baneful, *nahs* (unlucky); *muzirr* (injurious).

Bang, *tarāq* (noise of gun, hammer, door). *Vide Blow*.

Bang, to, *dar rā bi-ham zadan* (of a door; in anger).

Banish, to, *bi-dar* k.; *ikhrāj* k.; “let us banish our fears, *hālā tars* (not pl.) *ra az khud dūr kūnīm*; ‘he was banished from the city,’ *ūrā az shahr bīrūn kardand* or *hukūmat ān muqāsir rā nafī-yi balad kard*; but *man khud rā jalā vaṭān mī-kunam* (to emigrate, or banish oneself).

Banister, *dasi-andāz*.

Bank, *bānk* (money); *iskinās* or *nut* (bank-note); *lab* or *kināra*² (of river, sea); *pushta* (of earth); *sadd* (*bastan*); *band* (rare) (*guzāshān*).

Banker, Banking, *ahl-i bānk* (staff): *ra'sis-i bānk* (manager).³ They are bankers of Shiraz, *dar Shīrāz sarrāfi mī-kunand*.

Bank-note, *vide Bank*.

Bankrupt, *u īn ruz-hā var-shikasta ast* (he is at present bankrupt).

Banner, *alam*; *bayraq* (flag).

Banquet, *ziyāfat (dādan)* (any entertainment of food); *valīma (dādan)* or *shaylān (kashādan)* (a general feast); *mihmānī* (k. or d.) (entertainment, q. v.).

Baptize, * *ta'mid* (k.).

Bar, *pushlībān* (of door or window); *māni'* (impediment, q. v.); *sikh* (of any cage).

Bar, to, *chift k.* (to bolt); *qufl z.* (to lock); *māni' āmadan* or *masdūd sākhtan* (to obstruct).

Barb, *khār*; *sīm-i khār-dār* (barbed wire).

Barbarian, *vahshī*; *a'jamī* also *'ajamī*, Ar. (one who does not speak Arabic, i.e., a barbarian, uncultured, a Persian); *barbarī* (prop. a person of Berber).

Barbary, *barbariyyat*; *vahshī-garī*.

Barber, *dallāk* (also shampooer in T. bath); *salmānī* (vulg.); *hajjām* (cupper).

Barberry, *zirishk*.

Bard, *dāstān-khwān*; *qavvāl* (who chants religious songs).

Bare, “we were sitting on the bare ground,” *rū-yi zamin-i bī-farsh nishista būdīm*; *bā-barahna mī-ravad* (he goes bare-footed); *sar-barahna* (bare-headed); *lukht* (naked of body); *mahz* (mere); *mu'ariā* (of ground; void of any growth).

Bare-faced, *ru-bāz* (with face uncovered). *Vide Impudent*, etc.

Barely, *hamīn ast va bas*; *man īn kāl rā hanūz tamām na-kardam ki ū āmad*.

Bargain, to, you made a bad bargain, *mu'ā-mala-yi bad-ī kardid*; *chāna zudan* (also to chatter; lit. to wag chin); say the proper price, don't haggle, *qmāt yak kalima bi-gū* or *bī-chāna bi-gū*⁴; *bā man qīmat na-kun* (don't bargain with me). *Vide Haggles*.

Bark, *pūst* (*kandan*) (of tree); *qishr* (by druggists).

Bark, to, “that dog barks at every one,” *ān sag bi-har kas vaw vaw mī-kunad*, *pārs*⁵ k.; *haw āvurdan*⁶ (bark and attack); ‘*af . af kardan*; “his bark is worse than his bite,” *ān sag haw dārad gīr na-dārad*.

¹ *Tā'ita yi inās*, “the female sex.”

² But *kinār*, “edge, side, etc.”

³ In India *sarrāfi* is a ‘native banker.’ but in Persia ‘a money changer’

⁴ *Yahyā-'i ta'mid dihanda*, “John the Baptist.”

⁵ *Bi-sarkār bist tūmān mī diham*, “for monsieur it shall be twenty tūmāns.”

⁶ *Pārs* (corrup. of *pās*) z.; properly to keep guard.

⁷ *Haw* or *hawa* is corrupted from *hamla*.

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house by river); <i>hammām-i dastī</i> and <i>chalak</i> (bathing tub).	Beak, <i>nuk</i> ; <i>ching</i> ; [<i>chang</i> “birds’ claws or foot”]; <i>mingār</i> .
Bathe, <i>āb-bazi k.</i> (to bathe for recreation); <i>hammām-i pāk-i raftam</i> (I took a good bath); “I saw a lot of people bathing in the Euphrates,” <i>jam’iyyat-i ziyād-i didam ki dar āb-i Furāt shust u shū mī-kardand</i> or <i>jān mī-shustand</i> ; <i>bi-āb mī-jaqīdand</i> (were bathing and jumping about); <i>ghusl k.</i> (relig.); <i>istihmām-i āb-i garm-i ma’danī k.</i> (to take hot mineral baths). ¹	Beam, <i>shāh-tir</i> ; <i>majtūl</i> (also twisted wire or rope); <i>shāhīn</i> (of large scales); <i>mīl</i> (of steelyard); <i>partav</i> or <i>lam'a</i> (of light): vide Sunbeam; <i>muhār</i> (the thin pole, usually a poplar, that binds opposite walls; said to be necessary owing to earthquakes).
Baton, ‘asā; <i>dūr-bāsh</i> ; [<i>dūr-bāsh-kun</i> , “the man that carries the baton].	Bean, <i>bāqilā</i> (broad); <i>lubiyā</i> (French).
Battalion, <i>bātalyun</i> (Eur.).	Bear, <i>khīrs</i> ; <i>khālu</i> ; <i>mam</i> (Baluchistan); <i>Dubb-i Akbar</i> (Great Bear); <i>Dubb-i Asghar</i> (Little Bear); <i>Hazrat-i Khirs</i> (Bruin).
Battery, <i>bātri</i> (Art.); <i>hanuz tup bi-qal'a na-basta būdand ki</i> —(their batteries had hardly opened when—); <i>charkh-i almās</i> (electric).	Bear, to, <i>burdan</i> , rt. <i>bar</i> , <i>haml namudan</i> (to carry); <i>ru-yi sar-ash mi-barad</i> (he carries it on his head); <i>tahammul n.</i> (endure); <i>sākh-tan bā-</i> , intr. (ditto); <i>kashidān</i> ; <i>tāb āvurdan</i> , he bears it patiently; “ <i>az rū-yi sabr mutahammil-i ān sadma ast</i> ”; vide Endure and Patience; <i>zā'īdan</i> (young); “she has given birth,” <i>an zan pā subuk karda ast</i> ; <i>bi-bār āmadan</i> or <i>bār āvurdan</i> (of a fruit tree).
Battle, <i>jang (k.)</i> ; <i>ma'raka</i> (with <i>kardan</i> = to make a row or collect a crowd) (prop. the field of battle); <i>maydān-i jang</i> (<i>ārāstan</i>) (field); <i>jihād (k.)</i> (relig. war).	Beard, <i>rīsh</i> ; <i>rīsh-i ambūh</i> or <i>tūp-rīsh</i> (thick beard); <i>rīsh-pahn</i> (broad beard with whiskers); “he has a chin beard only,” <i>u kūsa ast</i> or <i>rīsh-i kūsa dārad</i> ; ² vide infra; <i>kūsa-yi rīsh-pahn</i> (said of contradictory things as a ‘round square hole’); <i>khatt</i> (newly sprouting beard and whisker); <i>maḥāsin</i> (big); “the Prophet said, ‘Do the opposite of the Polytheists and let your beard grow long,’ ” <i>Paighambar fārmūd ki shumā bar-khilāf-i mushrikīn biguzārid ki rīshhā-yi tan buland shavad</i> ; vide Hat; <i>naw-khatt</i> ast (he is just beginning to get a beard. etc.).
Battle, to, <i>saff-ārā'i k.</i> (to draw up in battle array); <i>jangidān</i> .	Bearded, <i>rīsh-dār</i> or <i>rīshi</i> ; <i>ambuh-rīsh</i> or <i>tūp-rīsh</i> or <i>gapa-rīsh</i> (thickly); <i>rīsh-kūsa</i> (with beard on chin only like the Chinese).
Battlement, <i>kungura</i> (castellation, q.v.).	Beardless, <i>bī-rīsh</i> ; ⁴ <i>amrad</i> , <i>sāda-ru</i> (without hair on the face).
Batum, <i>Bātum</i> .	Bearer, <i>hāmil</i> , [but <i>hammāl</i> ‘coolie’]; <i>chughlī-kun</i> ⁵ (tale-bearer).
Bauble, <i>bāzīcha</i> (toy).	Bearing, <i>vaz</i> .
Bawd, vide Pimp; <i>dallāla</i> [<i>dallāl</i> , male].	Beast, <i>māl</i> (of burden, or for riding); <i>vahsh</i> , pl. <i>vuhush</i> (any wild beast or bird); <i>bahīma</i> , pl. <i>bahā'im</i> (of quadrupeds); <i>sutūr</i> (any beast of burden; sp. a mule); <i>jānvar</i>
Bawl, <i>faryād</i> ; <i>bachcha-hā</i> , <i>faryād na-zanid</i> , <i>yavāsh bi-gū'id</i> .	
Bay, <i>khalij</i> (gulf); <i>khūr</i> (for <i>khawr</i> ; bay near the mouth of a river); <i>kahar</i> or <i>kumayt</i> (of colour); <i>qara kahar</i> (dark bay); (<i>kahar az kabūd kam nīst</i> = “the one is as bad as the other).	
Bayazid, <i>Bāyazid</i> .	
Bayonet, <i>nīza-yi tufang</i> ; <i>sar-nīza</i> .	
Bay-window, <i>shāh-nishin</i> .	
Bazar, there the bazar commences, <i>ānjā arval-i bāzār ast</i> .	
Bdellium, <i>muql</i> .	
Be, <i>budan</i> ; <i>zīstan</i> (to live); <i>shudan</i> (to become).	
Beach, <i>sāhil</i> (coast); [but <i>lab-i daryā</i> , “river bank”].	
Bead, <i>muhra</i> ³ (also a cowrie); [<i>khar-muhra</i> a large shell]; <i>shaba</i> ; <i>dāna</i> (of a rosary or <i>tasbīh</i>).	
Beaded, <i>shaba-dūkhtha</i> .	

¹ There are hot mineral springs in Persia used by the rheumatic and paralytic.

² Also a “piece” at backgammon; and a “chessman.”

³ Considered ugly. Also a *kusa* beard is a sign of a knave.

⁴ As *bī rīsh* may signify ‘catamite’ the word is best avoided.

⁵ In India *chughlī-khur*.

or *hay(a)vān* (anything alive); *daranda* (of prey); *sibā'-i zārra* (dangerous beasts).

Beat, subs., *zarb* (one beat of pulse); *harakat* (the beating of pulse).

Beat, "I have twice beaten him in class," *dar dars khwāndan du bār az ū jilo shudam* or *sabqat giriftam*; *az ū bāzi rā burdam* (for games); the master has beaten his slave, *āqā¹ ghulām-ash rā kutak zad* (generally);—*bā shallāq khurd u khamir kard* (beat him black and blue with a Persian whip); *chub-i khub-i zad* (gen. for bastinado, q.v.); *tasma az gurda-yash bar mi-āram* (I'll hammer his back for him); *ū rā dam-i chūb girista and* (they are beating him); "the rain beats into the room," *bārān tū-yi utāq mi-zanad*; he was beaten to a jelly, *az bas ki ū rā zadand lih shud*; *bi-ham z.* (beat up eggs, etc.); *bi-pānzda āvurdam* (I beat him down to 15 tumans). *Vide* Tender.

Beater, *shikār-gardān* (of game).

Beating, *kutak-kārī mi-kunand* or *dārand* (there is a whipping going on); *talātum* (of waves); *harakat* (of pulse; *vide* Beat).

Beau, *shangul*; *khush-vaz'*.

Beautified, *arasta* (k.); *muzayyan* (k.). *Vide* Array, Adorn.

Beautiful, *khush-manzar*; *hasīn*; *malang* (vulg.) (of persons); *māh-ru* (of women only); *qashang²* (for persons, animals or things); *khush-gil* (for living things); *maqbūl* (pretty; people or things); "this is a beautiful garden, *in bāgh-i dil-chasp-i st*"; (*malīh* = good looking). *Vide* Handsome and Pretty.

Beauty, *husn*; *jamāl*; *khush-gilī* (prettiness); *malāhat* (being of pleasing looks); *rabb' n-naw'-i husn* (the God or Goddess of Beauty).

Beauty-spot, *khāl* (also mole).

Becalm, the ship was becalmed four days, *az bi-bādī jahāz tā chahār rūz dar jā-yi khud sākit*, or *sākin*, *mānd*. *Vide* Soothe.

Because, *zīrā ki*; *bi-vāsita-yi in ki*—; *bi-illat-i in ki*—; *chūnki*; *bi-sabab-i in ki*—; *bi-jihat-i in ki*—.

Beck, *man ki khar-i ū hastam* (I'm at his beck and call).

Beckon, beckon to him to come here, *ishāra bi-kun īnjā bi-yāyad*.

Becloud, *tīra* or *tārik k.*

Become, *shudan*; *gardidān*; *gashtan*; *zībīdan* or *shāyistān* to suit); "he has lately become very haughty (got swollen head), *īn rūz-hā dimāgh-ash bālā rafta ast*; "I will never become his wife neither now nor hereafter," *hargiz zan-i u namī-shavām va na-khwāham shud*; *chi shud?* (what's become of him?); *chūn havā garmī bi-ham rasānid* (when the sun became hot) (*vide Obtained*). *Vide* Suit and Befit.

Bed, *takht-i khwāb*; *gul-zār* (large flower-bed); *kurza-yi gul* (small); *takht-i pi'īn* or *pahīn* (of horse). *Vide* Bedding.

Bedchamber, *utāq-i khwāb* or *khwāb-gāh*; *shabistān* (old).

Bedding, *rakht-i khwāb*; *jul-bandī* (of dervishes); for 'horse-bedding' *vide Dung*.

Bedfellow, *kinār-khwāb* (any bedfellow); *ham-khwāba* (wife).

Bedim, *tīra k.*

Bedouin, *Badavī*.

Bedraggle, *ālūda k.*

Bedridden, *bistārī*. *Vide* Bed.

Bedstead, *takht*; *takht-i khwāb*; *charpāy³* (Indian bedstead).

Bee, I have been stung by a bee, *zambur-i 'asal marā zada ast*; *khayl* (swarm of); (*ya'sub*, the king, i.e., 'queen' of the bees); *zārū* or *zambur-zardū* (a yellow wasp); *zambur*, (hornet).

Bee-eater, *zambur-kush*; *murgh-i ja'lāb*.*

Beef, *gusht-i gāv*.

Beehive. *Vide* Hive.

Beer, *āb-i jaw*, *bīr* (Eur.); "you think no small beer of yourself," *tu bi-nazar-at ki khaylī chīz hastī*.

Beetle, *guh-gilān⁴* (the beetle that rolls pellets of dung); *sin* (some kind of blight, that particularly infests mulberry trees); *ju'al*; *madū* (in dung); *sūsk* (cockroach); *kākrūs*, Eng. (by Calcutta Persians).

Beetroot, *chukandar* or *chughandar*: *labū* or *lablabu* (a street word for whole cooked beetroots; and also for whole cooked turnips).

¹ Pronounced *āghā* and often so written.

² In m. c. *qashang* applied to men often means "good-tempered," but to women "pretty."

³ But *chahār pāy*, a "quadruped."

⁴ 'Harbinger of sheep,' *Jallāb* in mod. Ar. is one who trades in sheep (specially in the males which do not yield milk).

⁵ *Gilān*, corrup. from *ghalāñidān*.

Befitting, *shāyista*; *lāyiq*; *sazāvār*; *dar-khur*. Before, *jilaw* (with *izāfat* gen. *jilav-i*—(in front of); *pish-i* (of place), but *pish az* (of time); *muhāzi* (opposite); *muqabil* (facing); *qabl az* (of time); *misl-i sabiq* (as before); *rāst ru-yat* (right before you).

Before-mentioned, *mazkur* or *mazkura-yi bālā*; *sābiq²* *z-zikr*; *mazkūr³* *l-fawq*.

Beg, *su⁴äl k.* or *sā'il sh.*; *gadā-i k.* (solicit alms); *iltimās k.* (entreat, q. v.); “I beg your pardon for what I have done, *az ānchi karda-am bakhshish* (or ‘*afv*’) *mī-talabam*; ‘*uzr mī-khwāham* (please excuse my attendance or acceptance of, etc.); *bi-bakhshid* (pardon me); *istighfār k.* (to beg pardon from God). *Vide Pardon.*

Beget, *bi-vujūd āvardan* (also to create).

Beggar, “a beggar is at the door,” *dar-i khāna gadā-i istāda ast*; *gadā*; *sā'il*; he’s a beggar with nothing, *ū lāt ast*. *Vide Bag.*

Begin, *binā k.*; *shuru¹ k.*; “we must begin to-morrow,” *fardā bāyad dast bi-kār shud*; “the big chilla has not yet begun,” *chilla-yi¹ buzurg hanūz na-girifta ast*; “the man began to punish his wife,” *mard zan-i khud rā tambīh² kardan āghāz kard*—Prof. S. T.; *dar avā'il-i yād giriftan-i ānam* (I’m just beginning to study it); *tajdīd k.* or *bāz az sar giriftan* (to begin again); *bād-i bar-khāst* (it began to blow).

Beginner, *mubtadī*; *naw-āmūz*; *tāza-kār*; they are beginners in Persian, *tālibān-i zabān-i Fārsi and*.

Beginning, *dar avral-i kār* or *dar badr-i amr* (at the beginning); I have begun to talk a little English, *dar zabān-i Inglīsī bi-harf zadan shuru¹ karda-am*, or *binā karda* (or *nihāda*) *am bi-harf zadan*; “this has neither beginning nor end, *īn na-arval dārad na ākhīr*; *avā'il* (pl. of *arval*); *īn tīfl tāza bi-zabān āmada* (this child is just beginning to talk); *sar tā sar* (from beginning to end).

Behalf, *az taraf-i fulān*; *az zabān-i hama* (on behalf of all).

¹ *Chilla* is a period of forty days of greatest heat or greatest cold. There is also a ‘little’ *chilla*. This use of *girifān* is rustic.

² *Tambīh*, properly “to admonish,” is in m. c. “to punish” and in this context would signify “to beat.”

³ *Radīf*, “riding behind any one on the same horse; following behind in a row.” The Turks use the word *radīf* for the ‘reserve forces’ and the word is also now used in this sense in Persia.

⁴ *Pish*, m. c. for *nazd*.

Behave, ‘*amal k. bā*— (to treat); *bā-qā'ida* (or *shāyista*) *raftār kardan* (to behave well); *harakat-i nā-mā'qul k.* (to behave ill); *bā u suluk-i khub-i kard* (he dealt kindly with him; behaved well towards him). *Vide Treat.*

Behaviour, *harakāt*, pl.; *raftār*; *kirdār*; *atvār* (manners).

Behead, *gardan zadan*; *sar burūdān* or *andākh-tan* or *bar dāshtan*; *dūsh-i ūrā az bār-i sar sabuk kard* (he relieved his shoulder of the weight of the head).

Behind, ‘*aqab*; *pusht*, *pusht-i sar*; *dumbāl*; (three ships followed behind us, one behind the other, *az 'aqab-i sar-i mā si kishī bi-radīf⁸ mī-āmad*; *pusht-i sar-at na-nigār* (don’t look behind you); *ākhīr-i hama* (last of all, behind everybody).

Behold, *īnak*; *nigāh kun*; *hān rasūl* (see, here he is).

Beholden, *mammūn*; *zīr-i ihsān-i shumā namī-ravam* (I won’t be beholden to you).

Beholders, *nāzirīn*, pl.

Being, *banda-yi Khudā*; *makhluq-i Khudā* (a creature); *kā'inat* (all created things); *vujūd*, Ar. (existence); *hastū*, Pr. (ditto); *Vujūd-i Mu'lāq* (the Supreme Being); *vujūd-i 'āriżī* (contingent being; opposed to *vujūd-i haqīqī* “real being”: Sufi terms).

Belch, “the English consider it very rude to belch,” *pish-i⁴ Inglīs-hā āruq zadan bisyār khilāf-i adab ast*.

Beldame, *pātyāra* (in contempt or abuse, sp. old woman).

Belgium, *Biljik*.

Belie, *takzīb n.* *Vide Slander*, etc.

Belief, *i'tiqād* (k.); *bāvar* (k.); *yāqīn* (k.); *i'timād* (trust, belief, confidence); *īmān* (the Faith). *Vide Creed and Firm.*

Believable, *qābil-i i'timād*.

Believe, I don’t believe you can shoot a deer, *gunjishk-i bi-zan*, *āhū zadan pish-kash-i tu* (i.e., I make you a present of all the deer you’re likely to shoot); *īmān āvurdan* (become a convert to; of any religion; also met. to credit); he believes all that

is said to him, *har chi mardum mī-gūyand bāvai mī-kunad*, or *bar har chi mī-gūyand i'tibār mī-kunad*; *bi-ū īmān na-dārain*, m.c. (I don't believe his words); *yagīn-i kāmil k.* (to believe implicitly). *Vide Induce.*

Believer, *mu'taqid*; *mu'min* (relig., of a Muslim).

Bell, *zang* (z.); *zangula*, pron. *zangula* (any small bell); *zal* (a small closed bell for hawks, cats,¹ etc.); *naqus* (Christian churches); *darā* or *jaras* (large; for caravans).

Belligeose, *jang-ju*. *Vide Quarrelsome.*

Belligerents, *tarafayn* (lit. the two parties).

Bell-metal, *chawdan*.

Bellowing, *faryād* (k.); *na'ra* (*kashīdan*); *būra* (z.) (of bull).

Bellows, *dam*; *minfākh*.

Bell-ringer, *zang-kub*.

Bell-wether, *buz-i pīsh-āhang*.

Belly, *kum*, vulg.; *shikam*; *dil* (m. c.); *mīda* (that contains the food; *vide Stomach*); *shikam-i shān mā'būd-i shān ast* (their God is their belly). *Vide Stomach.*

Belly, to, *bad* k.; *puf* k. (of sail).

Belong, whatever is in this house belongs to you, *va ānchi dar in khāna bāshad az shumā ast*—Prof. S. T.; *ta'alluq dāshtan bi*; *az ahl-i kishvar ast*, *dākhil-i qushūn nīst* (he's civil not military; he does not belong to the army); *in kursī māl-i ān utāq ast* (this chair belongs to that room); *az ān-i man ast* (it belongs to me); *az ū-st* (it belongs to him).

Belonging to, *māl-i fulān kas*; *muta'alliqān* or *mansubān-am* (my belongings, i.e., wife, children, servants, etc.); *muta'alliq bi*.

Beloved, *ma'shuqa*² and *mahbuba* (fem.); *ma'shūq* (masc.); *zan-i sūgutī-yam ast* (she is my most beloved wife).

Below, (dar) *zīr-i* or *pāyīn-i mīz* (or *bam* or *kūh*, etc.; but *zīr-i zamin*).

Belt, *zunnār* (the white belt of *kurk*, worn by Zardushtis after they are seven years³ old); *kamar-band* (soldiers' belt, etc.);

*kīsa-kamar*⁴ (cartridge-belt); *jaliska* (cross belt for cartridges); *tasma* (of leather); *minīqa* (Astr.).

Bemoan, *az bakht-i khud nāla dāshtan*; *bar qismat-i khud zārī k.* *Vide Bewail.*

Bench, *sakū* (earthen platform or seat); *takht* or *nām-lakht* (a couch, a bedstead); *maṣṭaba* (in the taverns).

Bend, to, *pīchīdan* (tr. and intr.); *kham* k.; *zānū* z. (to bend the knee to); “the ripe ears of corn are bending, *khūshahā-yi ghalla az rasīdagī bi-zamīn kham mī-shavad*; “he is bent under his load, *zīr-i bār mi-khwābad*.⁵

Bend, subs. *Vide Turn.*

Beneath, *zīr-i*; *dar pāyīn-i*; *lāyiq-i rīsham nīst* (it's beneath my dignity); *az fuḥsh ham guzāshta ast* (he is beneath abuse even).

Benediction, *barakat* (*dādan*); *salavāt firistādan* or *darūd gustan* (for the souls of Prophets).

Benefactor, *valī-nīmat*.⁶

Benefice, *waqf*, pl. *awqāf* (anything given to the Church); *mawqufāt* (ditto).

Beneficence, *bakhshandagī*; *fayz* (of money); *fazl* (rare); *ihsān* (gen.).

Beneficent, *bakhshanda*; *sakhi-tab'*; *fayyāz* (stronger than *sakhi* or generous); *ihsānkun* (gen.).

Benefit, *sūd*; *naf'*; *manfa'at*, pl. *manāfi'*; *hāsil*; *qamar*; *tawfiq-i qahri* or *jabri* (a benefit or favour against the recipient's will).

Benefit, to, have you benefited by the medicine, *az īn darvā fā'idā* (or *khāssiyat*) *dīda id?* *ta'sir* k. (also, of medicine, to act); *'ilāj* (treatment, either by medicine or by operation); *ihsān* k. (to do favour to).

Benevolence, *shafaqat*; *mihrbānī*; *mulātafat*.

Benevolent, *mushfiq u mihrbān*; *khayr-khwāh-i khalq*; *karīm* (kind). *Vide Beneficent.*

Benign, *halīm*.

¹ Bell and sometimes tassels are put in cats' ears for ornament.

² In old Persian *ma'shūq*, f. Theoretically, it is only the woman who is 'beloved'; hence the feminine termination was not necessary.

³ Opened once at each of the five daily prayers at the words *shikast Ahriman bad. shikast Ahriman bād. shikast Ahriman bād.* This belt is called by the Zardushtis *kushṭī*.

⁴ *Qīṭār*, the row of loops that holds the cartridges (gen. 2) in number).

⁵ *Sim-i talagrū* *khwābida ast*, “the telegraph line is down,” *Sū'a'l khwābida ast*, “the watch has stopped.” *Bi-khwāb* ‘lie down, crouch down.’ *Khwābanidān*, “to make a camel lie down,” etc.; also used of trees or corn blown down by the wind.

⁶ In India often “father.”

Benignity, *hilm*; *ra^ffat*.

Bent, *kaj* or *kham*, adj., (aslant, crooked, warped); *munhanī* and *khamida*, adj. (of persons or things); *mayl dārad*, or *fīratān mayl dārad* (he has a bent or natural inclination). *Vide Bowed.*

Benumbed, *bi-hiss*; *afsurga*.

Bequeath, *bi-irs* or *bi-vāsiyyat dādan*; *ba^d az fawt vaqf k.* (for religious purposes); *dar hīn-i ḥayāt hiba k.* (to make a deed of gift).

Bequest, *vaqf*, pl. *awqāf* (relig.); *matruka* (money or property, etc.); *az matrukati* (or *az yādgār-i*) *fulān ast*.

Bereft, *daq̄h dīda*.

Berry, *dāna*; *habb*, pl. *hubub*.

Beseech, to, *istid^a k.*; *iltijā k.*; *ilhāh k.* (properly to press); "I beseech you to attend to this," *iltimās mī-kunam ki bi-in amr dil bi-dihid* (or multaft bāshid).

Beset, *ihāta k.*; *farā giriftan*; *giriftārī-hā-yi ziyād dārad* (he is beset by work); *az chahār taraf dushman ūrā tang karda* and (he is beset by enemies on all sides); *khud rā az har taraf basta-yi kamand-i balā yāfta* (beset by danger on all sides).

Beside, *pahlu*; *kinār*; *dar jamb*.

Besides, *bā*; *ghayr az īn* or *juz īn* or *magar* or *bi-istisna-yi*—(except); *'alāvā bar* (in addition to); *varā-yi*—(beyond this); *qatⁱ-i nazar az* (setting aside).

Besiege, *muhāsara* or *māhsūr k.*; *chātma z.*¹

Besieged, *māhsūr*.

Bespeak, *farmāyish-i*—*k.* (to order); *nigāh dāshṭan*.

Best, *bihtarīn*; *khūb-tarīn*; *afzal*; *a[']la*; I do my best, *bi-qadr-i quvva kār mī-kunam*; *Khudā bihtar mī-dānād* (God knows best); *man salāh mī-dānām ki īn kār rā bi-kunid* (I think it best for you to do this).

Bestow, *bakhshidan*; *'ināyat k.*: 'atā namudan; *īsār k.* (unselfishly); *ān rā bi-man arzānī dāsh* (great persons to small); "I am a poor man, bestow something," *fagīram yak chīz-i taṣadduq kunid*, or *dar rāh-i Khudā bi-dihid*.

Bestowal, *'atā*; *īsār* (unselfish).

Bestower, *bakhshanda*; *'atā kunanda*.

Bet, *giraw* or *shart* or *nazr* (*bastan*, with a person; but *zadan* on a thing); *sar-i chi ki imrūz khwāhad rasid?* (what is the betting he will come to-day?) *sar-i dil-bi-khwāh* (the amount of the wager what you please).

Betel-leaf, *tambul*.

Bethlehem, *Bayt^a-lahm*.

Betray, *khīyānat k.* (also to embezzle money). *Vide Secret.*

Betrayer, *khāsin*; *dar rāz khīyānat kard*; *sarbāz-hā nisbat bi-pādshāh khīyānat kard*; *ghadr k.* (to rebel or mutiny); *khīyānat-kār*; *ghaddār*.

Betroth, to, *nām-zad k.*

Betrothal, *nām-zadagi*.

Betrothed, *nām-zad* or *mansub* (of man or woman).

Better, "mine is better than yours, *māl-i man az shumā bihtar ast*"; *man ū rā khūb mī-dānam* (I know him better); better and better, *īn nūrān 'ala nūr ast* (lit., or ironical).

Better, to, *kulāh rā rubudan* (to get the better of); *sar-ash rā shīra mushtam* or *gūsh-ash rā burīdām* (I got the better of him in the bargain); *'ājiz k.* or *lā-javāb sākhan* (in argument); *zīr k.* (in fight); *fā'iq āmadan bar*—(gen.). *Vide Conquer.*

Between,³ *miyān*; *dar miyāna-yi*—; *mā bayn*; *dar miyān-i āb ū ātash uftāda* (between the devil and the deep sea).

Beverage, *mashrub*, pl. *mashrubāt*; *āshāmī-dāni*.

Bewail, *nāla k.*, *nālīdan*. *Vide Bemoan.*

Beware, *bā hazar bash* (look out, take care); *āgāh bāsh*; "now no more disturbance, go away, *zinħār dīgar qīl ū qāl na-kunid bī-rāvid bīrūn*; beware of idleness and ignorance, *az tambalī⁴ va jāħili parhīz kun*.

Bewildered, *hayrān* (*k.* and *sh.*); *sar-gardān* (*k.* and *sh.*); *sarāsimā* (*k.* and *sh.*); *hayrat-zada* (*sh.*); *gīch sh.* (lit. to be giddy); *mātash girift* (astonishment); *dang-ash girift* (stunned). *Vide Astonish, Astound, Wonder.*

Bewitched, *afsun-shuda* or—*zada*; *sihr khurda*; *jinn girifta*.

¹ *Chātma z.*, T., "to pile arms."

² Vulg. for *mal-i man az mal-i shumā*; but as *mal* in m. c. also means "donkey," the sentence is ambiguous.

³ No distinction, as in English, between the words "amongst" and "between."

⁴ *Bi-'ari* idleness, also shamelessness.

Beyond, *ān sū-yi*— or *ān taraf-i*—; *ān taraf-tar* (more that way); *ān dast-i rūd-khāna ast*; “you’re a child, this is beyond you,” *tu bachcha-i ‘aql-at bi-īnjā namīrasad*; “this is beyond a joke, *mā-fawq-i* (or *khārij az* or *bīrūn az*) *shūkhī’st*; *az shūkhī guzashta ast*. *Vide* Besides.

Beyrut, I have been absent for three years in Beyrut, *si sal Bayrut* (or *Bīrut*) *buda am*.

Bezoar-stone, *pād-zahr* (antidote for poison. *Vide* Antidote).

Biased, *ra²y-i mughrizana* (a biased opinion). Bible, *Kitāb-i muqaddas*; *Injīl* (New Testament); *Tawrāt* (Pentateuch); *Zabur* (Psalms).

Bid, to, *qadaghan k.*; *amr k.*; “why do you bid me do this? *chirā mī-farmāyid ki īn kār rā bi-kunam?* *Vide* Invite.

Bidding, *hukm*; *farmān*; *amr*; *qadaghan* (order); *da²vat* (invitation); *qimat guftan* (at auction).

Bier,¹ *tābut*; *‘imārī* (a hand-bier with arched canopy); *janāza-kash* or *murda-kash* (a paid bearer² of); [*janāza* is the corpse and the bier as well].

Big, *buzurg*; *kalān* (rare and “Afghan”); *durusht* (thick and large); *kuluft* (thick); “how big is the book?” *kitāb-i ki mī-guyid chi qadr hajm dārad?* (more colloquial *buzurg ast?*); *jasim* (big-bodied as an elephant; gross, corpulent). *Vide* Spacious.

Big-bellied, *shikam-gunda*; *shikam-buzurg*; *qatūr* (of large girth).

Bigness, *‘azamat*; *buzurgī*; *kulufī* (thickness); *durushtī* (“coarseness”); but *durusht*, adj., “big”); *jasāmat* (being big-bodied or corpulent); *vus²at* (of expanse).

Bigot, *muta²assib³* *dar din*; *khar-i sālih* or *khar-i muqaddas*.

Bigoted, *bā ta²assub³*.

Bigotry, *ta²assub* (*k.* or *d.*).

Bile, *zard-āb*; *safrā²*; *zahra* (gall-bladder).

Bilious, *safrā²i*; *safrāvī*.

Bill, *bijak* (invoice with price); *qabz* (bill; also receipt); *sitamī* (bill of lading or packing, i.e., the invoice without the

price); “give me the bill and I’ll pay it,” *hisāb-i khud rā bi-dih pūl mī-dihām* (or *pūl-ash rā bi-shumā radd⁴ mī-kunam*); *barāt* and *hindavī* (Indian) (bill of exchange; also a cheque). *Vide* Beak.

Billiards, *mīz-i gulūla-bāzī* (the table); *billiard-bāzī* (the game).

Biluchistan, *Biluchistān*.

Bind, *jild k.* (of book); who bound this book? *shirāza-yi⁵ īn kitāb rā ki zada ast?* “but I did not bind myself (force, tie) to read one, two, or three chapters at each sitting, *likin īn qayd na-būd ki yak yā du yā si bāb bi-yak nishast bi-khwānām*; “bind him hand and foot, *dast u pā-yash rā bi-band*; *zanjīr dar gardan va kunda⁶ dar pā-yash bi-kun*; *kitfā-yash rā* (or *shānā-hā-yash rā*) *bi-band* (pinion him); *ū rā bi-qasam bastam* (or *muqayyad kardam*) (I bound him by an oath); *vide* Compel; *mi²da rā qabz k.* (to make costive); *chaspīdan* or *bastan* (to stick).

Binder, *sahhāj*; *jild-gar* (of books).

Binding, *shirāza⁶* (of a book); *labak* and *magħżi* (of garments; also piping in uniform, q.v.); *vājib* and *lāzim*, adj., and *farz*, subs., (gen. relig.; obligatory); *qabiz* (making costive).

Binocular, *du chashma*, adj.

Binoculars, *dur-bin* (also ‘telescope’).

Biographer, *savānih-navis-i ‘umrī* (navishtan).

Biography, *savānih-i ‘umrī* (navishtan).

Biped, *jins-i du pā*.

Bird, *paranda*; *murgh*; *tā²ir*, pl. *tuyur*; *mūsiqār* (a fabulous musical bird with perforated bill); *murgh-i mawsimī* (of passage); *kabutar bā kabutar bāz bāz* (= birds of a feather).

Bird cage, *qafas*.

Bird-catcher, *shikārī* or *shikār-chī* and *sayyād* (any kind of trapper, hunter, or sportsman).

Birdlime, *kishmish-i Kābulī* (?); *dibq*

Birinjal, *bādinjān*. *Vide* Tomato.

Birth,⁷ *paydā’ish*; *vilādat*; *tavallud*; *mīlād* (birthday, anniversary of; *vide* Birth-

¹ Muslims do not use coffins. Well-to-do people place the bier in an ‘imārī or canopied hand-hearse. [In India ‘imārī is a canopied haudah]. A coffin “sanduq” is only used for storing a corpse or when carrying it to Kerbala, etc.

² It is *sawab* to carry a corpse for as much as forty steps; hence friends of the deceased assist.

³ *Ta²assub* by itself may have a good meaning, *esprit de corps*; but ‘aṣabiyyat is more proper in the latter sense.

⁴ *Radd k.*, “to return, to give back”; *radd sh.*, “to pass by.”

⁵ *Shirāza* (the best method of binding) is the silk cord at the top and bottom of the leaves.

⁶ Handcuffs, “*khalili*.”

⁷ As soon as a child is born the *takbīr* is repeated in its ear; in Persia usually by the midwife.

day); *Irāniyyū 'l-asl ast* (he's by birth a Persian); "he is deaf from his birth," *u kar-i mādar-zād ast*; *mashīma* (after-birth).

Birth, to give,¹ *za'sidan*, rt. *zā*; vide To bear; *turā bi-vujud avardam ki marā bidard bi-yārī?* (a mother to a child).

Birthday, *rūz-i mawlūd*; *'id-i mawlūd* (for the Shah and for Saints, etc.); *milād* (also for prophet; vide Birthday). Vide Celebrate.

Birthplace, *zād-būm*; *masqīt² 'r-ra's*; *ma'hal-i vilādat*.

Biscuit, *buqsumāt* or *bisqumāt* (only used in pl.); *nān-i khushk*; *kalucha* (soft cake).

Bishop, *usquf* (rare); *fl* (at chess).

Bit, *tika*; *para*, *pārcha*; *khurda* (a small piece); *luʃcha*, *lupcha* or *luqma* (morsel of food); *dahna*¹ (of bridle); *lagām* (prop. bridle without the bit); give me a bit of charcoal to draw with, *yak habb-i zugħāl-i bi-dih tā sūrat bi-kasham*; *qāsh* or *qāch* (of fruit); *pāra pāra* (torn in bits); *khurd khurd* or *rīza rīza* (broken in bits).

Bitch, *sag-i lās*; *sag-i māda*; *shash pistān*, or sp. of Umar; *mādar-i bachchahā* (abuse to a man or a woman); *pidar-sag* or *sag-bachcha* (=son of a bitch; also lit.); *mādar qahba* (met.).

Bite, *gāz giriftan* (of humans only); *gazīdan* (gen.; also to sting); *dandān giriftan*; *javādan* (to chew); he has been bitten by a jackal, *shīghāl-i u rā kand* (m. c.) (or *girift* or *gazīd*).

Bitter, *talkh* (adj.); I still feel very bitter and angry about it, whenever I see him, *hanūz ham, vaqt-i ki ūrā mī-binam zahratarak mī-shavam*.²

Bitterness, *talkhī*; *talkhī-yi marg* (—of death).

Bitumen, *qīr*; *naft-i siyāh*.

Blab, *tarākh-dahan*; *fuzul*; *rāz fāsh-kun*; *rāz gū* (of a person) Vide Babbler.

Blab, to, vide Secret; *dahan-ash laqq ast* or *zabān-ash shul ast* (latter also means "to talk filth"). Vide Babble, etc.

Black, *siyāh*, adj. (also a negro); *siyāhī*, subs.; *dūda* (soot of lamp or chimney³); the Devil is not so black as he is painted,

¹ Generally used for the whole bridle.

² Ink is made from this lamp-black.

⁴ In *divar tīgha ast* (m. c.) = "this wall is built of bricks placed edgeways (and only one brick thick)"; this can be done in Persia with *gach*.

⁵ Much admired by Persians. A certain mulla, *Aghā Bāqir*, had a fast daughter. Local wits write on his door:—

*Rāstī Ā Bāqir az bas bā qīr ast,
Dughtar-i dārad az ū bā qīr-tar ast.*

² Lit. "My gall-bladder bursts."

³ Blasphemy, *kufr* (infidelity and in m. c. also blasphemy); *kufr bī-khudā*; [*tajdīf*, Ar., cursing God; not colloquial in Pers.].

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and was alarmed by a dream. She gave in alms, as an expiation, about 12,000 dirhams or £300, the price of the blood of a Muslim," ruz-i 'Ayisha mar-i kusht va dar khwāb mu'azzab shud; az ān jihat duvāzda hazār dirham, ki mu'ādil-i si-sad līra-yi Ingli'st, ki diya-yi Muslim-i 'st kaffāra-yi ān rā adā namūd.

Bloodshed, *khun-rizi* (k.); *kushtār* (k.) (slaughter).

Blood-shot, *khun-ālud*; *may-gun* (from drink); his eyes became bloodshot with anger, az *khashm* *chashmhā-yash* *khun* *girift* or *kāsa-yi khūn* shud. *Vide Blaze*.

Blood-thirsty, *khūn-khwār*; ū *tishna-yi khūn-am ast* (he's thirsty for my blood).

Bloody, *khunin*; *khun-ālud*; *saffāk* (a great shedder of blood).

Bloom, *shikuftan*; *gul zadan*; *ghuncha zadan*; this plant will soon bloom, *in nihāl zūd gul mī-āvarad*.

Blooming, *gul-karda* (of flowers); *khush-dil* (of people).

Blossom, *shikūfa*; *bahār* (also spring); *ghuncha*; *gump*; "it was the season when the orange trees were just coming into blossom," *aval-i shikūfa-yi nāranj bud*; when there is blossom there is hope of fruit, *jā'i ki shikūfa hast ummid-i mīva hast*. *Vide Bloom*.

Blossom, *gul kardan* (also met. to commence; also to be 'happy' from drink or drugs). *Vide To bloom*.

Blot, he blotted ail his papers, *hama-yi kāghaz-ash rā az murakkab lakka kard*; *khushk* k. (with blotting-paper).

Blotting-paper, *kāghaz-i jāzib*. *Vide Paper*.

Blow, to, "blow into the reed," *tu-yi nay fūt kun*; "blow away the dust," *gard rā puf kun*; *vazidān* (of wind). *Vide Nose and Inflate*; *dam-i tūp guzāshtan* (from a gun).

Blow, *zarbat* (z. and *khurdan*); *ṣadma* (*kh.*) (met.).

Blow-pipe, *pufak* (for fire; also pea-shooter).

Bludgeon, *chumāq*.

Blue, *ābi* (sea-blue); *kabud*¹ (slate colour; blue grey of horses); *nūl* (dark indigo blue); *āsmāni-rang* and *lājavardi* (bright blue like lapis lazuli); *furuza* (turquoise blue); *surma* (blue-black).

Blue-eyed, *zāgh-chashm* (light-blue or grey); *chashm-i mīsh* (darker than former).

Blunder, *ishtibāh-i* (or *sahv-i*) bad (k.); *ghalat* (k.) (error, straying; a stronger word than *ishtibāh*).

Blunderbuss, *qarābīna* (from Fr.).

Blunt, *kund* (k.).

Blush, to, *khijālat-zada sh.*; *sharm-ru sh.* (to feel ashamed); *ruk̄-ash afruk̄ta shuda* (to turn red from shame or anger).

Boar, *gurāz* (wild), *khuk-i nar*; *shikār-i gurāz* (k.) (met.; to get something that's useless).

Board, *takhta*; *lawh* (for writing).

Board, to, *takhta-bandī* k. (of a floor, but gen. of a partition); *takhta-farsh* k. (of floor).

Boarded, az *takhta mafrush* (of a floor).

Boast, *la* (z.) or *lāf u guzāf* (k.); *fīs* k. (idle boast); *shaykhī* (k.) (vulg.); *iftikhār* or *fakhr* (k.) (to pride or boast oneself on); *ījāda* (k.) (also to teach one's grandmother). *Vide Wind*.

Boaster, *lāf-zan*; *shaykhī-bāz* (vulg.).

Boasting, *shāh-andāzī* (k.) (gen. showing off by deeds, not words; vulgar ostentation); *lāf dar ghurbat* (an idle boast; no one can contradict an unknown stranger).

Boat, *kishtī* (gen.); *qāyiq* (small pleasure boat); *māshuva* (small); *karjī* (for pleasure); *mi'bār* (ferry boat); *lutka* (small); *bugāra* (cargo boat). *Vide Ship and Steamer*.

Boatman, *kishtī-bān*; *jāshu*; *mallah*. *Vide Sailor*.

Bode, *dalālat kardan bar*—.

Bodice, *pistān-band* (for women); *sīna-band* (for old men, children, or women; also a horse's breast-plate).

Bodykin, *mīl* (for collyrium; also a probe). *Vide Needle*.

Body, *tan*; *badan*, pl. *abdān*; *jān* (m. c.); *jasad*, pl. *ajsād* (dead); *jism*, pl. *ajsām* (gen.); *jirm*, pl. *ajrām* (heavenly bodies, stars, etc.); *jussa na-dārad* (he is thin; has no frame; of men or animals; *vide Corpse*); *in rā asl-i qā'idā-yi istikshāf-i kurāt u ajrām-i samārī mī-dānand*; *tā'iifa*, pl. *tavā'iif*; *jamā'at* (of people, of multitude). *Vide Crowd*.

Body-guard, *jawj-i khāssa*.

Bog, *lajan-zār*; *mashila* (from the overflowing of a river; also a lagoon); *bātlāq* (any muddy place).

Boil, subs., *dumbal* (large); *dana* (pimple);

¹ Hence *kabūtar* "pigeon."

the boil has burst, *kurak sar bāz karda*¹ *ast.* Vide Abscess.
 Boil, to, *jush* *k.* or *dādan*, tr.; *jush khurdan* or *bi-jush amadan*, intr.; *ab-paz* *k.* (in water); *dāgh* *k.* (fry or boil, for butter, oil); *jushidan* (of a spring of water, or of anger, emotion).
 Boiled, *jushānda*; *āb-paz shuda* (in water).
 Boiler, *samavar* (for tea; of an engine, etc.); *dīg* (in a *hammām*).
 Boiling, *āb-i jush* (boiling water; also soda-water); [*āb-i dāgh*, “hot water”; and *āb-i yarm*, “warm water”].
 Boisterous, vide Stormy; *ghawghāzī* (noisy).
 Bokhara, *Bukhara*.
 Bold, *dilīr*; *shujā’*; *sāhib-i jur’at*; *rashid*, m. c., (brave); *jasur*; *shukh*; *chashmdarīda*; *chashm-safid* (impudent). Vide Brave.
 Boldness, *jur’at*; *jasārat* (in a bad sense). Vide Bravery and Impudence.
 Bole, *gil-i Armanī* (Armenian bole).
 Bolt, subs., *nar u lās* (bolt and catch); *chift*; *sā’iqā* (thunderbolt).
 Bolt, to, bolt the window, *darīcha² rā chift bi-kun*; *bal’idān* (of food).
 Bomb, *khumpāra* (by howitzer, etc.); *nāranjak* (thrown by hand).
 Bombard, *tup bi-būstan*; *tup-andāzī k.*; *gulūla-bārānī k.* (firing of rifles, or big guns).
 Bombay, *Bamba³i*.
 Bond, *tamassuk*; “he wants a bond for this money,” *barāy-i īn mablagh pul qabz mī-khwāhad*; “if you have a bond, produce it, and I’ll pay it on the spot,” *dast-āvīz-i⁴ dārī birūn bi-yāvar, man al-ān pul mī-shumāram*⁵—(Prof. S T.); *az u navishta dāram* (m. c.=I hold his written bond).
 Bondage, *asīri* (captivity); *bandagī* (slavery).
 Bone, *hama’sh ustukhwān ast* (he’s a perfect skeleton; also it is all bone); *khush-ustukhwān* (strong); *u khub-ustukhwān-bandī dārad* (he is very strong). Vide Setting.
 Bone-setter,⁶ *shikasta-band*; *gīr-māla*.
 Bon-mot, *latīfa* (also a good or witty story).

Bonne-bouche, *luqma-yi lazīz*.
 Bon-vivant, *khush-guzrān*.
 Bony, *pur-ustukhwān*.
 Book, Book-seller, *sahifa* (relig. vol.) ; *jarīda*, pl. *jarā’id* (journal); *jild* (volume); *kitāb*, pl. *kutub* (gen); *sahhāf* (binder); *kitāb-farūsh* (seller); *dar dukān-i kitāb-farūsh būda-am* or *raṣṭa-am* (I have been at the book-seller’s); *muraqqā’* (scrap-book; album; portfolio).
 Bookstall, *bisāt-i kitāb*.
 Bookworm, *kirm-i kitāb* (met.).
 Boon, *ghanīmat* (*shimurdan*).
 Boon companion, *ham-dam*; *anīs-i jalīs*. Vide Companion.
 Boor, Boorish, *aldang* (ill-mannered and ignorant). Vide Villager.
 Boot, *chakma* (long, up to the knee); *nīm-chakma* (Persian ‘Wellingtons’); *kafsh* (gen. term, but sp. of small shoe); *urusī* (cut very low like pumps); *muza* (leather socks). Vide Shoe.
 Bootlace, *band-i kafsh*.
 Boot-maker, “ord’r a pair of boots,” *biraw bi-urusī-dūz farmāyish-i* (or *sifārīsh-i*) *yak just urusī bi-dih*.
 Booty, *yaḡmā*; *ghanīmat*, pl. *ghanā’im* (also ‘boon’); *ghārat*, *tārāj*.
 Borax, *buraq*.
 Border, *hāsiyyā⁷* (*zadan* or *nīhādan*) (of book, carpet, etc.); *sar-hadd*, pl. *sar-haddāt* (frontier); *kinār* (of lake); *intīhā* (verge of—).
 Bore, *malāl-āvar*; *mara malul mī-kunad*; “he’s a great bore, *khaylī dard-i sar mī-dihad*; *mū-yi dimāqh ast* (irritating, a bore).
 Bore, to, *sufstan*, rt. *sumb* (of pearls, beads); *kandan* (well); *surākh kardan* (tunnel; rock; or in wood).
 Bored, *dil-tang* (ennuyé, q.v.).
 Boring, *kaj-kul* (adj., of a horse); *sumbish*; *suftagī* (in pearls, etc.).
 Born, to be, *paydā sh.*⁸; *bi-dunyā āmadan*; *mutavallid shudan* or *tavallud yāftan*.
 Borrow, I want to borrow some money; from whom can I get it? *mī-khwāham*

¹ Also metaphorically “he is beginning to complain.” *Kuru* vulg. and local for *kurak*.

² A *panjara* (window) does not open, so can’t be bolted. *Pish* *k.* “to shut.”

³ Agar understood before *dast-āvīz*.

⁴ Note force of Pres. Tense—*al-ān mī-shumāram*.

⁵ Often an unlettered butcher.

⁶ The plural *havashi* “marginal notes.”

⁷ *Dīrūz fuluna kas dar khana pish az shuma payda shud?* Yesterday, did so and so arrive before you?

- qadrī pūl qarz kunam az ki bi-gīram?*
“borrow one (temporarily),” ‘*ijalatā*’
*yak-i amānat bi-gīr*¹; ‘*āriyat giriftan* (of things other than money).
- Borrowed, ‘*āriyatī* (of things); *bi-qarz āvurda* (of money).
- Borrower, *qarz-giranda* (of money); ‘*āriyat-kun* (other than money).
- Bosh, *pūch ast*.
- Bosom, *āghūsh*; *bar*; *kinār*; *sīna*; (*dar-giriftan*).
- Boss, *qubba* (on shield).
- Botanist, *gīyāh-shinās*; ‘*alaf-chīn* (often used rather contemptuously).
- Botany, ‘*alaf-chīn*; ‘*ilm-i nabātāt*.
- Both, *har du* (pron.); *ham* (conj.); *bi-ittifāq* (—*i ham digar*); I should both be a fugitive murderer, and a loser of my betrothed, *ham khud-am khunī* va *frārī mi-shavam ham nāmzad-am az dast-am dar mi-ravad*.
- Bother, to, *tang k.*
- Bottle, *shisha*; *butlī* or *botrī* (gen. an English quart bottle); *baghalī* (Persian, small, flat); *kūp* (Pers., large size); *matāra-yi² bulghārī* (a wooden water-bottle covered with scented leather that is supposed to be good for the ‘inside.’ *Vide Leather*); *qarāba* (large decanter, containing some quarts); *qārura* (med., for urine only); *tung* (decanter).
- Bottom, *tah*; *bun*; *qa'r*; *sar tū burdan* (to get to the bottom of); “the ship grounded,” *jahāz bi-zamin-i daryā khurd* (or *girift*), *sūrākh shud*; “read to the bottom of the page,” *tā ākhir-i* (or *pā-yi*) *saḥfa bi-khwān*. *Vide Anus*.
- Bottomless, —*ki tah na-dārad*.
- Bough, *shākh*; *shākha* (dimin.). *Vide Branch*.
- Bounce, *jastan*, rt. *jah*; *jaqīdan*.
- Bound, *hadd*, pl *hudud* (limit); *jast* (spring, q.v.).
- Bound, (p.p.), *qīld shud*; *mujallad* (of books); *mungabiz* (constipated); *basta*; *mugayyad* (confined); *majbūr* (compelled). *Vide Duty*.
- Boundary, *sar-hadd*,³ pl. *sar-haddāt*.
- Bounded, *mahdūd*.
- Boundless, *bī-pāyān* (of expanse); *nā-mahdud* (gen. of numbers); *bī-hadd* (of numbers or spaces).
- Bounteous, Bountiful, *bakhshanda*; *fayyāz*; *javād* (rare).
- Bounty, *jud*; *bazl u makramat*.
- Bouquet, *dasta-yi gul*
- Bow, *kamān*; *qaws*; *qaws-i quzah* (rainbow); *kabāda* (an iron bow with a loose chain; for gymnastic exercises); *kamāncha* (violin).
- Bow, to, *sar farud āvurdan*; *sar kham k.*; *nīzām dādan* (military salute); *zamīn-i khidmat būsīdan* (for *Shāh*); *ta'zīm k.* (gen., to make a reverence); *salām kardan* (oral salutation). *Vide Salute*, and *Bowing*.
- Bowed, *muqavvas* (bent or shaped like a bow); *kaj-pā* or *kamān-pā* (bow-legged).
- Bowels, *ruda*; *ahshā u am'ā* (plurals).
- Bowing, *kurnish* (k.). *Vide To bow*.
- Bowl, subs., *jām* (small, for drinking); *qadah* (very large); *kāsa* (between *jām* and *gadah*); *gawdī-yi qāshūq* (of spoon).
- Bow-legged. *Vide Bowed*.
- Bow-maker, *kamān-gar* or —*sāz*.
- Bowshot, *partāb-i tīr* (the distance of a bowshot).
- Bowstring, *chilla* (prop. the loop at the end of the bowstring).
- Box, *huqqa* or *quṭī* (قطی) (a match-box, cigar-box, etc.); “what shall I put in the large wooden box?” ‘*tu-yi sāndūq chi biguzāram? hazār-pīsha* (the box, “lunch-basket,” containing tea-things, lamps, etc., in an *ābdārī*); *mījri* (a jewel or cash box); *ja'bā* (any small box); *baks* (Eur.); *lazh* (Fr., opera); *shimshād* (tree).
- Box, to, *tū-sarī z.* (give a blow on the head); *sīlī zadan* or *kashīda zadan* or *khwābāndan* (on the side of the head); *musht zadan* (in fighting); the huge fellow then gave him a sound box on his ear, *pahlavān shast khwābānd va chahār angusht rā lams karda yak durusht sīlī tū-yi gūsh-ash zad*.⁴ *Vide Slap*.
- Boxer, *musht-zan*.

¹ *Amānat* (or *amānatān*) *dādan*, “to lend”; *amānat* also means “deposit.”

² Hindu. *chagul*. *Matara*, corrup. of *mathara*, rt. *tuhr*.

³ In m. c. *sar-hadd* often means *sard-srv*. Tehranis use *shimran* in the same sense. *Shimranat* is applied to a collection of villages below Mt. *Damavand*, which is a Summer resort for people from the Capital.

⁴ It is said that anciently the thumb was folded into the palm of the hand and a slap administered by the fingers only. Modern Persians, however, slap with the whole of the open hand.

Boxing, husht u musht; musht-zanī or musht-bāzī (k.).

Boy, pisar; kudak and tifl and bachcha (common gender); javān (a youth); ykulām (servant-boy; also slave of any age).

Boyhood, tuſuliyat; bachchagi; javani (youth).

Boyish, bachcha-mānind; tifl-mizaj.

Bracelet, dast-baranjan or dast-barjan (gen. term); alangu (sp. of glass); dast-band (with beads or jewels on it); yāra (gen. of gold or silver); bāzu-band (amulet bound on upper arm).

Braces, no proper word, band-i shalvār is used; also tasma-yi shalvār; kash-band.

Brackish, shur (of land or water); namakīn (salted). Vide Brine.

Brahman, barahman, pl. barahima.

Braid, kalabatun (gold or silver braid); qaytān (of gold or silk; narrow); pahnak (any kind of tape; broader than qaytān); navār (coarse stuff for bedsteads, etc.).

Brain, mayhz-i sar; [dimāgh in m. c. is nose]; kalla-yash pur az guh ast (=he has no brains).

Brambles, khār; khār u khāshāk; varak (a species of common prickly jungle bush).

Bran, sabus (skin of any grain). Vide Chaff.

Branch, shākh, shākha (dim.); shu'ba (of a river); "this tree has many branches," īn darakhi shākhhā-yi¹ ziyyād dārad; [chi qadr shākh u barg mī-dihī = "how you do embroider your statement?"] ; asl u far' (root and branch; gen. met.).

Branched, shākh shākh (of tree); munsha'ib (sh.) (branched out; to be deviated from).

Branchy, shākh-dār; pur shākh.

Brand, to, dāgh kardan or nihādan; lakka-yi bad-nāmī (stigma).

Branding-iron, āhan-i dāgh-kun.

Brandish, gardāndan.

Brandy, brāndī (Eng.); kunyāk (Fr.).

Brasier, mangal; kalak (of earth); mis-gar (coppersmith).

Brass, "do you not know the difference between copper and brass? āyā tawfir-i mis

va birinj rā (or tawfir miyān-i mis va birinj rā) namī-dānīd?

Brave, dilīr; shujā'; shīr-mard; shīr-dil; himmat-var; jari (rashly); bi-zan-bahādūr (daring blackguard; in bad sense); rashīd. Vide Bold.

Bravery, shajā'at; shīr-mardi; rashādat; mardānagī (also manliness, enterprise); vide Boldness; bi-zan-bahāduri (of blackguards); "what bravery they have shown!" ānha chi dilīrī (or himmat)² karda and! "he displayed greater bravery than Rustam's", chunīn javānmardī zāhir kard ki az Rustam ham burūz na-karda būd— Prof. S. T.

Bravo, marhaba!³ bah bah! ājarīn! bārak Allāh! mā-shā⁴ Allāh! ahsant!

Brawl, subs., 'arbada (k.) (drunken brawl).

Brawler, 'arbada-kun (drunken).

Brawling, adj., salīta⁵ (a brawling woman,

shrew); shallāʃa (local ?); ghawīhā⁶ (gen.;

noisy).

Brayer, 'ar 'ar-zan (of a fool).

Braying, 'ar 'ar k. (of an ass); bāng kashī-

dan (rare).

Brazen, birinjī (lit.); sajīd-chashm (impu-

dent or shameless, qq.v.).

Breach, rakhma; shikaf (a cleft, split); shikast (gen.; infraction); khalal (rupture; being marred);—shikanī (in comp.).

Bread, khubz; nan; nān-i fatīrī (unleavened); nān-i khamīrī (leavened); nān-i sajī or nan-i bāzārī or nān-i sangak (long flaps of bread-cake, baked on stones); nān-i khānagī (round, home-made bread that will keep a week); nān-i bayāt or nān-i shab-mānda (stale bread); nān-i du-ātasha (dried over the oven after baking; rusk); kumāch (thick cake of tent-folk); kulīcha (sweet; vide Cake).

Bread-fruit tree, darakht-i nān (newsp.).

Breadth, what is the breadth of this cloth? pahnā⁷i-yi⁸ īn pārcha chi qadr ast? 'arz⁹ (for other things); 'arz¹⁰ (in breadth).

Break, subs. Vide Rains.

Break, to, shikastan, rt. shikan (tr. and intr.); bi-ham dar shikastan (into bits); bāzār-ash shikasta ast (its price has gone

¹ Or shākh-i ziyyād.

² Himmat also means "perseverance, resolution."

³ Arabic, "welcome," and also colloquially "well-done."

⁴ Salīta, Ar., in m. c. shalīta is the short under-skirt worn by Muslim women.

⁵ Pahna is subs. and adj.; pahna¹¹, subs. In India 'arz u kul' are used for breadth and length of cloth.

down); *tab shikasta* (the fever has broken its fixed time of return); *zaban-ash shikasta* (stammerer); “I have never broken bread in his house, *luqma-yi nan-i urā na-shikasta-am* or *gūsha-yi nān-i ūrā na-dida am*; *rīza rīza k.* (to break or crumble into small pieces); *pāra pāra k.* (to tear or break up into two or more pieces); *gusikhtan*, rt. *gusil*, intr. (snap of a rope; of friendship); *bar-dāshṭan* (seal); *ta'līm dādān* (break in, of horses, *vide Broken*); *az dast dar raftan* (break away); *shikastan* (break down, of horses, etc.); *vide Broken* and *Dismiss*; for ‘break wind,’ *vide Wind*, etc.; ‘*ahd* (or *qarār dad*) *shikastan* (break a promise); *fashk-i mu'āmala k.*, to cancel an agreement); *divār-i khāna kandan*; *naqb zadan* (break into, of thieves); for ‘break off,’ *vide Mumble*; *majlis bar-khāst* (the committee broke up).

Breakages, *shikastagī-hā*.

Breakfast, *nāshta* (k.) (light; taken about 8 or 9 a.m.); *nahār* (*khurdan*) (also *chāshī* (*kh.*) vulg.; taken at noon); *iftār* (k.) (breaking a fast).

Breast, *sīna* (chest); *pistān* (female); *pistān-i līmū'i dārad* (of firm round breasts; *vide Breasted*); *pistān-i khīkī* (or *misl-i mashk-i saqqā'i*) (the reverse); ‘*azm-i zāwraqī* (breast-bone of a bird; *vide Sternum*).

Breastbone, ‘*azm-i zāwraqī* (the sternum).

Breasted, *nar-pistān* (firm-breasted; *vide Breast*).

Breastplate, *sīna-band* (of horse); *chahār-āsīna* (armour).

Breath, “I held my breath and went under water,” *hab-i nafas¹* *karda dar āb faru shudam*; “when I had rested a little and gained my wind,”—*chūn chīz-i āsūda shudam va nafas sar-i jā-yi khud āmad*; ² *vide Breathless*; “I am out of breath” (from running, etc.), *nafas-am tang shud*; *nafas zadan* (to be out of breath; of men, animals); *hass hass k.* (to pant, of animals); *nafas-i tāzi bi-sūkht* (the greyhound got out of breath); *yak qatra bad na-bud* (there was not a breath of wind); *nafas kashīdan*

(to draw a breath); *mutanaffis* (any thing that draws breath). *Vide Stopping*.

Breathing, *tanafus*.

Breathless, *bi-dam*; *nafas-ash qat' shud*.

Breathlessness, *zīq-i nafas*; *tangi-yi nafas* (disease).

Bred. *Vide Bring up and Breeding*.

Breeches, *shalvār*; *pālun* (Eur.).

Breech-loader, *tufang-i tah pur*; [sar- or *dahan-pur*, “muzzle-loader”].

Breed, *zād u valad k.*; *paydā shudan*; this kind of worm breeds in rice, *in kirm dar birinj tawlid mī-shavad*; *shutur mī-parvarānand va nasl mī-gīrand* (they breed camels); *khayl-i asp dārad* (he breeds horses).

Breeeding, *in asp rā barāy-i tukhm nigāh mī-dāram*, keep this horse (or mare) for breeding; *kurra-girīstan* (for stallion horses, donkeys); *nariyān-i tukhmi* (a breeding stallion); *khush-rag* (=well-bred; of animals); *asıl* (of ditto); *vide Bring up*; *bad-rag* (ill-bred; of animals or men).

Breeze, *nasīm*.

Brew, *barāy-i man maya mi-rīzad*, or *dar pay-i juft u jalā ast* (he is brewing mischief against me).

Bribe, *rishva³* (*khurdan* or *girīstan*, intr.; *dādān*, tr.); he bribed him not to tell, *ū dahan-ash rā bast*; *shīrīnī-yi shūmā rā mī-dīham⁴* (a polite hint); *shikam-pūrī⁵* *k.*, *zīr-farshū ūrā dādam* (I gave him something secretly in the way of bribe).

Bribery, *rishva-dīhi*; *rishva-gīrī*; *dar Irān bāzār-i rishva garm ast*.

Brick, *ājur* (kiln bricks); *az īn jūr gil khīsh mī-mālānd?* “can (sun-dried) bricks be made of such clay?” *khīshī* and *ājurī* (adj., of brick).

Brick-kiln, *kura-yi ājur-pazī*.

Brick-maker, *khiht-māl*; *ājur-paz* (the brick-burner). [karī]

Brickwork, *khīsh-bandī*; *ājur-bandī* or—*Bridal*, ‘*arusi* (adj.); *dāmadī* (adj., of bride-groom only).

Bride, ‘*arus⁶* (also in m. c. daughter-in-law); *hajla-khāna* (bride-chamber).

¹ *Nafas* in mod. Pers. usually signifies “penis.”

² The Afghans say *sahib dam shudan*, “to recover one's wind”; but in modern Persian this means ‘to acquire the power of charming snakes by texts from the Qur'an.’

³ *Rishva* also means “manure”

⁴ *Shīrīnī-yi shūmā mī-rasad* (of a ‘tip’ or a ‘bribe’).

⁵ *Shikam-i an zan ra pur karda ast*, “he has put her in the family way” (not used of the husband); *Shikam-ash pur kardam*, “I bribed him.”

⁶ A bride is, by the Persians, called “young” when she is about 14; by the Arabs when about 12.

Bridegroom, *dāmād* (also son-in-law).
Bridge, *pul* (*andakhtan*) ; *jisr* (*kashidan*) ; *gudāra-* or *bar-āmadagi* *yi dimāgh* (of nose); *pul-i ruy-i havā* (suspension bridge). *Vide Swing.*
Bridle, *dahana afsar* (prop. = bit alone) ; *afsar* (head-stall) ; *jilo-kash* (reins) ; *rashma* (chain of donkeys) ; *mahār* (for *mihār*, nose-string of camels).
Bridle, to, *dahana k.* ; *lagām* or *lijam* *z.* ; *khishm faru khurdan* (of anger). *Vide Restrain.*
Brief, *mukhtasar* (abridged, q.v.) ; *kutah* ; *mujmal* (summary).
Briefly, *ghayat-ash in-ki* ; *al-gharaz* ; *bi-l-jumla* (in a few words).
Brier. *Vide Sweet-brier.*
Brigand, *rāh-zan* ; *qati'ut-tarīq*.
Bright, *rushan* ; *munavvar* (well-lighted) ; *darakhshān*, or *darakhshanda u tābān* (shining) ; *munūr* (of *mehr*) ; *zinda-dil* (full of life; opp. of dull, apathetic) ; *bash-shāsh* (of merry appearance) ; *sitāra-yi rūshan* (a bright star) ; *hama chīz-i dunyā bar ru-yi javānān mē-khandad* (to the young all is bright). *Vide Smile, Merry.*
Brighten, *barrāq k.* (to clean ; of metals) ; *sayqal z.* or *jalā d.* (to polish with instruments ; of metals).
Brightness, *nur* or *nurāniyyat* (of sun, stars) ; *rūshnā'i* (light) ; *tābānī* or *darakhshandagi* (glittering) ; *ziyā* (of sun).
Brilliancy. *Vide supra.*
Brilliant. *Vide supra*, and ‘Clever,’ etc.
Brim, **Brimful**, *lab* (of cup, river, roof, etc.) ; *labālab* or *lab rīz*, adj. (brimful) ; *kinār* (edge).
Brimstone, *ougird* ; *kibrit* (but in m. c. “match”).
Brine, *āb-i namak* (cooking) ; *ab-i shur* (of sea). *Vide Brackish.*
Bring, *āvurdan*, rt. *ār* or *āvar* ; *parvarish dādan* or *bālā āvurdan* (bring up) ; *iḥzār k.* (to bring before, make present ; of persons) ; *zādan* and *zārīdan* (to bring forth young) ; *vaz-i haml namudan* (to give birth to) ; *vide Birth, Produce*; a badly brought up child or spoilt child, *tift-i bad bār āvurda* ;¹ *binā ash bad būd* (he was badly brought up) ; he brought up his children in the best manner, *bachcha-hā-yi khud rā*

khaylī khub tarbiyat kard ;² [*khush tarbiyat* and *khush atvār* (well-bred, well-mannered ; of people) ; *najib* (well-bred ; of men) : *vide Breeding.*]
Brink, *kinār* (of precipice, etc.) ; *dar sharaf-i tabāhī* (on the brink of ruin).
Brisk, *chust* ; *chālāk* ; *ziring* ; *havā-yi qālibāsi khüb ast* or *bāzār-i qālibāsi garm ast* (the carpet trade is brisk just now).
Briskly, *chābukāna* ; *bi-tīzī u tundī* ; *firzāna*.
Bristle, *mu-yi sakht* ; *mu-yi bar-khāsta* (when standing up, as on neck of boar, etc.).
Brittle, *turd* (as glass, etc. ; crisp, of pastry) ; *nāzuk* (delicate or easily broken) ; *khasta* (crisp, of pastry) ; that wood is very strong but this is brittle, *ān chub khaylī qāyim ast va likin in turd ast*.
Brittleness, *turdī*.
Broad, “ how broad shall I make this matting ? ” in *buriyā rā chi qadar pahn* (or ‘*arīz*) *bi-sāzam* ? [*buriyā*, of split cane ; *haśir* of palm leaves] ; *vide Breadth* ; *dar rūz i rūshan* (in broad daylight).
Broadcloth, *māhūt*.
Broaden, ‘*arīz k.* ; [but *pahn k.* ‘to spread out’] ; *pahn-tar k.*.
Brocade, *zarī* or *zar-baṛī* (silver, gold, brass, or copper embroidery) ; *atlas-i guldar*³ (satin embroidered with flowers).
Broil, *kabāb k.* ; *surkh* or *qirmiz k.* (also = to fry). *Vide Roast.*
Broken, *shikasta* ; *khurd shuda* (smashed) ; *pāra pāra* (torn) ; *darham rāṣṭa* (gone to bits) ; “ he has broken it up,” in *rā khurd khurd karda ast* ; *vide Bit* ; *rām* (broken in, of horse) : *vide Break.*
Broken-hearted, *bisyār dil-shikasta* ; *kamarash shikast*.
Broker, *dallāl* (go-between) ; *simsār* and *kuhna-farush* (seller of old things).
Brokerage, *dallālī*.
Bronze, *chudan* or *chawdan* (or bell-metal ?).
Brooch, *sanjāq* (also “pin”) ; *gul-i sīna* ; *sanjāq zadan* (to wear a brooch).
Brooding, **Broody**, *kuruk* (of hen) ; *ru-yi tukhm nishasta* (on eggs).
Brook, *juy* ; *jub* (vulg.) (natural or artificial) ; *nahr* (gen. artificial ; canal, larger than *juy*) ; *jadval* (very small irrigation channel).
Brook, to, *tahammul k.* *Vide Endure.*

¹ *Bār avurda* probably corruption of *bālā āvurdā*.

² *Tariqa-yi ahsan*, “the best manner,” is not colloquial.

³ *Kamkhab* not used in modern colloquial.

- Broom, *jārū* (vulg.) : *jā-rūb* (*k.*).
 Broomstick, *dasta-yi jarub*.
 Broth, *shurba* or *ash* (thick); *ab-gusht* or *sup* (Eur.) (thin soup); *shulla* (rice-gruel). *Vide* Soup.
 Brothel, *jinda-khāna*; *gahba-khāna*.
 Brother, *baradar*; *kāka*, vulg. (elder); *dāda*, vulg.; *baradar khwanda* (adopted); *barādar-i rizā'i*¹ (foster-brother); *barādar-i sulbi*² (paternal half-brother); *barādar-i batni*² (uterine brother); *barādar-zan*³ (wife's brother, *vide* infra); *barādar-i tawām* (twin-brother); "they treated me as his brethren treated Joseph," *mişl-i barādarān-i Hazrat-i Yūsuf kār kardand*.—Prof. S. T.
 Brotherhood, *barādarī*; *ukhuvvat*.
 Brotherly, *barādarāna*.
 Brother-in-law, *ham-rish* or *ham-zulf* (of men marrying sisters); *barādar-shawhar*³; *shawhar-khwāhar*³; *barādar-zan*, etc.
 Brought up, *balā āvurda* or *bar āmada* (reared). *Vide* under Bring.
 Brow, *jabīn*; *pīshanī*; *jabha*; *abru* (eyebrow).
 Brown, *qahva*⁴ (coffee-coloured); *mi-khaki* (colour of cloves); *bakhūrī* (smoke-coloured, or light ash-coloured).
 Browse, *charīdan*, or *chūrā* *k.*, vulg., intr.; *charānidan*, causative.
 Bruin. *Vide* Bear.
 Bruise, *kustan* or *kubidan*. rt. *kub*; *vide* Pound; *jaw-kub* *k.* (to bruise or pound roughly).
 Bruised, to be, *kufta shudan*.
 Brush, *māhut pāk-kun* (for clothes, shoes, hair); *mu pāk-kun* (hair-brush); *qalam-i mū*zī** (paint); *misvāk* (tooth-brush; Muhammadan or European).
 Brush, to, *pāk* *k.* (of clothes); *tāpuğh zadān* (of horse, etc.); *ulāgh pā-māl ast* (the donkey brushes with the houghs).
 Brushing. *Vide* supra.
 Brushwood, [*hizum*—split wood for burning]; *durmān* (a common plant used for burning); *chulka*, in Bushire *chuta* (for starting a flame).
- Brusque, *durusht*.
 Brutal, *khlasat-i bahīmī dārad*; *vahshī-sifat*.
 Brutish. *Vide* Brutal.
 Bubble subs., *hubāb* (in liquids or in glass).
 Bubo, *khīyārak* (from gon.).
 Buck, *āhū-yi nar* (of gazelle); *kaj-kulāh* (fop; in a bad sense). *Vide* Stag.
 Bucket, *dalv* (of leather); *satl* (of metal); *labchīn* (of soft leather and with a strap to close the mouth).
 Buckle, *sagak* (*z.*).
 Buckskin, *pust-i āhu*.
 Bud, *shikuja* (*k.*) (very little open); *tukma* (*k.*) (not open at all); *ghuncha* (*z.*) (half open); *payvand* (*k.*) (graft or bud).
 Budget, *budjā* (Eur.) (Parliamentary).
 Buff, *bādāmī* (almond-coloured); *limū*zī** (lemon-coloured); *shikārī* or *shuturī* (of the fawn colour of deer or of camel); *gandum-gūn* (wheat-coloured; of people).
 Buffalo, *gāv mīsh*, Pr.; *jāmūs*, Ar.
 Buffet. *Vide* Slap.
 Buffeted, to be, *mutalātim* (*sh.*) (by waves).
 Buffeting, *talātum* (of waves); *żarb-i sīlī* (of slaps).
 Buffoon, *maskhara*; *lutī*; *muqallid* (actor, etc.).
 Buffoonery, *maskharaqī*; *maskhara-bāzī*.
 Bug, *sās* or *surkhak*; *katmal*⁴ (Indian); *mala* (a large poisonous bug found in certain districts); *shab-gaz* (a gen. term); *gharib-gaz* (a species of noxious bug).
 Bugle, *shayfur* (mil.); *karna* (trumpet).
 Buglos, *gāv-zabān*.⁵ *Vide* Ox-tongue.
 Build, *binā* *k.* (but with *nīhadan* "to found"); "I want to build a house," *mī-khūwāham*⁶ *khāna-i bi-sāzam*; ['imārat is any building]; *āshiyāna sākhtan*, or *lāna zadan* (a nest).
 Builder, *bannā*⁵ or *gilkar* (trade); *bānī* (founder); *mi'mār* (architect).
 Building, 'imārat or *binā*. *Vide* Public.
 Built, *bina shuda* or *mabnī* (founded or built); *ṣad sāl ast binā shud* (it was built 100 years ago).
 Bujnurd, *Bujnurd*.
 Bulb, *piyāz* (unless any special flower is

¹ Arabic *razā'* or *rizā'*, "nursing, sucking the breast."

² *Sull*, "loin"; *batn*, "belly, womb." Half-brothers by the same father are more nearly related than half brothers out of the same mother. In the former case "the seed is the same, the soil only is different."

³ No *izafat*.

⁴ Also locally *kak-mal*, corrup. of Hindustani *khatmal*, "bedstead defiler."

⁵ *Buglos*, lit. "ox-tongue."

⁶ *Khwastan* in m. c. means "to be on the point of doing," as well as "to wish."

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Butcher, to, *zab k.* (to slaughter by cutting the throat, and specially according to Muslim law); *gardan buridan* (ditto).

Butler, *saqī* (gives wine only); *sufra-chī* (in charge of the table); *nazir* (head butler); *āb-dār* (in charge of sherbets, etc.); *qahvachī* (gives tea, coffee, smokes).

Butt, *hadaf* and *nishāna* (shooting); *pīp* (Eng. barrel); *qundaygh* (of musket); *hadaf* (one ridiculed).

Butt, to, *shakh zadan* (slightly); *kalla z.* (in fighting together).

Butter, *kara* and *maska*; *rughan* (clarified butter or *ghi*); *dugh* (the liquid remaining from *mast* or curds when churned into butter).¹

Butter-fingered. *Vide Clumsy.*

Butterfly, *shahpara* or *shāhpak*; *parvāna* (prop. moth).

Buttocks, *kajal* (of man or animals); *dubr* or *surin* (of humans); *shalvār* (thighs of horses or hawks).

Button, *dukma* (gen. of silk, etc.); *pulak* (Eur. buttons of bone or metal); "this button-hole is too large for the button," *īn mādagī bi-jihat-i īn dukma gushād ast*; *sar-at az kadū-yi tuhī āvīzān ast* (=I'll cut off your head and sew on a button; you've no head at all).

Buttress, *pushṭibān*.

Buy, *kharid k.*; *kharidan*; *sitāndan*; "I am going to the bazar to buy paper," *mī-ravam bāzār*, *kāghaz bi-kharam* (or *bi-sūnam*; vulg. for *bi-sitānam*).

Buyer, *mushtari* (also any 'customer'; for instance, of a barber, a bath, etc.); *kharid-dār* (uncommon in m. c.).

Buying, *kharid* (*k.*); *dād u sitad* (*k.*); *kharid u farūsh* (*k.*); *mu'āmala* (*k.*); *bay' u shirā* (*k.*) (buying and selling; dealing).

Buzz, to, *viz viz* *k.* or *ving ving* *k.* (of fly); *hamhama* (noise of distant crowd; of bees, etc.).

Buzzard, *sār*, incorrect for *sā*; *mush-khor*.

Buzzing, *vide To buzz*; [*tanīn*, sound of reverberation of metal, string instruments].

By, *az*; *bi—*; *bā*; *pahlu-yi*—(by side of); *dam-i*—(close by); "I sent the letter by post," *kāghaz rā mashūb-i*² *chāpār firis-*

tādam; "he tore the book leaf by leaf," *varaq varaq kitāb rā pāra kard*.

Bypath, *chap-rāh*, *pas-kūcha* (back street).

Bystander, *tamāshā-chi*.

By-the-by, *khub yād-am āmad*.

C

Cabbage, *kalam*; *kalam-i-pich*; *kalam-i-qumrī* (varieties). *Vide Cauliflower.*

Cabin, *uṭāq*; *ḥujra*; *kamra* (Eur.) and *dab-būsa* (of ships); *kapar*; *kulba* (hut).

Cabinet, *dulābcha* (small cupboard).

Cabinet-Council, *Shurā-yi khalvatī*.

Cable, *mahār-i jahāz* (rope); *langar-band* (anchor-chain).

Cackle, *kil kil* *k.* (of talking or laughing); *vir vir* *k.* (of talking); *qār qār* *k.* (of geese).

Cæsar, *Qaysar*.

Caffenic, *qahva-in*.

Cage, *qafas* or *qafas*.

Cajole, *rish-khand* *k.*

Cajolery, *vide Flattery*; *rish-khand* (lit. ridicule, q.v.).

Cake, whence did you get that cake? *ān kulūcha az kuja gīr-i shumā āmad?* *kumāch*; *nān-i farangi*; *nān-i shirin*; ³ *ham khudā va ham khurmā*⁴? (=you cannot have your cake and eat it).

Calamity, *āfat*; *musībat*, pl. *maṣā'ib*; *ghā'ilā*; *balā*; *idbar* (ill-luck); *īn barāy-i ānha sadma-yi buzurg-i mī-shavad*.

Calculate, *andāza* *k.*; *hisāb* *k.*; *mu'ādil-i du khums-i māliyya takhmin shuda* (calculated at $\frac{2}{5}$ of the revenue).

Calculated, *takhmin shuda*; *vide Estimate*; [*mahsūb*, included].

Calculation, *shumār*; *hisāb*; *takhmin-i kharj rā hisāb kardid?* *ta'dād* (numbering).

Caldron, *dig*; *pātīl* (smaller).

Calendar, *sāl-nāma*, *taqvīm*.

Calender, *qalandar-i chahārum haqqat-i sayrash rā giriyān giriyān īn tawr bayān kard ki*—(Prof. S. T.).

Calf, *mada gāv va gusāla yak jā budand*; *māhi cha* (pron., *mā'i cha*; calf of leg; also muscular portion of fore-arm); *gūsh-t-i sāq*.

Calico, *nāshur* (the Indian *mārkīn*); *chilvār* (longclothes; in pieces of 40 yds.); *chīt* or *galam-kār* (coloured chintz).

¹ In Persia butter is not made from milk or cream, but from *māst*.

² *Mashub*, lit. "accompanied by: along with."

³ None of these words corresponds fully with the English cake.

⁴ *Khurma*; referring to the ass of the *Dajjal* or Antichrist.

Caligraphist, he is the chief caligraphist of the age, *u sar-amad-i khush-navīs-ha-yi zamān ast*. *Vide Calligraphist.*

Caliph, *khalīfa*, pl. *khulajāt*.

Call, *sada k.* or *z.* (call out to); *talbīdan* (summon from a distance); *khwastan*, rt. *khwāh*; *bīdār k.* (awaken, q.v.); *bāng* or *dād z.* or *faryād k.* (to call out, cry out); *ism dādan* or *nihādan* (name); *jār z.* or *kashīdan* (of proclamation); *dīd* or *bāzdīd* *raftan* (to visit); *khāna-ash sadā-ras ast* (he lives within call); *masūl k.* (to call to account); *muddat-i 'st ki jā-yi shumā khālī bud* or *ast* (you have not called on me for an age). *Vide Prevention.*

Called, *musamīq* (named); *mawsum bi*—.

Calligraphist, *khush-khatt*; *khush-navīs*.

Calligraphy, *khush-khatī*; *khush-navīsī*.

Callow, *gushtālu* (i.e., only flesh; of young birds); *bī-par*; *in bachcha kalāgh-ha yak luppā gusht ast*.

Calm, *bī-mawj* (of sea); *daryā bī-kullī ārām būd misl-i kaf-i dast*; *ārām* (of persons or things).

Calmack, *Qalmāy*.

Calomel, *kalomal* or *kalumal*. *Vide Mercury.*

Calumniate, *u iſtīrā bi-mardum mī-bandad*. (*ghibat*, backbiting); *māya az barāy-i fulān shakhs zad* (he has got him into a mess by falsely reporting him); *buhtān z.*; *tuhmat bastan*; *iſtīrā b.*; *nammāmī k.* (creating mischief by telling tales to both sides; carrying tales); *isnad-i bad bar ū mī-bandad = bar ū tuhmat mī-zanad*. *Vide Slander and Accusation.*

Calumny, *buhtān* (false); *tuhmat* (false accusation): *iſtīrā* (= *buhtān*); *ghibat* (backbiting); *nammāmī* and *chughlī* (tale-bearing). *Vide Accusation, Slander.*

Camel, *shutur*; *jammāz*, corrupt. into *jambāz* (riding camel); *shutur-i du kawhāna* (or—*kuhāna* or —*kūha*) (two-humped)¹; *lūk* (large hairy breed); *sārbān* (camel driver); *shutur-dār* (owner); *kajāva* (pannier); *nāqa* (female).

Chameleon, *hirbāz*; *bū-qalamun* (gen. means in m. c. a turkey).

Camelman, *vide* Mulleteer; *sāhib-jamal* (for Ar. *jimāl*) (a servant who collects camels); *jammāl* (camel-owner).

Camomile, *bābūna*.

Camp, *lashkar-gāh*; *mu'askar*; *urdu* (of army); *buna* (lit. baggage; a private camp, whether in the open or in a caravanserai, is usually so styled); *ajzā-yi urdu* or *siyāhī-yi lashkar* (camp followers, i.e. all non-combatants with a camp, Post Office, etc.).

Camphor, *kāfur*; [the adj. *kāfurī* is applied to anything white like wax, or pure without colour].

Can, “he cannot do more than kill me,” *bi-man chi mī-tavānād kard bishtar az īn ki bi-kushad?* “I walked as far as I could,” *tā quvvat dāshtam rāh raftam*; *īn kār az man bar mī-āyad* (I can do this); *agar man nā-tavānam bī-kunam² tu har-chī mī-tavānī bikun* (I can't? Then just stop me); *na pāyi raftan dāram va na jā-yi māndan* (I cannot go and I cannot stay; I'm at a loss).

Canal.³ *Vide Brook.*

Cancel, *bātil k.* (to make null); *mansukh k.* (to abolish); *mahv k.* (obliterate). *Vide Erase, Annul, Abolish, Obliterate.*

Cancellation, *bātīliyyat*; *mansukhiyyat*; *but-lān*.

Cancelled, *bātil shuda*; *mansukh* (abolished).

Cancer, *saraṭān* (disease; also sign of Zodiac); *khura* (also applied to some forms or some stages of syphilis).

Candid, *bī-gharaz*; *mukhlis*; *khālis*; *sādiq*; (for people or opinions); *ruk̄h-gu* (one who speaks out to the face).

Candidate, *ummīdāvār* (Indian expression); *tālib-i jā* (of office).

Candle, *sham'*; *sham'-i kāfūrī* (of wax); *sham'-i pūh* (tallow); *bi-zahmat namī-arzad* (the game is not worth the candle; it is not worth the trouble); *bi-gard-i man namī-rasad* (he is not fit to hold a candle to me).

Candlestick, *sham'-dān*; *lāla* (Eur. pattern with a globe) and *pāya-yi lala* (the stand without the *kāsa* or globe); *lāla-yi āviz-dār* (a candlestick with crystal pendants, sometimes with several branches); [*qindil* a lamp for candle or oil].

Candour, *rāstī*; *ikhlās*; *ṣidq*; *bī-gharazī*; *ruk̄h-gūrī*.

Cane, *nay-shakar* (sugarcane); *khayzurān* (Malacca); *ta'līmī* (a swagger-stick or cane). *Vide Bamboo.*

¹ Classically *bakhti*. The *garmsir* camels are wretched animals.

² Vulg. *na-tavanīstam bī-kunam*. Note force of pronouns.

³ There are no proper canals in Persia.

Cannibal, <i>ādam-khur</i> .	Capsize, <i>mungalib shudan</i> or <i>vāruna shudan</i> (of boat or anything); <i>asp uſtād va kāliska bar-gasht</i> .
Cannon, <i>tup</i> (big gun); <i>zamburak</i> (small camel gun); <i>tup-chi</i> (gunner).	Captain, <i>kaptān</i> or <i>nā-khudā</i> ² (of a ship); <i>Sultān</i> (mil., in Persia a very low rank).
Cannonade, <i>tup-andazī</i> (k.); <i>galula-andazī</i> (k.); <i>tūp bi-qal'a bastan</i> (to bombard a fort). <i>Vide Bombard</i> .	Captive, <i>dilbarī k.</i>
Canopus, <i>Suhayl</i> .	Captive, <i>asīr</i> ; <i>nazar-band</i> (under arrest, mil.); a prisoner at large); <i>giriftār</i> (seized). <i>Vide Surveillance</i> .
Canopy, <i>sāya-bān</i> ; <i>āftāb-gardān</i> (small tent with adjustable roof; also an eyeshade and a parasol).	Captivity, <i>asīri</i> .
Canter, <i>yurtma raftan</i> .	Captured, <i>dast-gīr</i> (also helper; <i>dast-gīri</i> help); <i>giriftār</i> .
Canvas, <i>kirbās</i> ¹ <i>rā az kujā kharidid?</i>	Captured, to be, <i>gīr-āmadan</i> or <i>uſtādan</i> (but <i>gīr k.</i> to be embarrassed or trapped in speech); <i>giriftār shudan</i> .
Cap, <i>kulāh</i> (Pers. cap. of felt or of astrakhan); <i>kulāh-namadī</i> (felt); <i>tās</i> (same when new); <i>qalbāq</i> (fur cap); <i>kulāh-latta</i> or <i>'araq-chin</i> (worn in private or under a turban); <i>shab-kulāh</i> (night cap); <i>tāj</i> (dervishes' hat or crown); <i>chāshni</i> (of gun).	Carat, <i>sang-i qirāt</i> (Eur.).
Cap, to, <i>mushā'ara k.</i> (to cap verses, a game; the verse that is to cap one already said, must begin with the same letter that terminated the other; there are other forms of the game).	Caravan, <i>kārvān</i> or <i>kārvān</i> ; <i>qāfla</i> ; <i>kārvān-sarā</i> (place for putting up); <i>ribāt</i> ; <i>tīmcha</i> (an open square with a collection of small shops; = the <i>chauk</i> of India; <i>tīmcha</i> (also = a small shop or stall).
Capability, <i>qābiliyyat</i> ; <i>liyāqat</i> ; <i>qudrat</i> ; <i>quvvat</i> ; <i>isti'dād</i> ; <i>sar-rishta</i> .	Carcase, <i>lāsh</i> (of men or animals); <i>na'sh</i> (of men only); <i>mayyit</i> (of man); <i>gusht-i mayta</i> (flesh of an animal that has died of its own accord); <i>jīja</i> (when stinking); <i>murdār</i> (gen. of anything not slain by Muslim rite); <i>shaqqā</i> (the split half of a carcase; butcher's term). <i>Vide Carrion and Corpse</i> .
Capable, <i>qābil</i> ; <i>kāfi</i> ; <i>bā qābiliyyat</i> .	Card, <i>ganjifa</i> ; <i>ās</i> (Persian playing cards); <i>kārt</i> (Fr.; visiting cards); <i>ū ruq'a-yi da'vat</i> (or <i>da'vat-nāma</i>) ³ <i>barāy-i man firistāda ast</i> .
Capacious, <i>gunjāyish-i ziyād dārad</i> or <i>bisyār jā dārad</i> .	Card, to, <i>pamba zadan</i> ; <i>hallājī k.</i> <i>Vide Cotton-carder</i> .
Capacity, <i>zarfiyyat</i> (of vessels, boxes, etc.); [but <i>in shakhṣ zarfiyyat na-dārad</i> = <i>kam-zar' ast</i> , "mean, low"]]; <i>ān shakhṣ khaylī qābiliyyat</i> (or <i>isti'dād</i>) <i>dārad</i> ; <i>in jām chi qadr gunjāyish dārad</i> , or <i>chi qadr ab mī-gīrad</i> ?	Cardamum, <i>hil</i> ; <i>hil-i bād</i> (large dark variety).
Cape, <i>dimāgha</i> (geo.); <i>ra's</i> (not common).	Carder. <i>Vide Cotton-carder</i> .
Caper, <i>kubar</i> (shrub).	Care, <i>fikr</i> or <i>tavajjuh</i> (<i>dādan</i>) (to pay attention to); <i>ihtiyāt</i> ; <i>hazar</i> (caution); <i>ghamm</i> ; <i>fikr</i> ; <i>andūh</i> (anxiety); <i>parastārī</i> (nursing); <i>hīz</i> (charge); <i>bi-ma'rifat-i</i> or <i>bi-tavassut-i</i> (care of--); <i>zinhār</i> (interject., have a care to! followed by verb in affirmative or negative).
Capital, <i>māya</i> or <i>sar-māya</i> and <i>ra'su'l-māl</i> (money, etc.); <i>pā-takht</i> (metropolis); <i>shahr-i hākim-nishīn</i> (provincial capital); <i>agar sar-māya-i bi-ham bastī kār-at rawnaq mī-gīrad</i> (if you can find capital you'll succeed).	Care, to, <i>az harf-i u parvā na-dāram</i> (I don't mind or pay attention to what he says) = <i>bi-gufta-yi ū mahall na-dāram</i> ; "have a care he doesn't run off," <i>muvažib</i> (or <i>murāqib</i>) <i>bāsh na-gurizad</i> ; <i>gūsh dādan</i> (to heed); <i>bi-pashm-i man</i> , vulg. (I don't care a fig, a jot).
Capitation tax. <i>Vide Tax</i> .	
Capitulate, <i>silāh andākhan</i> ; <i>taslim shudan</i> (gen. of fort); <i>sipar andākhan</i> ; <i>tan dar dādan</i> (of people); <i>az dar-i amān dar āmadand</i> (they offered to capitulate).	
Capon, <i>khurūs-i khasī</i> .	
Caprice, <i>taysh</i> ; <i>talavvun</i> .	
Capricorn, <i>Jadī</i> (Tropic of—).	

¹ *Palās*, tenting made of hair; *palās nishīn*, 'tribes' people': *gilām* (sometimes *palās*) is the name of a woollen carpet without pile.

² Corruption of *na'o-khuda*.

³ Invitations are frequently oral. Notes are not much used in Persia. Servants carry oral messages, and unlike Indian or English servants, seldom make mistakes.

Careen, to, <i>yak-bar</i> or <i>yak-barī shudan</i> ; <i>yak burdū sh.</i> (of load or ship); <i>yala sh.</i>	(one railway carriage ⁴); <i>lokomotiv</i> or <i>kāliska-yi bukhār</i> (engine); <i>gārī</i> (Hind.); ‘arāba or ‘arrāda (a cart).
Careful, <i>mutawajjih</i> (watching); <i>bā iktiyāt</i> ; <i>bā hazar</i> (cautious).	Carrier, <i>bār-bardār</i> ; <i>hamnāl</i> (porter); <i>kabūtar-i payk</i> (homing pigeon).
Careless, <i>ghāfīl</i> ; <i>bī-parvā</i> ; <i>bī-ihtiyāt</i> ; <i>bī-hūsh</i> (also senseless); <i>dar band-i khāna-dārī-yi khud nīst</i> (he's careless about his domestic affairs).	Carrion, <i>murdār</i> ; <i>gusht-i mayla</i> ; <i>jīsa</i> . Vide also Carcase and Corpse.
Carelessness, <i>ghāflat</i> : <i>taghāful</i> ; <i>bī-parvā'i</i> ; <i>kutāhī dar kār-ash mī-kunad</i> ; <i>sahl-angārī-yash bi-hadd-i 'st ki khabar az kulāh-i khud na-dārad</i> .	Carrot, <i>gazar</i> ; <i>zardak</i> ; <i>dūlābī</i> (local); <i>havīz</i> (rare).
Caress, <i>nāz</i> k. (of animals, children, etc.); <i>navāzish</i> k. (also to be kind to; of the Shah to a favourite, etc.); <i>dast bar sar u surat kashidān</i> ; <i>navākhtan</i> . Vide Coax.	Carry, to, <i>burdan</i> , rt. <i>bar</i> ; <i>kashidān</i> ; <i>bi-dush giriftan</i> , or — <i>kashidān</i> (on shoulder); “kindly help me to carry out this,” <i>himāyat kunid tā in kār rā az pīsh bi-baram</i> ; <i>man ū rā dīdam ki bār-i rū-yi sar-ash būd va mī-raft</i> ; “one mule will not carry all this,” <i>yak qātir barāy-i in hama bār kāfī nīst</i> .
Cargo, <i>bār-i jahāz</i> .	Cart, ‘arrāda or ‘arāba (colloq. ‘arrāba).
Carnal, <i>nafsāni</i> ; <i>jismāni</i> ; <i>ham-khwāb</i> —or <i>ham-bistar shudan bā</i> —(to have carnal intercourse with).	Cartilage, <i>parda-yi dimāgh</i> (of nose); [<i>parra-yi dimāgh</i> , the outside of the nostrils]; <i>ustukhwān-i narm</i> ; <i>kurkuri</i> (vulg., any gristle).
Carnation, <i>mīkhak</i> . Vide Clove.	Cartridge, <i>kārtus</i> or <i>fishang</i> ; <i>falīs</i> (case); <i>kit</i> (—pouch).
Carnelion, ‘aqīq-i surkh; [there are also yellow, white and black ‘aqīqs].	Carve, to, <i>kandan</i> (deep); <i>tarāshidān</i> (cutting); <i>naqsh</i> k.; <i>buridan</i> (of meat).
Carouse, to, <i>sharāb-khwārī</i> va ‘ayyāshī k.	Carved woodwork, <i>munabbat-kārī</i> (k.).
Carp, <i>māhi-yi qirmiz</i> (gold fish); <i>māhi-yi safid</i> (silver fish).	Carver, <i>munabbat-kār</i> (on wood); <i>naqqāsh</i> (also painter, engraver).
Carpenter, <i>najjār</i> .	Carving, <i>munabbat-kārī</i> (wood); <i>hajjārī</i> (sculpture, etc.); <i>hakkākī</i> (seals, etc.); <i>sang-tāshī</i> (stone-cutting); <i>naqsha-burī</i> (ornamentation on the <i>gach</i> or cement on walls).
Carpentry, <i>najjārī</i> (k.).	Cascade, <i>āb-shār</i> .
Carpet, <i>qālī</i> ; <i>qālichā</i> (small; a rug); <i>gilīm</i> (without pile); <i>sar-andāz</i> (a large piece of felt at the head or at the end of a room) and <i>kināra</i> (two narrow strips of the same material as the <i>sar-andāz</i> ; these flank the room ¹); <i>jā-namāz</i> and <i>sajjāda</i> (prayer-carpet); <i>Sulaymān ru-yi qālī-i khud-ash bi-har jā māyil būd dar yak ān safar mī-kard</i> ; <i>ustād</i> (the owner or master of a carpet factory); <i>khalīfa</i> (the under-master, sub-overseer); <i>shāgird</i> or <i>bar-i dast</i> (workers ²); <i>qālī-yi pashm andar pashm</i> (—both warp and woof of wool); <i>qālī-yi pashm andar pamba</i> (with web of cotton and woof of wool).	Case, <i>qāb barāy-i tīgh-i dallākī-yi khud-at nādārī?</i> <i>ghilāf</i> (for sword); <i>pūshish</i> (of cloth). Vide Box.
Carpet, to, <i>farsh andākhtan</i> (of any floor covering); <i>farsh u farush³ gustarānīda</i> —Prof. S. T. (having spread carpets and rugs, etc.). Vide Warp, Web and Woof.	Case, <i>in murāfa'a ishkāl dārad</i> ; ‘arz-i hāl (statement of—); <i>bi-har taqdīr</i> (in any case); “in this case what matters it whether she be pretty or ugly? Let her be ‘Ifritā’” (<i>dar in surat khush-gil yā badgil bāshad chi tafāvut dārad?</i> <i>bi-guzār ‘Ifritā būda bāshad</i>); “in either case he deserves punishment,” (<i>dar har du jā</i> (or <i>hāl</i>) <i>sazāvār-i uqūbat ast</i>); <i>hālat</i> (grammatical); <i>dirūz dah nafr mubtālā bītā'ūn shudand</i> (there were ten cases of plague yesterday).
Carraway-seed, <i>karavyā</i> ; <i>zīra-yi siyāh</i> (black cumin-seed).	Cash, <i>pul-i naqd va iskinās sad tūmān dash-tam</i> (in cash and notes I had in all 100

¹ Small carpets can be placed in the centre.

² These terms are used for the establishment of any shop.

³ *Furush* Ar., pl. of *farsh*.

* *Qīlār-i gārī-yi atashī*, “railway train.”

tumans); <i>vajh-i naqd</i> ; <i>pūl-i mawjūd</i> ; <i>naqdi</i> (adv.; in cash). <i>Vide Credit.</i>	Cataract, <i>āb-i marvārīd</i> (in eye); <i>āb-i siyāh</i> (incurable cataract or glaucoma); <i>chashmash</i> <i>āb āvarda ast</i> (a vague term for cataract, ophthalmia, etc.). <i>Vide Cascade.</i>
Cash-box , <i>mījīn-yi pūlī</i> ; <i>sandūq-i tāhvīl</i> ; <i>sandūq-i dakkīl</i> (in shops; the till). <i>Vide Box, Casket.</i>	Catarrh , <i>zukām</i> ; “she’s caught a cold,” <i>nazla rīkhīta ast</i> or <i>chāhīda ast</i> . <i>Vide Cold.</i>
Cashier , <i>tāhvīl-dar</i> .	Catch , <i>ān paranda rā bi-gīr</i> (or <i>bi-dām bi-yan-dāz</i>).
Cashmere , <i>Kashmīr</i> (country); <i>shal-i tirma</i> (the stuff).	Catchword , <i>rāddā</i> (in MS.); <i>pā-safha</i> (also = a footnote); <i>zabān-zad</i> (of party-cry, etc.).
Casket , <i>durj</i> (for jewels only); <i>ja’ba</i> (for other things). <i>Vide Cash-box and Box.</i>	Caterpillar , no special word; <i>kirm</i> or <i>kirm-i darakht</i> . <i>Vide Snail.</i>
Caspian Sea , <i>Bahr-i Khazar</i> ; <i>Daryā-yi Māzandarān</i> , or — <i>Gīlān</i> .	Cattle , <i>mavashi</i> .
Cast , subs., <i>andākht</i> ; <i>mī-khwāst du shash</i> (or <i>shash juft</i>) <i>bi-yārad valī du bish</i> ¹ <i>amad</i> ; <i>andākht-ash bad būd</i> (he made a bad cast; he wanted two sixes but two fives turned up).	Caucasus , <i>Kuh-i Qāf</i> or <i>Qafqāz</i> . ³
Cast , to, <i>īn libās rā bi-andāz dūr</i> ; part or <i>parlāb k.</i> (to fling, cast away with force ²); <i>bi-mufragh rīkhtan</i> (in a mould) = <i>bi-qālab rīkhtan</i> ; <i>muhra andākhtan</i> (of dice); <i>juft andākhtan</i> or <i>janāh andākhtan</i> (to fly a cast of hawks); <i>pūst andākhtan</i> (of snakes); <i>qur‘a andākhtan</i> (cast lots).	Cauliflower , <i>kalam-i gul</i> or <i>gul-i kalam</i> .
Castellated , <i>kungura, subs. (the castellation of a crown or a tower; also the ornamental lumps on a mud wall).</i>	Cause , <i>sabab</i> ; ‘ <i>illat</i> ; <i>vajh</i> , pl. <i>vujuh</i> : <i>vasīla</i> (means); <i>Mabda-i Avval</i> (the First Cause); ‘ <i>illat-i ghārī</i> (the final cause for which a thing was created); <i>sabab-i īn kār rā mī-dānīd</i> , or <i>jihat-ash rā mī-dānīd?</i> “you caused him to come,” <i>shumā bā’is shuda īrā āvardīd</i> ; ‘ <i>illat u ma’lūl</i> or <i>sabab u musabbab</i> (cause and effect); <i>Marā bimarg-i ‘aduv jā-yi shādmānī nīst</i> ; <i>Ki zindagānī-yi mā nīz jāvidānī nīst</i> (Sa’di).
Castle , <i>nazdīk-i qal‘ah manzil dārad</i> ; <i>hisār</i> (wall of city or fort); <i>burj</i> (=tower or bastion); <i>bunyān-i bi-asāsi</i> (=a card-castle); <i>ark</i> (citadel); also the Governor’s dwelling).	“(No cause have I to rejoice at the death of a foe For my life too will not endure for ever”).
Castor-oil , <i>rawghān-i karchak</i> ; <i>rawghān-i kinnatū</i> ; <i>rawghān-i bīdanjīr</i> ; <i>rawghān-i chirāgh</i> .	Causeless , <i>bī-jihat</i> , etc., etc.
Castrated , <i>akhta</i> (horses; gelding); <i>khāsī</i> (for goats, sheep, cocks); <i>khāya burida</i> (gen.; for men or animals); <i>khwājā-sarā</i> (eunuch).	Causeway , <i>sang-bast</i> ; <i>rāh-i murtāfi-i sang-farsh</i> .
Casual , <i>ittifāqī</i> ; ‘ <i>āriżī</i> .	Caustic , <i>qalam-i jahannam</i> or <i>sang-i jahannam</i> (lunar caustic).
Casualties , <i>Casualty</i> , <i>talaṭāt</i> (mil. term).	Cauterize , <i>Cauterizing</i> , <i>dāgh k.</i>
Cat , <i>gurba (any cat); <i>gurba-yi burāq</i> (long-haired “Persian” cat); also <i>shalāl</i> (?); <i>gurba-yi kūhī</i> (wild cat); <i>chalak-musa</i> (tip-cat); <i>musht-ash vā shud</i> (he let the cat out of the bag).</i>	Cautery , <i>dāgh-guzārī</i> (k.) (the act); <i>āhan-dāgh</i> or <i>dāgh</i> (the iron or instrument).
Catalogue , <i>siyāha</i> ; <i>fīrist-i harāj-i imruz rā dīda-id</i> (have you seen the catalogue of to-day’s auction?).	Caution , <i>hazar</i> ; <i>basīrat</i> (prudence); <i>tambīh</i> (also = Nota Bene); <i>hājat-i īn hama ihtiyyāt chīṣt?</i>
Catamarite , <i>pushīt</i> ; <i>bi-rīsh</i> ; <i>gada</i> (?); <i>hīz</i> ; <i>kunī</i> . <i>Vide Confederate and Sodomite.</i>	Cautious , <i>ba-hūsh</i> , m. c.; <i>bā-ihtiyyāt</i> ; <i>bāyad tā bi-tavānīm kas-i rā na-ranjānīm</i> (we should be cautious not to offend any one); <i>insān bāyad hamīsha taraf-i ihtiyyāt rā nigāh bī-dārad</i> (one should be cautious). <i>Vide Careful.</i>
	Calvalcade , <i>mawķib</i> (of great person); <i>savārī</i> .
	Cavalry , <i>savāra</i> ; <i>dasta-yi savara</i> (party of cavalry).

¹ There are two dice: ones are *khāl* and fives are *bish*; other numbers ordinary.

² *Partab shudan*=*part shudan*, “to fall suddenly” (from a height, a precipice, etc.).

³ Supposed to be inhabited by the Jinn. It was also the chief abode of the *Sīmūrgh*.

Cave, <i>ghār</i> ; <i>maghāra</i> .	Centred, <i>markuz</i> .
Caviller, <i>khurda-gir</i> .	Century, <i>sad sal ast ki īn khāna eākhta shuda ast</i> or <i>binā shuda ast</i> .
Cavilling, <i>khurda-giri</i> .	Ceremonial, <i>bi-jihat-i numāyish</i> , <i>rasmī</i> (official).
Cavity, <i>surākh</i> ; <i>jawf</i> ; [<i>dar jawf-i pākat=laʃfa"</i>].	Ceremony, <i>bi-takalluf</i> (without ceremony); <i>īshik āqāsi bāshī</i> (the Shah's Master of Ceremony); <i>marāsim-i 'arūsī</i> (marriage ceremonies); <i>ta'ziya</i> (ceremonies of the Muharram).
Cease, to, <i>bas k.</i> ; <i>arām shudan</i> ; <i>vā istādan</i> (<i>az</i>); <i>az harf zadan kay khalās mū-shavid?</i> <i>īn sadā qat' namī-shavad</i> (this noise never ceases); <i>īn bārān istāda namī-shavad</i> . <i>Vide Stop.</i>	Certain, <i>yaqīn ast</i> (it is certain); <i>mu'ayyan</i> or <i>muqarrar</i> (fixed); <i>ba'zi</i> or <i>chand</i> (some, a few); <i>man in rā yaqīn dāram</i> (I'm certain of this); <i>muhaqqaq namudam ki u qātil ast</i> (or <i>būd</i>) (I ascertained for certain that he was the murderer).
Cedar, <i>darakht-i 'ar'ar</i> .	Certainly, "certainly you are to blame," <i>hukmān muqassir-i</i> ; <i>chirā!</i> (of course); <i>chashm!</i> (certainly I'll do it).
Cede, <i>vā guzāsh kardan</i> ; <i>havāla namudan</i> .	Certificate, <i>man az īshān bi-sabab-i qāibiliyyat</i> <i>va khush-raftārī-yi khud sifārīsh-nāma-i</i> (recommendation) <i>girifta am</i> ; <i>sanad</i> ; <i>i'tibār-nāma</i> ; <i>tasdiq-i tabīb</i> (medical); <i>'javāz-nāma</i> (license).
Ceiling, <i>saqf</i> . <i>Vide Roof.</i>	Cesspool, <i>mazbala</i> ; <i>chāh-i mabraz</i> .
Celebrate, <i>'Id-i mawlid-i Shah rā dar fulān tārikh khwāhand girift</i> (the Shah's birthday will be kept on such and such a date); <i>jashn-i 'arūsī bar pā k.</i> (to celebrate a marriage).	Chaff, <i>rish-khand</i> (<i>k.</i>) (also ridicule, cajole); <i>maskhara</i> (<i>k.</i>); <i>īn hama sabūs ast</i> , <i>ism-i gandum ham nīst</i> (this is all chaff without a particle of wheat); <i>pūst-i gandum</i> . ³ <i>Vide Bran, Fodder, Straw.</i>
Celebrated, <i>mushtahir</i> ; <i>nām-var</i> ; <i>an shā'ir khaylī mashhūr</i> (or <i>ma'rūf</i>) <i>ast</i> (that poet is celebrated); <i>angusht-numā</i> , or <i>sar-i zabān-i hama kas ast</i> (notorious, q.v.).	Chaff, to, <i>jir āvurdan</i> or <i>tū-yi kūk-i kas-i raftan</i> (to pull a person's leg; to get a 'rise' out of a person). <i>Vide Tease and Mischief and Ridicule</i> .
Celery, <i>kalafs</i> or <i>karafs</i> .	Chain, <i>īn zanjīr-i āhanī</i> ¹ <i>st</i> (or <i>az āhan sākhta shuda ast</i>); <i>rashma</i> (a picketing chain for horse or donkey; also a camel-hair rope for picketing); <i>jarīb</i> (for surveying); <i>silsilāyi kūh</i> (—of mountains). <i>Vide Elburz and Bridle.</i>
Celestial, <i>falakī</i> ; <i>āsmānī</i> ; <i>samāvī</i> ; <i>charkh-i dāvvār</i> (the celestial sphere, which is supposed to be ever in motion); <i>bihishtī</i> (heavenly).	Chair, <i>sandalī</i> ; [<i>kursī</i> is a table covered by a felt and has under it a brazier; people sleep under it]; <i>sandalī-yi rāhat</i> (easy chair).
Cell, <i>sawma'a</i> (of a hermit); <i>takya</i> (a sort of monastery; tomb of a saint); <i>zāviya</i> ; <i>gusha</i> (of recluses, ascetics, etc.).	Chaldea, <i>'Iraq</i> .
Cellar, <i>zīr-zamīnī</i> ¹ (for spending the heat of day); <i>sardābā</i> ² (a vault in a cemetery for storing a corpse till it can conveniently be conveyed to Kerbela, also = <i>zīr-zamīnī</i>).	Chalk, <i>ū faqat bi-gil-i safid mi-navīsad</i> .
Cement, <i>gach</i> (gypsum); <i>sāruj</i> (Portland).	Challenge, <i>nāhib</i> <i>z.</i> (of heroes to one another, and a robber to a traveller with the purpose of frightening); <i>tashar</i> <i>z.</i> (to frighten by threats); <i>rajaz khwāndan</i> and <i>mubāriz talabīdan</i> (in fight). <i>Vide Threaten.</i>
Cemetery, <i>qabristān</i> ; <i>maqbara</i> ; <i>dakhma</i> ('Tower of Silence').	
Censer, <i>mijmar</i> , pl. <i>majāmir</i> ; <i>bakhur-dān</i> .	
Censor, <i>mumayyiz</i> ; <i>muhaqqiq</i> .	
Cent, <i>az chihil yak, ya'nī az har sad-i du nim</i> (2½ per cent.); <i>az dah du, ya'nī sad bīst</i> (20 per cent.); <i>sad pānzdah</i> (15 per cent.); <i>sad panj</i> or <i>az dah nim</i> (5 per cent.).	
Centifolious, <i>sad-par</i> (= "of many petals").	
Centipede, <i>hazār-pā</i> ; <i>sad-pā</i> .	
Central. <i>Vide Situation.</i>	
Centre, <i>markaz-i dā'ira</i> (of circle); <i>qalb</i> (of army); <i>vasat-i</i> or <i>nāf-i shahr</i> ; <i>markazi-saqālat</i> (centre of gravity); <i>vide Gravity and Equilibrium</i> ; <i>dar miyān bi-guzār</i> (put it in the middle).	

¹ The *tah-khana* of Afghans and Indians.

² Formerly 'a cool chamber' or 'ice house' and sometimes still so used.

³ *Pust-i gandum* = *sabūs*, "bran." *Narm-i kuh* is the chaff blown away by the wind when winnowing, and *kuh* the chaff that falls and remains.

Chamber, *hajla-khāna* (the nuptial chamber, so called on the first night only); *mashvara-khāna* (Council-chamber).

Chamberlain, *īshīk-āqāsi*.

Chameleon. *Vide Cameleon.*

Champion, *taham-tan* or *pahlavan* (champion wrestler); *mubariz*; *ghazi* (religious warrior); *yakka-taz* (single champion).

Chance, *ittifaq*; *mawqi*; *az qazā*, *ittifaqān* (adv., by chance); ‘he has a good chance of—’; *agar bakht-ash yari kunad*—); “such a chance will never occur again” (*hamchu furṣat-i dīgar bi-dast mi-ufstad*¹?); *dar bordan-i shart mawqi-ash kam ast* (the chances are against his winning the bet).

Chandelier, *chihil-chiragh*; *jar*² (Eur., with pendants); *shākha* (a branch of--).

Chandler, *shammā*.

Change, *khurda* (small money). *Vide infra.*

Change, to, *taghyīr* k.; *barāy-i tabdīl-i āb u havā ānjā rafta* (he's gone there for change of air); *bāyad libās-am rā 'ivaz kunam* (I must change my clothes); *in ashrafi rā khurda bi-kun* (change this gold piece); *naql-i makān* (k.) (usually change of residence before starting on a journey³); *in rang taghyīr shudāni nīst* (this colour won't change or fade). For “to change one's mind,” *vide Intention.*

Changeable, *bī-qarār*; *na-pāyadār*; *u sar-i harf-i khud nāmī-istad* (he does not keep his word); *mutalavvin⁴'l-mizāj* (he is changeable).

Changed, *taghyīr rāh yāfta*; [mutaghayyir, “angry”]; the house was changed beyond recognition, ‘*aql kār nāmī-kard ki in khāna chi būd va chi shud*, Prof. S. T.; *dar in sar-hadd vaz-i hama chīz az ādam va zamīn va kālis̄ka va khurākī⁵ va ghayrah taghyīr kard* (Shah's Diary).

Channel, *mamarr* (lit. “place of passing”); *kārīz* and *qanāt* (underground water-course). *Vide Brook and Canal.*

Chant, *tarannum* k. (also to hum a tune).

Chanter, *mutarannim*; *shab-khwān-i gul-dasta*

(chanters in mosques that sing before dawn).

Chapped, *dast-am az sarma tarkīda ast.*

Chapter, *az kudām bab bi-khwānim?* *sura* (of Qurān).

Character, *u ism-i khub dārad*, or *ū ism-i khūb-i buland karda ast*; *khasā-i-i shakh-siyya* (personal character); *nafas-i ū bishumā khurda ast* (his character has affected you; you've learnt his tricks); *hatta dushmanān-i vay bi-maziyyat-i ū i'tirāf mi-kardand* (even his enemies admired his character); *sifāt* and *khasā'il* (qualities); *mard-i shul* (weak, without character); *atvār* (behaviour, q.v.).

Characteristics, *sifāt*; *khavāss.*

Charcoal, *bā zughāl surat mi-kashad* (he draws with charcoal); *zughāl-suz* (—burner).

Charge, to, *tākkian*; *hamla k.*; *hujum āvurdan*; *yūrīsh burdan* (attack); *qadaghan k.* or *ta'kid n.* (to enjoin); *sifārīsh k.* (polite for enjoin); *pur k.* (a gun); *sipurdan*; *havāla k.* (to entrust to); *mulzam k.* (legal); *muttaham k.* (gen. of a false charge); *vide Accusation*; *u girān qīmat mi-girad* or *ū girān-farūsh ast* (he charges high = *dandān-gird*).

Charitable,⁶ *mukhayyir*; *ishān khayli nāndih hastand*; and *khayli bi-rāh-i Khudā i'ānat mī-kunand*; and *khayli dād u dihish dārand* (= they are very charitable).

Charity, *sadaqa*⁶; *ū khayli khayrāt mī-kunad* (good works); *sadaqa* and *tasadduq* (giving alms or leaving bequests for charitable purposes); *zakāt* (legal alms); *bi-suval rūzgār mī-guzarānand* (they subsist on charity).

Charm, subs.,⁷ *ta'vīz*; *du'ā* (a written charm, gen. from the Qur'an); *hamā'il* (a charm or Qur'an suspended from neck); *sihr*; *jādū*; *tilism*; *ajsūn* (black magic); *vide Unique*; *mallā naqsh u ta'vīz dar āb hall karda bi-man khurānīd va du'ā khwānda puf kard*—Prof. S. T. (the Mulla dissolved charms and amulets in water

¹ Note the negative force of the interrogative.

² For Hindu, *jhar*.

³ The astrologers fix a lucky moment to commence a journey. This is seized and the *naql-i makan* is then made and counts as a start; the real start may not be made till a month after.

⁴ m. c. for *khurak*.

⁵ *Khayyir*, Ar., not used in m. c.

⁶ Charity (*sadaqa*) is enjoined in the Qur'an. *Zakat* (زکات) in its primitive sense signifies purification; hence, a portion of property bestowed in alms. *Zakat* is the legal alms. *Khums* is the fifth of certain property given to the *Baytu'l-mal* or public treasury.

⁷ Jewesses and occasionally old Muslim women manufacture charms, philtres, etc. In the Arabian Nights, enchantments are generally performed by women.

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Cheval-glass, <i>āyina-yi qadd bi-numā</i> ; <i>āyina-yi badan-numā</i> .	<i>sam⁴; tuſūliyyat; kuchikī; kūdakī; khurdī</i> (vulg.).
Cheat, <i>khāṣidan</i> ; <i>mazgh</i> k.; <i>jāvādan</i> , <i>nush-khwār</i> k. (—the cud).	Childish, <i>in bachcha-bāzi</i> - <i>st</i> ⁵ (this is childish, child's play) or <i>in faqat ikār-i bachchagi ast</i> ; <i>ū dandān-i tiflāna</i> ⁶ <i>bīrūn āwarda ast</i> (he is a childish old man).
Chewing, <i>mazgh</i> .	Childishly, <i>bachchagāna</i> .
Chick, <i>parda-yi zamburak</i> . ¹	Children <i>atfāl</i> ; <i>bachcha-hā</i> . <i>Vide Child</i> ; Seed; Offspring.
Chicken, <i>man murgh-i rā bā dah juja dīdam</i> ; <i>chūrī</i> (small chicks).	Chill, adj., <i>sard</i> ; <i>bārid</i> .
Chicken-pox, <i>ābla-kūrak</i> .	Chill, subs., <i>chāhish</i> ; <i>sarmā khurdan</i> (to take a chill).
Chide, Chiding, <i>malāmat</i> (k.); <i>nikuhish</i> (k.); <i>tawbikh</i> (k.); <i>sar-zanish</i> (k.).	Chillies, <i>filfil-i Hindī</i> . <i>Vide Pepper</i> .
Chief, adj.. <i>sar-āmad</i> ; <i>u sar-āmad-i agrān-i khud ast</i> . <i>Vide infra</i> .	Chimney, <i>dud-kash</i> ; chimney-piece, <i>tāq-cha</i> ⁷ (there is no special name); <i>bukhāri</i> (fire-place).
Chief, <i>sar-dār</i> ; <i>raṭis</i> , pl. <i>ruṭasā</i> (of an office, bank, etc.); <i>shaykh</i> , pl. <i>shuyūkh</i> ; <i>amīr</i> , pl. <i>umara</i> ⁸ ; <i>il-khānī</i> or <i>il-beg</i> (of a Nomad tribe); <i>asl-i āmadan-i man dīdan-i shuma</i> 'st (I have come chiefly to see you); he is the chief merchant, <i>u sar-āmad-i tamām-i tujjār ast</i> ; "Tehran is the chief city of Persia," <i>Tahrān sar-āmad-i bilād-i Irān ast</i>	Chin, <i>chāna</i> , <i>zanakh</i> ; <i>ghabghab</i> (dewlap, double chin; much admired).
Chiefly, <i>aksar</i> ; <i>ghālib^a</i> ; <i>makhṣuṣ^a</i> ; <i>khāṣ-sat^a</i> . <i>Vide Especially</i> .	China, 'the painters of China were famous, <i>naqqāsh-hā-yi Chīn mashhūr būdānd</i> ; <i>chīnī</i> (porcelain; also a Chinaman); <i>chīnāvī</i> , adj., (of or belonging to China).
Chiefship, <i>sarvarī</i> ; <i>riyāsat</i> ; <i>sardārī</i> ; <i>hukm-rānī</i> .	Chintz, <i>qalam-kār</i> or <i>chīt</i> (coloured prints).
Chik, (for <i>chīq</i>). <i>Vide Chick</i> .	Chip, <i>chub-rīza</i> ; <i>khirāsha</i> ; <i>in khāshāk⁹ chirā</i> <i>in jā ast? ān-hā rā bi-bar</i> (why are these chips here? take them away); <i>tarāsh-hā-yi najjārī</i> (shavings).
Child, ² <i>bachcha</i> ; <i>ṭīfī</i> , pl. <i>atfāl</i> ; <i>kudak</i> ; <i>fāzand-i bikr</i> (the first child of a woman); "the child takes after its mother," <i>ṭīfī bi-shīr rujū' mī-kunad</i> ; "really you're a perfect child," <i>bi-Khudā ki hanūz bachcha-i</i> ; <i>az dahan-at bū-yi shīr mī-ayad</i> ; <i>awlād-ash munhasir bi-fard ast</i> (he has an only child); "she has a seven-months-old boy at the breast, <i>pīsar-i haft māha-i ru-yi pistān-dārad</i> . <i>Vide Boy</i> , <i>Girl</i> and <i>Seed</i> ; <i>bachcha-hā!</i> ³ <i>chāhī bi-yārid</i> (hie! bring tea).	Chisel, <i>ishkana</i> (k.).
Childbirth, <i>vaz^c-i ḥaml</i> (n.), <i>dard-i zih</i> (pain of—).	Chloroform, <i>dāru-yi bī-hushī</i> (<i>dādan</i>) (also ether); <i>nūsh-dārū</i> (k.) (m.c.).
Childhood, <i>man urā az bachchagi mī-shinā-</i>	Choice, <i>intikhāb</i> (k.) (selection); <i>u ān kār-rā bi-ikhtiyār-i khud kard</i> ; <i>khwāhish</i> ; <i>dast-i khud-at ast = ikhtiyār-ash rā dārī</i> .
	Choice, adj., <i>fārd-i a'lā</i> or <i>fārd-i akmal</i> (of goods); <i>mumtāz</i> (select). <i>Vide Rare</i> .
	Choke, <i>khafā</i> k. or sh.; <i>nafas bastan</i> or <i>giriftan</i> ; <i>gulu-gīr shudan</i> , intr. (in eating).
	Cholera, <i>dast-qay</i> , vulg.; <i>vabā</i> (i.e., the epidemic, q.v.); <i>hayza</i> (m.c.; indigestion with diarrhoea).
	Choose, to, <i>guzīdan</i> , rt. <i>guzīn</i> ; <i>intikhāb</i> k.; <i>bar-chīdan</i> ; <i>az in du tā yak-i rā pasand</i>

¹ The Anglo-Indian word *chick* (*chīq*, T. & Hindu.) is not used in m.c.: *chīqs* not found in Persia except in houses of a few Europeans.

² Persians think a child chiefly takes after its father. Arabs think that a daughter resembles her mother in character, while a son resembles his maternal uncle. The Persians also have a saying *Fāzand-i halāl-zāda bi-khālī mī-avād*.

³ *Bachcha hā* which corresponds to the 'ko'i hai' of India, here means "attendants!" A soldier will say of another, *u yak-i az bachcha-hā-yi ma-st*, "he's one of our boys, one of 'ours.'"

⁴ *Az za-nān-i tuſūliyya urā mī-shī asam* may mean either "I have known him from his childhood," or "I have known him since my childhood." Note the Present Tense; the speaker is still in the state of knowing.

⁵ The phrase should be avoided as it has a secondary and commoner meaning.

⁶ The Persians believe old people in their dotage cut a sort of folly (not wisdom) tooth.

⁷ *Taqcha* is any recess.

⁸ The final *k* of this word is generally omitted in pronunciation.

kunid, “why are you doing this? Because I choose to” *chirā chunin mikunid?* *Mahz-i dil bi-khwāh.*

Chopper, *bughdā* (of butchers).

Chorus, *band-gardān* (of a song); *tarjī* or *tarjī-band* (a written poem with a refrain); *gul-bāng-i Muhammadi* (the recitation of the *chāvush* (vide Guide) and the pilgrim chorus to it).

Chosen, *muntakhab*; *bar-guzida*.

Chough, *zāqh*.

Christ, *Hazrat-i Masīh*; *Masīh*. Vide Jesus.

Christian,¹ *Masīhi*; ‘*Isavī*, *Nasrāni*², pl. *Nasāra* (gen. applied to Eastern Christians, i.e., Armenians, Chaldeans, etc.).

Chronicle, *tārikh*, pl. *tavārikh*.

Chronicler, *muvarrikh*,³ pl. *muvarrikhīn*.

Chronogram, *māddā-yi tārikh*, [example:—*Shāh-i ‘ālam bi-ighvā-yi shayātīn Kashīda mīl dar chashm-i salātīn* = 1126 A.H., the date that the Emperor *Farrukhsiyar* of India deprived of sight three princes of the house of *Tīmūr*].

Chrysalis, *kirm-i pila* [*pila* cocoon, sp. of silkworm]; *mihr-i giyāh* (the leaf-case of a chrysalis; found in old walls and used as a love philtre).

Chrysanthemum, *gul-i dārūdī*.

Chubby, vide Round-faced.

Church, *kalīsa*; *kanīsa*⁴ (pl. *kanā’is*); *mīl* (spire).

Churn, *mashk zadan* (in skin bags); *kara giriştan*; *bi-ham zadan* (beat up).

Cicada, *jik*; *jirjirik*; *jikūl*.

Cigarette-holder, vide Stem; *chub-i sīgār*; *sar sīgār*.

Cinder, *nīm-sūz*.

Cinnabar, *shanjarf* or *shangarf*.

Cinnamon, *bā adviya-yi dīgar qadr-i dār-chīnī makhlūt kun* (or *qāti kun*).

Circle, *dā’ira*; *muhīt* (circumference); *markaz* (centre); *qutr* (diameter); *nīm-dā’ira* or *nīsf-i dā’ira* (semi-circle); *hama halqa zada*⁵ *nishastand* (they sat round in a circle).

Circle, to, Circumambulate, *tavāf* (k.) (for

shrines and sp. for *Ka’ba*); *pir khurdan* (of birds; also to spin, of a top); vide Soar.

Circuit, *dawr-i dihāt-i kirmān rāfta-i?* *bulūk-gardī* or *gasht-i bulūkāt k.* (to tour in the district).

Circuitous, *az rāh-i kaj u kuj* (by a circuitous route); *rah rā kaj karda āmadam*; *pich pich* (winding).

Circulate, to, *dā’ir sākhtan* (of newspaper); *īshān bi-har taraf i-lān firistād-and* (they have circulated notices in all directions); *īn kāghaz rā nazd-i ajzā-yi Shūrā*⁶ *bi-firistād* (circulate this paper to the Council).

Circulation, *ishā’at-i īn jarīda kam ast* (this magazine has a poor circulation); *dawrān-i khūn* (of blood; for *dawrān*); *khaylī vaqt ast* *īn sikka az rāxīj ustāda ast* (this coin went out of circulation long ago); *tawzī* (of newspaper).

Circumambulate. Vide To circle.

Circumcised, *khatna shuda*, *makhtun*; *mīgūyand ki Muhammad makhtūn bi-dunyā āmad*.

Circumcision, *khatna*; *khatna sunnat ast* *va az ‘ahd-i Ibrāhim rāvāj yāfta*.

Circumference, *gird*; *mulīt-i dā’ira* (of circle); *dawr-i shahr nazdīk-i yak farsakh ast* = *dawr tā dawr-i shahr qarīb-i yak farsakh ast*.

Circumlocution, *tul-i tavīl* or *tatvīl-i lā tā’īl* (useless—; a fault); *itnāb* (not necessarily a fault).

Circumspect, *bā ihtiyāt*; *bā-hush*; *bā-hazar*.

Circumspection, *ihtiyāt*, etc., vide supra.

Circumstance, Circumstances, *amr*, pl. *umur*; *hāl*, pl. *hālāt* (*ahvāl*, pl. of *hāl* = state, condition); *īn kayfiyyat khaylī ‘ajīb ast*; *vāqīa*; “I have related all the circumstance to you”; *hama-yi chīgūnagī rā bi-khidmat-i shumā ‘arz kardam*; *vaz'*, pl. *avzā‘*; *dar īn rūz-hā hāl-ash bisyār nāzuk ast* (his money circumstances are in a critical state); but *hāl-ash bad ast* (gen.); *kayfiyat-i murāfa'a-yi ū rā namī-dānam* (I do not

¹ A Muslim may lawfully marry a Christian or a Jewess, but a Muslima may only marry a Muslim. If a Muslim turns Christian his wives are *ipso facto* divorced.

² Nazarene.

³ For *mu’arrikh*.

⁴ In Arabic *kanīsa* a Christian church and *kanīs* a synagogue.

⁵ The distinction between *halqa zadan* and *halqa bastan* is not observed in m.c.: *halqa bi dar zadan* “he knocked at the door” = *dar rā zad*. *Daqqu-l būb k.*, though not colloquial, is much used by professional story-tellers.

⁶ The word *kamītī* is coming into use.

know the circumstances of his suit); <i>dar īn sūrat</i> (in these circumstances); <i>dimāgh-ash chāq ast</i> (he is in good circumstances).	<i>Clarinet, sur-nā.</i>
Cistern, <i>āb-ambār</i> (a covered reservoir in a courtyard or in a bazar); <i>hawz</i> (tank, open or closed); <i>birka</i> ; <i>hawz-i ahāri</i> (Eur. pattern).	<i>Clashing, chakāchak</i> (noise of swords); <i>tasā-dum</i> (collision).
Citadel, <i>arg</i> (also applied to the residence of a Governor).	<i>Clasp, sagak</i> (hooks for doors or lids of boxes; also a ‘buckle’); <i>qaysh</i> for T. <i>qāyish</i> (buckle); <i>qufl</i> (for bracelet).
Citation, <i>ihzār</i> (k.) (summoning before a court); <i>īrād</i> (<i>āvurdan</i>) (from book); <i>nazir dādan</i> or <i>āvurdan</i> (of a case); <i>dalīl</i> <i>āvurdan</i> (of Qur'ān and sometimes of poets).	<i>Class, tāyifa</i> , ² pl. <i>tavā'iñ</i> ; <i>dasta</i> (of school); <i>sinf</i> , pl. <i>asnāf</i> (in m.c. applied to all in one trade); <i>jins</i> (kind; but pl. <i>ajnās</i> goods); <i>qism</i> , pl. <i>aqsām</i> ; <i>az tā'iya-yi past hastand</i> (they belong to the lower orders).
Citizen, <i>shahri</i> (i.e., a dweller in a city as opposed to a villager).	<i>Classification, taqṣīm-i tabaqāt</i> ; <i>tartib</i> .
Citron, <i>turunj</i> .	<i>Clause, maqūla</i> ; <i>figra</i> ; <i>fasl</i> ; <i>band</i> (of any regulations); <i>vide Chapter and Section.</i>
City, <i>shahr</i> ; <i>balad</i> .	<i>Claw, chang</i> P. and <i>mikhlab</i> Ar. (z.) (of bird or beast of prey); [<i>changāl</i> in modern Persian is restricted to “fork”]; <i>qullāb</i> (lit. ‘hook,’ the hind claw of a hawk); <i>dast</i> (foot of hawks); <i>panja</i> (z.) (for men and birds and beasts of prey).
Civet, <i>zabād</i> . Civet-cat, <i>gurba-yi mushk</i> (?).	<i>Clay, gil-i dum</i> (vulg.); <i>gil-i lažiz</i> ; <i>gil-i surkh</i> (red-clay); <i>gil-i buta</i> (from which crucibles are made); <i>gil-i chīnī</i> (porcelain); <i>gil-i hikmat</i> (k.) (used by alchemists).
Civil, Civilian, <i>bā-ta'āruf</i> and <i>khalīq</i> (polite); <i>ū yak-i az ahl-i qalam ast</i> (formerly “office officials”); now “civilians”); <i>sahib manṣab-i siyāsi</i> <i>'st</i> (diplomatic officer); <i>bi-hirfat u ṣanā'i iktisāb kardan</i> (to pursue civil occupations).	<i>Clean, tamīz</i> (m.c.); <i>pāk</i> ; <i>pākiza</i> (pure); <i>shusta</i> (for vessels); <i>tāhir</i> (relig. pure); <i>āb-i zulāl</i> (clean; of water only); “my money’s clean gone (lost)” <i>pūl-am pāk sūkht shud</i> ; “I lost a clear five pounds” <i>panj līra pāk bākhtam</i> .
Claim, <i>bar milk-i ān āqā dīgar iddi'āt-i dārīd?</i> (have you any further claim against his estate); <i>halā talab-i az shumā dārad?</i> (has he still any money claim against you?) “settle their claim and finish the case,” <i>divān-i īn-hā rā tāy bi-kun ki qat'-i da'vā shavad</i> ; <i>da'vā-khar</i> (one who buys up claims and makes what he can out of them); <i>pur muddā'i budan</i> (claiming too much; with too high claims).	<i>Clean, to, tamīz</i> , etc. k.; <i>zadudan</i> (to remove rust); <i>vide Sift and Winnow.</i>
Claimant, <i>muddā'i</i> .	<i>Cleanliness, pākizagi</i> ; <i>nazafat</i> (but <i>nazif</i> in m.c. “nice”); <i>tahārat</i> (relig.); [<i>pāk</i> in m.c. pure or clean, but <i>pākī</i> “purity”].
Clamour, <i>dad u faryād</i> (k.) (of voices); <i>ghawghā</i> (k.) (of voice); <i>kavāzha</i> (k.); <i>hāy hūy</i> (k.).	<i>Clear, rushan</i> (bright; evident); <i>sarīh</i> ; <i>vāzīh</i> ; <i>āshkārā</i> ; <i>huvaydā</i> ; <i>zāhir</i> (evident); <i>badīh</i> (in logic); <i>zulāl</i> (of water); <i>shaffāf</i> (transparent); <i>du hazār rupiya manfa'at-i sāfi burd</i> (he made a clear profit of 2,000 rupees); “a spring bubbled up, its water clear as Salsabil,” <i>chashma-i manand-i Salsabil jārī būd</i> —Prof. S. T. <i>Vide Weather and Clean.</i>
Clandestine, <i>makhfi</i> ; <i>dar khāfāt</i> .	<i>Clear, to, ibrā¹ k. or rū-safīd gardānīdan</i> (in law); <i>sufra bar chīdan</i> (the table); <i>sāf</i> k. (of wine, water); <i>ālāyish-i āb tah nishast</i> (the water cleared).
Clandestinely, <i>duzdakī</i> . [(vulg.).]	<i>Clearly, āshkārā</i> ; <i>vāzīh^an</i> ; <i>sarīh^an</i> .
Clap, <i>dastak</i> (or <i>dast</i>) <i>zadan</i> ¹ ; <i>chapa</i> z.	<i>Clearness, sarāhat</i> (of speech); <i>safā^ai</i> .
Clapper, <i>zabāna</i> (of bell).	
Clarified, <i>sāf shuda</i> ; <i>musaffā</i> .	
Clarifier, <i>pāk-kun</i> (of men); <i>muṣaffī</i> (of medicines).	
Clarify, <i>sāf</i> k.; <i>kaf giriftan</i> (to remove skum; to skim).	

¹ *Dastak zadan* in classical Persian = ‘to clap the hands as a summons’ or ‘to beat time’; but in m.c. ‘to beckon, to approach.’

² Prop. *tā'iya*.

³ *Salsabil* (lit. “the soft flowing”); a fountain in Paradise mentioned in the Qur'an.

Clear-sighted, <i>tīz-nażar</i> ; <i>bā basīrat</i> (mentally).	Clod, <i>kulūkh</i> (of earth).
Cleave, <i>shikītān</i> ; <i>shaqq k</i> ; <i>chāk k</i> . (also to tear); <i>chaspidan</i> (to stick to).	Close, adj., <i>nazdīk</i> ; <i>muttasil</i> (adjoining); “it (the weather) is very close,” <i>havā tang va khafa ast</i> . <i>Vide Stifling.</i>
Cleaver, <i>satur</i> (butcher's knife).	Close, to, <i>bastan</i> ; <i>masdūd k</i> ; <i>sāf k</i> . (account); <i>chashm bar ham nihādan</i> (—the eyes); <i>ighmāz k</i> . (overlook a fault, etc.); also <i>chashm-pushī k</i> ; <i>in surākh rā bi-gir</i> (close this hole).
Cleft, <i>shikāf</i> ; <i>shaqq</i> ; <i>rakhna</i> .	Closed, <i>girifta</i> ; <i>basta</i> .
Clemency, <i>shafaqat</i> (<i>k</i> .); <i>rahmat</i> (<i>k</i> .).	Closet, <i>utāq-i khalvat</i> ; <i>mabraz</i> and <i>mabāl</i> (latrine) = <i>khala'</i> , Ar. (in Persian a vulgar word); <i>past-tuy</i> (a small back-room or closet); to go to the—, <i>vide Stool</i> and <i>Water-closet</i> .
Clement, <i>rahm-dil</i> ; <i>rahim</i> (of God); <i>khata-bakhsh</i> .	Cloth, “remove the table cloth” <i>sufra rā ziyād kun</i> ⁶ (said by Zardushtis); <i>abra</i> (as opposed to <i>astar</i> the “lining”); <i>pārcha</i> ; <i>pārcha-yi mushamma'</i> (waxed cloth); <i>qumāsh</i> , pl. <i>aqmisha</i> ; <i>māhūl</i> (broad cloth); <i>garm-sūt</i> (of silk and cotton and waved); <i>karbās</i> (cotton); <i>tūp</i> (a piece; gen. 40 yards; from the Arabic <i>sawb</i> ?).
Clergy, <i>'ulamā'-yi dīn</i> .	Clothe, <i>barahna rā mī-pushānand</i> <i>va gurisna rā sīr mī-kunand</i> (they clothe the naked and feed the hungry); <i>libās pūshānīdan</i> or <i>mulabbas sākhlan</i> ; <i>dar bar k</i> . and <i>pūshīdan</i> (to clothe oneself).
Clergyman, <i>kashīsh</i> (any Christian priest).	Clothed, <i>mulabbas</i> . <i>Vide Apparelled</i> .
Clerical, <i>mulla-sifat</i> ; <i>kashīsh-sifat</i> : <i>ishtibāh-i kitābat</i> (clerical error).	Clothes, <i>libās</i> , pl. <i>albisa</i> ; <i>rakht</i> , pl. <i>rukhet</i> ; <i>jāma</i> , <i>malbūsāt</i> (gen. of soldiers); <i>rakht-i shab</i> (night-clothes); <i>libās-i majlisī</i> (best clothes).
Clerk, <i>munshi</i> ; <i>dastar-navis</i> ; <i>mirza</i> ; <i>mushrif</i> (a military clerk who keeps the nominal rolls and the accounts; there is one to each <i>fawj</i>).	Cloth-merchant, <i>bazzāz</i> . <i>Vide Article</i> .
Clever, <i>ziring</i> (also quick, active, etc.); <i>zīrak</i> ; <i>tīz-fahm</i> (quick); <i>zakī</i> (of learning only); <i>jurbuzā' dārad</i> ; <i>khaylī naql dārad</i> (he is very clever); <i>hāziq</i> (of physicians); <i>īn zan az ū pukhta-tar ast</i> (more experienced, and therefore cleverer).	Clothing. <i>Vide Clothes</i> and <i>Rag</i> .
Client, <i>vakil</i> ¹ <i>bi-muvakkil-i khud qada'han karda ast ki kharid-i shāl rā sūrat bi-dihad</i> (the agent has instructed his client, or constituent, to buy the shawls).	Cloud, <i>havā abr ast</i> , <i>bārān-i sakht-i mī-bārad</i> (or <i>mī-āyad</i>) (it is cloudy, it will rain heavily); <i>abr-i siyāh</i> (dark heavy clouds); <i>abr-i sāf</i> (light clouds).
Climate, <i>āb-o-havā'-yi Farangistān sālim ast</i> .	Cloudy, <i>havā girifta ast</i> or <i>havā abr dārad</i> (it is cloudy).
Climb, <i>u bar darakht bālā mī-raft</i> ; <i>bar darakht bar āmad</i> ; <i>sar-i darakht mī-raft ki</i> —.	Clove, <i>mīkhak</i> (also a carnation); <i>qaranjul</i> . <i>Vide Carnation</i> .
Cling, <i>ān bachcha bi-mādar-i khud mī-chaspad</i> ; <i>oīqt-i ki az kishti uftād bi-sukkān-ash āvīkht</i> .	Clover, <i>shabdar</i> or <i>shafdar</i> ; <i>yunja</i> (lucerne, Cloves. <i>Vide Clove</i> .
Clip, to, <i>chīdan</i> or <i>qaynchī k</i> . or <i>miqrāz k</i> . (to clip trees, wings, coin, etc.); <i>mu-tarāshī k</i> . (horses).	Clown. <i>Vide Buffoon</i> .
Clipping, <i>qurāza</i> (a clipping of metal).	Club, <i>chumāq</i> (of wood); <i>gurz</i> (of metal); <i>kalab</i> (social; Eur.).
Clitoris, <i>kayn</i> .	
Cloak, <i>pālto</i> ² -i <i>khud rā dar bārīka</i> ³ <i>bi-guzār</i> ; <i>labāda</i> (the long Eastern overcoat worn by merchants, called also in m.c. <i>āb-dast</i>); <i>'abā</i> (the loose Arab overcoat); <i>jubba</i> (long, with bell-sleeves; <i>vide Coat</i>).	
Clock, <i>sā'at-i majlisī</i> (for table); <i>sā'at-i divārī</i> (for wall); <i>vide Watch</i> ; “this child cannot tell the time by the clock,” <i>īn bachcha khatt-i sā'at namī-shināsād</i> ; <i>az ru-yi sā'at-i kalīsa</i> ⁴ <i>sā'at-i chand ast?</i>	

¹ Arabicised from *gurg-buz* “wolf in sheep's clothing.”

² In India *vakil* is a common term for a kind of “pleader” (in law).

³ The French word: note the *izafat* after *o* or *u*; *i* not *yi*.

⁴ *Dālān*, is an outer hall near the outside gate; *bārīka* is passage.

⁵ Vulg. *kalīsiya*.

⁶ It is unlucky to say ‘remove.’ In India a similar idiom is used for weaning a child, closing a shop, clearing a table, etc.

Cluck, <i>diq diq</i> k. (of hen after laying).	Cockatoo, <i>kāka-tū</i> .
Clue, <i>suragh yaftan</i> (to get a clue); <i>bilga-yi māl-i masrūqa gīr āmad</i> . <i>Vide Stolen.</i>	Cock-crow, <i>vaqt-i bāng-i khurus</i> , or <i>vaqt-i khurus-khwān</i> (cock-crow).
Clumsy, <i>chullāq-dast</i> . <i>Vide Butter-fingered and Awkward.</i>	Cock-fighting. <i>Vide Cock.</i>
Cluster, <i>khusha</i> (of grapes; ear of corn); <i>‘iqd</i> (of pearls, Pleiades).	Cockroach, <i>sūsk</i> ; <i>kākrūs</i> ; <i>vide Beetle.</i>
Coachman, <i>kāliska-chī</i> ; <i>kāliska-rān</i> .	Cocoanut, <i>nārjil</i> ; <i>jawz-i Hindī</i> (by drug-gists).
Coal, <i>zughal-i sangī</i> ; <i>kharg-i atash</i> or <i>angisht</i> (embers, live coal); <i>khak-i zughal</i> (coal-dust).	Cocoon, <i>pīla</i> (sp. of silkworm).
Coaling, <i>bandar-i zughal-giri</i> (coaling-station).	Code, Code-word, <i>kitāb-i qānum</i> ; <i>talagrāf-i ramzī</i> (code-telegram); <i>kalām-i ramz</i> (code-word).
Coarse, <i>in parcha khaylī zibr ast</i> ; <i>khashn</i> or <i>khashin</i> .	Coeval, <i>ham-‘ahd</i> ² (also contemporaneous).
Coast, <i>sāhil</i> , pl. <i>savāhil</i> ; “Bushire is on the Persian Gulf” <i>Bandar-i Abu Shahr lab-i Khalīj-i Fārs ast</i> .	Coffee, Coffee-cup, Coffee-pot, <i>qahva</i> ³ ; <i>finjān-i qahva-khuri</i> (coffee cup); <i>zīr-i finjān</i> (metal holder with handle; for the <i>finjān</i>); <i>yak qahva bi-man bi-dih</i> (give me one cup of coffee); <i>qahva-jush</i> or <i>qahva-paz</i> (coffee-pot); <i>qahva rīz</i> (silver pot in which it is served).
Coat, <i>jubba</i> (<i>vide Cloak</i> ; the old-fashioned Persian dress cloak with bell-sleeves worn by Munshis, etc.; it had long sleeves to conceal the hands; the place of the <i>jubba</i> is now taken by the <i>ab-dast</i>); <i>qabā</i> (worn under the <i>āb-dast</i>); <i>arkhāluq</i> (of chintz and worn under the <i>qabā</i>); <i>kulija</i> or <i>kulcha</i> (has half-sleeves and extends to the knees); <i>kamarchīn</i> (double-breasted frock-coat with pleats from the waist); <i>sardārī</i> (single-breasted frock-coat with pleats, the Napoleonic pattern); <i>balā-pūsh</i> or <i>labāda</i> (overcoat); <i>bārānī</i> (water-proof); <i>parda</i> (of paint); <i>zirih</i> (coat of mail); <i>nīm-tana</i> (waistcoat).	Coffin, <i>sanduq</i> ⁴ (for transporting bodies to Kerbela or to holy ground at a distance).
Coax, <i>navāzish</i> k.; <i>rīsh-khand</i> k. (even for a child; also to cajole, ridicule; chaff; make a fool of).	Cog, <i>dandāna</i> (also ‘tooth’ of a saw)
Cobbler, <i>pīna dūz</i> ; <i>qulumba-kār</i> (met.; one whose work is coarse).	Cognizance, <i>khabar</i> ; <i>āgāhi</i> ; ‘ilm (knowledge); <i>az hayyiz-i idāra-yi zābit khārij ast</i> (above the cognizance of the <i>zābit</i>).
Cobweb, <i>in pardā-yi ‘ankabut rā dur bi-kun</i> ; <i>tār-i ‘ankabut</i> (a thread of cobweb).	Cohabit, <i>mujāma’at</i> k.; <i>ham-bistar shudan</i> .
Cocaine, <i>kukātīn</i> .	Coherent, <i>marbūt</i> (also in m.c. grammatical). <i>Vide Intrigue.</i>
Coccix, <i>dumcha</i> or <i>dumbīcha</i> .	Cohesion, <i>payvastagī</i> ; <i>ilsāq</i> (scientific term).
Cochineal, <i>qirmiz-i farangi</i> .	Coil, to, coil the rope, <i>in tanāb rā chambara kun</i> ; [chambar=a circle, hoop]; <i>pīchīdan</i> or <i>tābidan</i> (to twist); <i>lūla</i> k. (to roll up like a roll of paper); <i>in mār halqa zada nishasta ast</i> ; <i>chāmbar sh.</i> (intr., of snake or creeper).
Cock, “the cock says when it crows—‘Rise, O ye slothful!’” <i>mr-guyand zikr-i khurus</i> ‘Qūmū yā ayyūha ’l-ghāfiūn’ ast’; “cock your gun,” <i>chaqmāq rā sar-i pā bi-kash</i> ; <i>sar-i nīm-pā</i> (half-cock); <i>shīr</i> or <i>dahan-shīr</i> (tap, q.v.); <i>būl</i> (penis of little boys; <i>vide Penis</i>); <i>khurus-bāzī</i> (k.) (cock-fighting). <i>Vide Snow-cock.</i>	Coin, <i>sikka</i> , <i>maskūkāt</i> (coins); <i>qalb</i> (base); <i>sar-i sikka</i> (the head side); <i>tah-i sikka</i> (reverse).
	Coin, to, <i>sikka zadan</i> ; <i>zarb zadan</i> ; <i>qallābi</i> k. (forge; of coins, colours, MSS., stamps, etc.).
	Coincidence, <i>in az ru-yi tasaduf vāqi’ shud</i> : “by a strange coincidence,” <i>az ittifāqāt-i gharība ham chunīn vāqi’ shud ki--.</i>
	Coined, <i>maskuk</i> , pl. <i>maskukāt</i> .
	Coiner, <i>zarrāb</i> (profess.); <i>qallāb</i> (of false coin).
	Colander. <i>Vide Cullender.</i>
	Cold, <i>sardī</i> ; <i>burudat</i> ; <i>sarmā</i> ; <i>zamharīr</i> (the purgatory for Sayyids; a place of intense cold); <i>khaylī sarmā-yam mī-shavad</i> (vulg.).

¹ It also cries *Qādir Allah* “God is Powerful.”

² *Ham-‘ahd* also means *ham-payman* “allied.”

³ *Qahva*, the origin of the English word coffee, originally in Arabic signified “wine.”

⁴ Muslims do not bury in coffins.

The Zardushtis say it cries *Dukhtar Aghā*.

ñb chā̄īda ast (the water is cold); “he left me out in the cold,” *sar-i marā bī-kulāh guzāsh*; *az sarmā khushk shudan* (to be ‘perished’); “you must (or probably you)¹ have caught cold,” *ma'lum ast chā̄īda bāshid*. *Vide Sweat.*

Cold-blooded. *Vide Heat.*

Coldness, *fulānī misl-i yakh sard ast* (of manner); *yakh harj mī-zanad*² (he speaks without animation). *Vide Cold.*

Colic, *qulinj*; *pich* (a bad stomach-ache). *Vide Obstruction.*

Collar, *yakha* (of a coat; also a linen collar); *tawq* (of wood or of metal; also the collar band of a shirt); *garibān*; *qullāda* (dog-collar, etc. Ar. *qilāda*).

Collate, *muqabala*, *k.* *Vide Compare.*

Collating, *muqabala*

Colleague, *sharīk*.

Collect, to, *jam' k.*; *farāham āvurdan*; *ijtimā' namūdan*; *tadvīn k.* (to collect in one volume).

Collected, *āsuda*; *khātir-jam'* (collected of mind); *jam'iyyat-i ziyād-i jam'* shudand or *shud*; *dawr u bar-ash rā giriftand* (they collected round him).

Collection, *majmū'a*; *majma'* (of people).

Collector, *muhassil*; *bāj-gīr* (of taxes); *u hālā tāhsīldār-i*³ *Shīrāz ast*.

College, *madrasa*, pl. *madāris*; *dār' l-il'm*.

Collide, to, *bi-ham khurdan*; *tasāduf k.*; *tasādum k.*

Collision, *tasādum*; [*tasāduf*, to meet or pass each other; of persons or trains].

Collyrium, *surma* or *surma-yi sang* (for eyes; pure antimony); *tutiyā*; *kuhl*; [*ān mard kahhāl ast*, “he is an oculist.”]

Colocynth, *hanzal*.

Colonel, *sarhang* (= Major or Lieut.-Col.); *kulūnal* (Eur.); *sartīb* (commands nearly 1000 men).

Colony, important colonies (lit. possessions), *mutasarrāfīl-i mu'tabara*; *mustamlakāt*; *mustā' marāt*.

Colour, *rang*; *lawn*, pl. *alvān*; *rang-ā-rang* or *gun-ā-gun* (of various colours; latter also of various kinds); *rang-i surat-ash tāghyīr kard* (intr.; he changed colour; from anger, fear, shame, etc.); *ān rā chi rang bi-kunam* (what colour shall I make

or dye it?) *rang-i sūrat-ash surkh shud* (he got red from anger); *khijālat-zada shud* (= she blushed; no word for ‘to colour for shame’).

Colour, to, *rang z.* or *k.* *Vide Blush.*

Coloured, *rangin*; *mulavvan*; *-gun* (in comp.).

Colours, *bayraq* or ‘alam (standard; *vakīl-i bayraq* (O. C. of colour party); ‘alam-dār or *bayraq-dār* (private that carries the colours).

Colt, *kurra* (of horse, donkey, or camel).

Column, *sutun* (of stone, brick, or wood); *sutūn-i jarā'īd* (column in a newspaper); *rukñ*, pl. *arkān*.

Comb, *tāj-i khurūs* (of cock; also the flower ‘cock’s comb’); *khāna-yi zambar* (honey); [*lāna*, nest; of wasps, birds]; *shāna* (for the head).

Comb, to, *shāna-i bar-dār va muhā-yat⁴ rā* (or *sar-at rā*) *shāna bi-zan*. *Vide Curry-comb.*

Combat, *muqātala* (*k.*); *muhāraba* (*k.*).

Combatant, *lashkari*; [*ajzā-yi urdu* and *siyāhī-yi lashkar* are all non-combatants with an army, high and low].

Combative, *jang-jū*.

Combination, *sāzish* (*k.*) (for plotting only); *tarkīb* (mixture); *ittihād* (of people).

Combine, *bi-ham sākhtān* (for plotting; also to make up a quarrel); *bi-ham muttafiq* or *muttahid shudan*; *dast bi-ham dālan*. *Vide To mix.*

Combustible, *sukhtānī* or *chīz-hā-yi sūkhtānī* (combustible things); *shū'la-gir* (quick to ignite, as cotton).

Combustion, *ātash zadagi*; *ihtirāq*.

Come, *āmadan*; *bīrun* (or *dar*) *āmadan* (to come out); *bi-sar-i khud bāz āmadan* (I came to myself; after anger, etc.); *rāsīdan*; *vārid shudan* (to arrive); *bar khurdan* (to come across unexpectedly. *Vide Encounter and Meet.*)

Comet, *sitāra-yi dum-dār* or *dumbāla-dar*.

Comfort, *āram*; *āsāyish*; *rāhat*; *khātir-jam'i*; *īn amr marā tasallī mī-dihad* (this affords me some comfort); *īn pish-khidmat hīch murāqib-i ahvāl-am nīst* (this servant does not look after my comfort).

Comfortable, *rāhat* and *ārām* (both subs. are

¹ *Vide Hope.*

² The opposite of *garm mī-qūyad*.

³ *Tāhsīldar* in Persia is a collector of revenue.

⁴ In m.c. the pl. termination of collective nouns is often used unnecessarily *Zuljhā* for men or for the short cut tresses of women; *qisūhu* for women or for dervishes.

also used as adjectives); *āsūda*; *khush-hāl*; *khud-i tān rā takhfif kūnīd* (= make yourself comfortable; by removing turban, etc.).

Command, subs., *hukm*, pl. *ahkām*; *farmān*, P., Ar. pl. *farāmin*; *dūvist naṣar dar sar-kardagi-yi man būdand* (mil.). *Vide Subordinates.*

Command, to, *farmān dādan*; *hukm namūdan*; *amr k.*; “the king commanded the army in person,” *khud-i Pādīshāh bar sar-i lashkar-i khud-ash bud*; “he lost command over himself from anger (gave way to abuse),” *pūst-i sagi rā bar rū-yi khud kashida*; *ū bi-man hukm farmūd ki hamān sāt ānjā bi-ravam*.¹

Commander, *sar-karda*; *raṭīs-i lashkar*; *amīr-i nizām*; *sar-askar*; *sālār-i kull-i qushūn* or *sipāh-sālār* (Commander-in-Chief).

Commanding, *qal'a-yi sar-kub* (a commanding fort).

Commence, to, *biyā shurū' kūnīm*. *Vide Begin and Blossom.*

Commencement, *shuru'*; *ibtidā'*; *ājhāz*; *aval-i* or *avā'il-i*—; *badv-i amr*; *bāya kār-i khud rā shurū' kūn*, or *az sar bi-gīr*.

Commend, *man dūr-andīshī-yi shumā ta'rīf mī-kunam* (I commend your prudence). *Vide Praise, Commendation, Entrust.*

Commendable, *lāyiq-i tahsīn* (or—*ta'rīf*); *sitūda va pasandīda*; *māhāmid-i akhlāq* (the commendable in morals).

Commendation, *tahsīn*; *ājarīn*.

Commentary, *tafsīr* (of Qur'ān or relig. books); *shārh* (gen.).

Commentator, *mufassir*. *Vide Job.*

Commerce, *tijārat* (k.): *dad u sitad* (k.); *bay' u shirā* (k.); *mu'āmala* (k.); *mata'*, pl. *amti'a* (article of—); *vazīr-i tijārat* (minister of—); *Bayhdād tijārat-gāh-i 'umda-i 'st²* (or *mu'tabar-i 'st*). *Vide Bargain, Trade.*

Commissioner, *ghamm-khwārī* k.; *dil-suza* k.; *ham-dardī* k.

Commission, *irtikāb* (of any act); *muzārabā* (selling goods for half profits); *hagg-i's-sā'i* (on goods, sales, etc.); *tawki'l* (k.) (appointing a person); *sanad* (mil. commission); *kumisyyūn* (Eur. ; the body of men).

Commit, *irtikāb namūdan*; *iqdām k. bi*—(to do); *marā va dasht ki īn kār rā bi-kunam* (he forced me to commit this act). *Vide Entrust*, etc.

Committed, *ū habs shud* or *ūrā bi-habs* (or *bi-dūstāq-khāna*) *fīristādānd* (he was committed to prison); *ū murtakib-i īn fīl shud = īn fīl az ū sar zad* (he committed this act).

Committee, *ijlās* (a sitting of); *anjuman*; *ajzā* (members). *Vide Court.*

Common, *'awāmm' 'n-nās* (or *āmiyān* for *'āmmiyān*) *īn jūr mī-qūyānd* (the common people speak like this); *rasmī* (vide Official); *mushtarak* (shared); *mashhur* (well-known); *mutadāvil* (current); *gunjishki-mā'mūlī* (the common sparrow); *az gūhā-yi rasmī-yi Hind ast* (it is a common flower of India); *kam-bahā* (of no value); *bāzārī shuda* (hackneyed. vulgar).

Commotion, *ghawīhā*; *shulūq*; *shūrīsh*; *tacalzul* (stronger than previous words).

Communicate, *iblāq* or *tablígh* k.; *muntaqīl sh.* (of disease; for *sīrāyat* k.); *īn sukhān rā bi-ū hālī kūn* or *bi-rasān*; *tablígh-i farmāyishāt rā namūdam* (I communicated your orders); *īn utāq bi-tālār rāh dārad* (this room communicates with the veranda); *bāzār kaftār mukhābara namūdānd* (they communicated by means of pigeons).

Communication, **Communications**, *vide Confidential*; *murāvadāt* (mil.); *īn shahr rāh-hā-yi mā'qūlī barāy-i āmad u shud bi-ātrāf na-dārad*.

Communicative, *ma'lūm mī-shavad ki ū harrāf³ ast*; *pur-gū*.

Compact, *mu'āhadat* (k.); ‘*ahd u paymān* (k.); *qarār u madār* (k.).

Companion, *man hīch rasīq-i na darām* (I have no friends, or accomplices); *ham-suhbat*; *ham-nishīn*; *ham-mashrab* (boon companion).

Companionship, *rīfāqat*.

Company, *shirākat* (trade); *majlis*, pl. *majālis* (social); *jam'iyyat* (of people); *dasta* (mil.); *man rīfāqat-i ū rā dūst mī-dāram⁴*; “present company expected;” *bi-lā nisbat-i hāzīrān* (or *dūstān⁵*); “why

¹ Or *bīnw*, direct narration.

² The adj. ‘*umda* does not precede its subs.. but ‘*umda-yi kitab-ha-st* (m.c.), “this is the best of the books.”

³ Sometimes *harraf* “fluent.”

⁴ Note the “*i*” with the present tense of the comp. verb—*dashtan*.

⁵ Generally said when any objectionable epithet is uttered, lest any one present should apply the term to himself. Also *dīr az janab* if referring to the addressed person only.

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- Complicated, *tū dar tū*; *pīch dar pīch*; *shākh dar shākh*; *tū-yi ham pīchīda* (all mixed up, entangled); *mushkil*. *Vide Difficult.*
- Compliments, *Āqa, aqa-yi man bi-shumā salām mī-rasānad va mī-gūyad ki*—(or *āghā du'ā mī-rasānad va*) (Sir, my master sends his compliments and says—); *ta'āruf-i ziyyād dārad* (he is too ‘politeful’); *ba'd az ta'āruf-i rasmī* (after the usual compliments); *ba'd az mīzāj-pursī hālat-am rā bayān kun* (*mīzāj-pursī k.*, to ask after the health of. *Vide Enquire*).
- Comply, *rāzi shudan*; *qabūl k.*; *farmāyishāt-i sāmī rā khwāham fristād* (I will comply with your indents, send what you have ordered).
- Compose, *u hālā ṣarf u naḥv-i taṣnīf mī-kunad*; *shī'r guftan* (of poetry); *kitāb navishtan*.
- Composed, *murakkab az*—(made of—); *āram* (of manner); *āsūda khātir* (in mind; comfortable).
- Composer, *musannif*; *sahib*.
- Composite, *murakkab*; *makhlut* (mixed).
- Composition, *tarkīb*; *ajzā'* (ingredients); *inshā'* (lit.); *'ibārat* (liter. style); *qarār u madār* (with creditors).
- Composure, *khātir-jam'i*; *itminān*; *khud-dārī* (self-restraint).
- Compound, Compounded, *murakkab* (past part.). pl. *murakkabat* (compounds; also all fruits of the orange and lemon kind).
- Compound, to, *tarkīb dādan* or *āmikhtan* (of medicines); *musālahā k.* (compromise).
- Comprehend, *fahmidan*; *dark k.*; *in matlab rā rasidī?* *multafīt na-shudid* (you have not understood; polite)¹; *bi-matlab-am bar na-khurd*; “gently my friend, you have grasped the matter a little late,” *yavāsh 'aziz-i man matlab khaylī dir dast-gir-at shuda ast*; *in harf rā khüb namī-fahmam, multafīt¹ na-shudam*.
- Comprehended, *mafhūm* (understood); *mashmūl* (comprised). *Vide Contain.*
- Comprehending, *in kitāb mushtamil ast az intikhābat-i Sa'dī, Hāfiẓ va dīgar shū'arā;* *Gulistān* *mushtamil bar hast bāb ast*. *Vide Contain.*
- Comprehension, *idrāk*; ‘ilm; *fahm*; *az iħāta-yi khīyāl-i man bīrūn ast*; *az iħāta-yi bayān bīrūn ast*.
- Comprehensive, *jāmi'*; *idrāk-i vasīt-i dārad*.
- Comprehensiveness, *jāmi'iyyat*.
- Comprise. *Vide Comprehended and Contain.*
- Compromise, *islāh k.*; *Janāb-i fulān rāzi hastid in 'amal rā bī-sulh kūtāh kūnīd* (or *bi-guzarānīd* or *khatm kūnīd*)? *dar mushkil andākhtan* (a person); *bā-ham sākhtan* (with verb in plural).
- Compulsion, *zur*; *ijbār*; *majburiyat*; *jabrān* or *zurākī* (adv., under compulsion); *jabrān* *va qahrān*.
- Compunction, *ta'assuf* (regret); *bi-dūn-i dagħ-dajha* or *bi-dūn-i hīch khalish-i khātir* (without the least compunction).
- Computation, *hisāb*; *shumār*; *bar āvard* (estimate); *bīrun az hisāb ast* = —*ki hisāb na-dārad* (beyond computation).
- Compute, *bar āvurd k.* or *takhmīn z.* (to estimate, q.v.); *hisāb k.* (count).
- Concave, *taraf-i mujavvaf* (the concave side: opp. to *taraf-i muhaddab*, convex side).
- Conceal, to, *panhān*, etc., *k.*; *qāyim k.* (to hide a person or thing). *Vide Suppress.*
- Concealed, *panhān*; *nīhān*; *makhfi*; *si ruz ast az pūlis mastūr ast* (he has concealed himself from the Police for the last three days).
- Concealment, *kitman*; *taqiyya (k.)* (to conceal one's religion; Shi'ah doctrine).
- Conceit, *khud-pasandī*; *khud-bīnī*; *nakhvat* (arrogance); *dimājh-dārī* (m.c.); *mā bāyad ki khud-pasand na-bāshīm*, or *bar khud* (or *bi-khud*) *na-bālīm*. *Vide Pride, Arrogance.*
- Conceited, *ān shakhs khaylī dimājh dārad* or *dimāgh-ash bālā rafta ast* (lost his head, above himself); *bi-khu'l bālidan* (to plume oneself falsely on a thing).
- Conceive, *tasavvur k.*; *man mī-dānam ki haqq bā-shumā ast* or *haqq bi-jānib-i shumāst*; *haml bar dāshtan* (in the womb).
- Concentred, *ham-markaz shuda*.
- Concentric, *ham-markaz*.
- Concern, *amr*, pl. *umūr*; *māddā*; *bāb*; *mu-qaddama* (affair); *andīsha*; *fikr*; *tashvīsh*; *iż-tirāb* (anxiety); *in kar bi-shumā dakhl na-dārad* or *rujū' na-dārad* (this is no concern of yours); also *dar in dakhl u tasarruf na-kun*.
- Concerning, *dar haqq-i*—; *dar barāy-i*—; *dar khusūs-i*—; *nīsat bi*—.
- Concession, *imtiyāz* (a privilege; a Royal grant for the construction, etc., of any-

¹ *Multafīt shudid?* lit. “have you paid attention?” Persian etiquette assumes that a failure to comprehend is due to slight inattention.

thing; also medal, order, distinction); *guzāsh* (*k.*) (in agreements); *ri‘āyat* (favour); *‘bilīt-i ri‘āyatī* (concession tickets, railway, etc.).

Conciliate, *razi k.*; *jalg-i qulub k.*

Conciliatory, *islāh-āmīz*; *jālib-i khavātīr*.

Concise, *mukhtasar*; *mūjaz* (brief). *Vide Compendium.*

Conclude, *bi-anjām rasānīdan*; *bi-pāyān burdan* (finish); *istimbāt namūdan* or *natiya dar āvurdan* (to infer); *hālā vagt-i khatm-i kālām ast* (it is now time for me to conclude).

Conclusion, *anjām*; *intihā*; *ākhīr* (end); *natiya* (logic); *istimbāt* (inference); *in ākhīr-i bāb ast* (but *bāb-i ākhīr*, “the last chapter”).

Concoct, *khiyāl pukhtan* (of fancies); *pilav-i khiyālī pukhtan* (build castles in the air); *ja‘l k.* (to invent); *in qissa-hā az ‘mādar-āvurdī’ gufta ast* (m.c., he has concocted all this (story)); *tartīb dādan* (prepare, med.).

Concord, *muwāfaqat*; *sāzgārī*; *mutābaqat* (grain.); *dar miyān-i ism va fi‘l mutābaqat nist*.

Concubine, *sīgha*,¹ Per., and *mut‘a*, Ar. (a temporary but legal wife).

Concurrence, *ham-rā‘y-i*; *muwāfaqat-i rāy*.

Condemn, *mulzam k.* (to find guilty); *malāmat k.* or *mazammat k.* (to censure); *hukm-i qatl dādan*, or *hukm bi-qatl dādan* (to condemn to death).

Condiments, *chāshnī*; *adviyat* (spices).

Condition, *hal*, pl. *hālāt* (state; pl., *ahvāl* = health); *vaz‘*, pl. *awzā‘*; *shart*, pl. *shurūt*; *qarār u madār* (stipulation); *bi-shurūt-i chand* (on certain conditions); *dar sūrat-i ki*—or *mashrūt bar in ki*—(on condition that—); *hāl-am az hāl-at bih-tar ast* (“my health is better than yours,” or “I’m better off than you”).

Condolence, *mātam-purī* (visit of condolence on death)²; *tasliyat* or *ta‘ziyat* (on death of either relative or friend); *sar-salāmatī* (on death of relative only).

Conduct, subs., *rāh-numātī*; *rah-barī*; *dalālat* (guidance); *hidāyat* (gen. relig.); *raftār*; *harakāt*; *ravish*; *ravīyya*; *vaz‘*; *atvār* (behaviour, q.v.).

Conduct, to, *burdan*; *hidāyat k.* (gen. relig.) ;

rāh namudan; *dalālat k.*; *in rāh rā ki bī-man balad mī-kunad?* = *ānja ki marā rah-barī kunad?*

Conductor, *rāh-numātī*; *balad*; *pīsh-raw*; *in sīm hāmil-i quvva-yi bargī ast* (this wire is conductor of electricity); *muṭrib-bāshī* (musical); *muzghān-bāshī* (ditto).

Conduit, *āb-raw* (gen. covered); *rah-i āb*; *jadval*.

Cone, *makhrūtā*; *misl-i kalla-qand*.

Conical, *makhrut*; *qalamī* (pointed).

Confectionary, *halvayāt* (sweets, gen. with butter; cakes, etc.); *shīrīnī* (small dry sweets); *murabba* (jams).

Confectioner, *qannādī* (sweetmeat maker; from *qand*, loaf sugar); *shīrīnī-farush*.

Confederacy, *mu‘āhada* (*k.*); *ham-paymānī*.

Confederate, *rafīq*; *sharīk*; *ham-dast*; *kuchak-abdāl* (a confederate, etc., of a dervish; a votary; also in m.c. a catamite kept by a confederacy).

Confederated, *muṭā‘āhid*: *muttafiq*.

Confer, to, *mushāvarat* (to consult together); *muzākara k.*; *bakhshīdan* (of benefit).

Conference, *ijlās* (*k.*); *majlis* (*k.*); *majlis-i muzākara* (*k.*); *ba‘d az suvāl u javāb-i bisyār rā‘y-i shān bar in qarār girift ki*—.

Confess, to, *qabūl k.*; *biyā taqṣīr-at rā gardan bi-gīr*; *qabūlānīdan* (caus.; vulgar; to make to confess); *iqrār k. bi*—; *man iqrār mī-kunam* (or *qā‘il-am*) *ki kirdār-i man bad ast*.

Confessing, *muqirr* (*sh.*).

Confession, *iqrār* (*k.*); *i‘tirāf* (*k.*).

Confidant, *mahram* or *mahram-i rāz* (one who knows secrets; also one who won’t blab); *ham-rāz*.

Confide, to, *amīn dānistān*; *man bar ū i‘tiqād dāram*; *ū ūrā bi-tamām-i mā yumlak-ash amīn dānist* (he entrusted him with the management of all his property); “confiding in his strength,” *bar-quvva-yi bāzu i‘timād karda*—.

Confidence, *i‘tibār* (*k.*); *i‘timād* (*k.*); *tavakkul* (*k.*) (on God); *bar ḥarjhā-yi išhān hīch i‘tibār namī-kunam* (or *ḥarjhā-yi išhān rā i‘tiqād namī-kunam*).

Confidential, *mu‘tamad* (of person); *mahrāmāna* (secret); *in kharīda-yi mahramāna ast* (this is a confidential map); “I have a confidential communication to make,”

¹ Sunnis do not consider this temporary marriage lawful. A woman will sometimes become *sīgha-yi navad-sāla*, in order to simplify matters of inheritance.

² Condolence is expressed by “*baqū-yi ‘umr-i shumā bāshad*” or “*dīgar bāz-māndagān bi-salāmat bāshad* or *bad na-binid*” or “*gham-i ākhīr-i tān bāshad*,” etc., etc. *Vide Sympathize.*

harf-i dāram mahramāna bi-shumā bi-gūyam; musāmara (talk by night between friends; stories told at night).

Confined, *makhbus*; *u al-an dar zindān giriftar ast*; *nā-khush-i bistari* (confined to bed); *mahdūd* (limited); *in mulāhazāt munhasir-i bi-Kalkatta ast* (these remarks apply only to Calcutta); *diruz pa sabuk kard* (she was confined yesterday).

Confinement, *habs*; *qayd*; *mahbūsī* (imprisonment); *zā'udan* or *vaz'-i ḥaml* (of women).

Confines, *hudūd*, pl.

Confirm, to, *tasdiq k.*; *musaddig sh.*; *u ta'yid-i kalām rā kard* (he confirmed what I said).

Confirmation, *tasdiq*; *iṣbāt* (proving).

Confirmative, *mūṣayyid*.

Confirmed, *in khabar sābit shuda ast yā na* (or *bi-taṣdiq rasida?*); *tasdiq yāfta* (of evidence).

Confirming. *Vide* Confirmative.

Confiscate, *zabt kardan*.

Confiscated, *zabt shuda*.

Conflagration, *ḥarq*.

Conflict, *zad u khurd* (k.); *tū-sar-ham-zanī* (k.); *dīrūz Sunnī va Shī'a bar sar va kalla-yi ham-dīgar zadand*; *ikhtilāf-i ārāf* (of opinion).

Confluence, *majma'*; *nuqla-yi ittisāl*.

Conformable, *mutābiq*; *muvāfiq*.

Conformity, *bar-hasb-i*—(in conformity with); *bar-vifq-i*—; *binā bar*—.

Confound, *Khudā dushmanhā-yi shān rā la-nat gardānad!* *Khudā gardan-ash rā bi-shikanad!* *Imān kamar-ash rā bi-zanad* or *murda-shur-ash bi-barad* (confound him!). *Vide* Astonish.

Confront, *jilo giriftan* and *āmadan* (to stop); *rū bi-rū kardan* or *shudan*. *Vide* Oppose.

Confused, *dast-pācha*, *hāj vāj*, or *parishān sh.*; *dar ham bar ham* (sh.); *kār-am rā bar ham zādīd*; *muẓtarib*; *mutaraddid* (hesitating). *Vide* Bewildered, Astonished.

Confusedly, “how confusedly you describe it,” *dar bayān chi qadar ikhtilāt mi-kuni*; (*ikhtilāt* also means conversation); *matlab rū pīchīda bayān kard* (he described it in a roundabout way; purposely round-about).

Confusion, *ikhtilāt u iğtishāsh*; *harj marj*; *āshūb* (noisy); *mişl-i hammām-i zanāna*;

tamām-i shahr shulūq¹ *būd* (all the town was in confusion).

Confute, to, *radd k.*; *tardīd k.*

Confuted, *radd shuda*.

Congeal, to, *munjamid shudan*; *bastan* (of ices only); *yakh bastan* (to freeze).

Congealed, *munjamid*.

Congealment, *Congelation*, *injimād*.

Congratulate, to, “congratulate me!” *muzhdagānī-yan rā bi-dih* (= give me the reward of good news, I’ve been successful for you²”; said jokingly by a friend or seriously by an agent); *bar dāmādī-yash ūrā tabrīk guftam* (I congratulated him on his marriage); *mubārak-bād guftan*.

Congratulation, *tahniyat*; *mubārak-bādī*; *tabrīk*.

Congregation, *jamā'at*.

Conic, Conical, *shakl-i makhrutī*; or *makhruṭī*.

Conjectural, *qiyyāsī*; *tasuvvūrī*; *khiyātī*.

Conjecture, *gumān* (burden); *hads* (namudan; in m.c. *zadan*); *hads³* or *qiyyāsan* (by conjecture).

Conjugation, *tasrif*; *gardān*.

Conjunct, *bi-ham payvasta*; *mawṣul*; *munzamm*.

Conjunction, *qirān* (of planets); *'atf* (grammar); *ittisāl* (joining): *in jumla-hā bā yak dīgar nisbat na-dārad*.

Conjuration, *ihzār-i jinn*; *afsūn-garī*.

Conjurer, *huqqā-bāz⁴*; *sha'bada bāz* (a higher class of conjurer); *sāhir* or *jādū-gar* (magician); *chashm-band* (one who by magic deceives the sight and causes others to see what he wishes).

Connect, to, *vasl k.*, tr.; *vasl shudan*, intr.; *ū bā man nisbat dārad* (he is a connection of mine); *talbīq k.* (of doctrines, customs, etc.); *in matlab bi-man rabt na-dārad* (this matter does not concern me); *kāliska-hā bā-ham rāh dārand* (the carriages connect with each other).

Connected, **Connectedly**, *marbut*. *Vide* Disconnectedly.

Connection, *ilāqa*; *dard-i dil rā⁺ bā chashm chi nisbat* (what has a stomach-ache to do with the eyes? what is the connection?); *gūz rā bā shaqīqa chi?* (a vulg. saying); *hamān hikāyat-i zar-dūz va būriyā-bāj* *ast*

¹ Gen. spelt شلوق.

² *Karha yat ra surat dadam*,

³ *Huqqā baz* (small feats by sleight of hand); *huqqā* a little box.

⁴ Not *da'd-* *shikam* as in India.

(thero is no connection or relevancy); *ū bā man hīch vā bastagī na-dārad*; *ān zan bā shawhar-ash rāh u rasm-i na-dārad* (she will have nothing to do with her husband).

Connections, *va bastagan* (by blood, by marriage, or by ties of interest).

Connivance, Connive, *ighmāz* (k.); *chashm-pūshī* (k.); *ū dīda va dānistā chashm-pūshī¹ kard*.

Connoisseur,—*shinās* (in compounds; as, *sharāb-shinās*, ‘a connoisseur of wine’).

Conquer, *fāth kardan*; *ghālib shudan bar*—; *zafar yāftan*; *fīrūzī yāftan*; *fāiq āmadan* (in games, athletics, discussions); *bar* in *mas'ala dast-yāftam* (I've conquered this problem).

Conquered, *musakhkhar*; *maghlūb*; *ū bar tamām-i mulk musallat shud*.

Conqueror, *fātih*; *musakhkhir*; *taskhīr kundā*.

Conquest, *fāth*; *taskhīr*; *shikast*; *ghalaba bar*

Conscience, *nats-ash ūrā malāmat mī-kunad* (his conscience pricks him); *az zamīr-i² khud-at bi-pursīd* (ask your own conscience); *az mashgūl-zimmagi fārīgh shudan* (to free one's conscience of anything); *bi-maylān-i khātir-i khud va istirzā-yi rīzā-yi Khudāvand rīhā kard* (he left them to their conscience). Vide Prick.

Conscious, *ihsās* k. (to feel); *bā khabar budan*; *mullaft būdan*.

Consecrate, *shamshīr ki dar zārīh-i Imām Husayn mutabarrah shuda būd*— (“the sword consecrated at the tomb of the Imam Husain”—).

Consecration, *tagdīs* (k.); *takhsīs* (k.) (to specialize).

Consecutive, *musalsal*; *mutavālī*.

Consent, *rīzā*; *istirzā²*.

Consent, to, *rāzī shudan*; *bi-istiṣvāb-i ū navishta am*; *tadbīr-i marā qabūl mī-kunid?* Vide Approve.

Consequence, *natiya*, pl. *nata'ijs*; *anjām*; *hāsil* (result); *bāk-i nīst* or *maṭlab-i nīst* (never mind; also there's nothing particular or strange, i.e., I can do it); *zarar na-dārad* (by all means; why not?); “if his wife sees me smartly dressed she will think me of more consequence,” *agar zanash marā ūrāsta vi-bīnad ziyyāda-tar hisāb*

mī-barad; *mā mardumān-i hastīm, az khānvāda hastīm* (we are people of consequence, we are somebodies).

Conservatory, *garm-khāna* (hot-house). Vide Orange-y.

Consider, *dar bāb-i an fikr mī-kunam* (I will consider about that); *dar pīsh-i khud khyāl kardan*; *dānistān*; *maḥsūb k.*; *shimurdan* (to deem); *ghawr k.*

Consideration, *ta'ammul* (k.) (reflecting); *tashakkhus* (importance); *qābil-i ihtirām* (worthy of respect); *nazar bi-khidamāt-i shumā* (in consideration of your services); *bi-mulāhaza-yi pidar-i shumā za'līl na-kardam* (in consideration of your father I did not disgrace you).

Consign, *sipurdan*; *ta/vīz namūdan*; *havāla k.*

Consigned, *bār-i jahāz bi-ism-i ū būd*; *muhavval*; *tahvīl-i ū shud* (it was handed over to him).

Consignee, *qiranda*; *mursal ilayh*.

Consigner, *irsāl-kunāda*; *farisānda* (vulg.). Vide Sender.

Consignment, *mursala*; *amānat* (of goods).

Consist. Vide Contain.

Consistency, *qavām* (of liquids; also the cookery word ‘ mixture ’); *bi-paz tā misl-i āsh qavām bi-gīrad*.

Consolation, Console, *tasallī*, and *tasliyat*, and *dil-dārī* (*dādan*); *ta'ziyat* (*gustan*; on death only); *bi-rāw hachcha rā bi-fahman* (go and comfort the child).

Conspicuous, *namudār*; *numāyān*; *vāzīh*; *āshkārā*; *paydā*; *huvaydā*; *gāv-i safīd-pīshānī* (lit. a cow with a blaze); *ma'rūf*; *mashhūr* (eminent).

Conspiracy, *sāzish* (k.); *dasta-i az a'yān dast bi-ham dādand ki Pādīshāh rā bi-kushand*. Vide Plot.

Conspirator, *ham-rāz*.

Conspire, *bā-ham sākhtan* (to join together; in good or bad sense; also to compromise, q.v.).

Constant, *sābit-qadam*; *bā-vafā*; *bar qarār*; *dā'im* (of time); *ū bar-gufta-ash hamīsha qā'im ast*; “in spite of the fact that your brother cruelly sought to separate us, I remained constant and bore his ill usage,” *har qadar barādar-at bi-man sitam karda bi-judāt-i yi mā talāsh mī-kard man hamān qadar pā-dārī namūda jawr-ash rā mī-kashīdam*.

¹ *Az tagsir i ū chashm pūshī kard* = “be pardoned him.”

² *Zamīr* has also sometimes the meaning of “heart” or “comprehension.”

Constantinople, *Istāmbūl* or *Islāmbūl*; *Qus-tanṭīniyya*.

Constellation, *majma'-i kavākib*; *burj*, pl. *burūj* (Zodiac).

Constipated, *maqbūz*; *mizāj-ash qabz ast* (he is always constipated); *bisyar sudda dārad*.

Constipation, *qabz*; *yubūsat*; [*khushkī?* either wrong or vulgar].

Constitution, *bunya*; *quvā*, pl. of *quvvat* (of body); *ṭabī'at-i* (or *ḥalat-i*) *u hamisha sālim ast*; *qavī bunya* or *bā bunya* (of strong constitution).

Constitutional, *qānuni*; *bā intizam*.

Constitutionally, *hasb-i qā'ida va qānun*.

Constrained, *majbūr*.

Construct, *sākhtan*; *binā kardan*; *nasb k.* (to erect); *Muhammad qānūn-i Islām rā bi-vujūd āvurd*.

Construction, *quvāra*; *sākht*; *binā* (of buildings); *qumash* (of cloth, carpet; of people); *bad-qumash ast* = he is ill made); *tarkīb* (of a sentence).

Consul, *balyūz*, T.; *kunsal* or *qunsal*, etc.; *Shāh-bandar* (by Turks 'Consul'; by Persians 'Port-Commissioner').

Consult, *ray girīstan* (to take the opinion of); *biyā dar īn amr mashvarat bi-kunīm*; *agar nafr-i khud rā bi-bīnī*—(if you consult your own interests—).

Consultation, *mashvarat* (k.) (med.).

Consulted, *dar ta'yīn u intikhāb-ash istishāra bi-ārā-yi mardum mī-kunand* (in his appointment and selection, the wishes of the people are consulted); *dar ta'yīn-i kalāntar rizqā-yi mardum dākhil ast*.

Consulting-room. Vide Room.

Consume, *khurdan* (eat); *ṣarf shudan* or *kardan* (of food, money and time); *sukh-tan* (to burn, q.v.); *az ghamm u ghussa kāhida shud* (consumed with anxiety).

Consummation, *itmām*; *ikmāl*; *'arūsī bi-ghayat na-rasīd* (the marriage was not consummated).

Consumption, *maraz-i diqq*.

Contact, *mass* (k.), tr. and intr. (touching).

Contagion, *sirāyat*; *nā-khushi-yi an marīz bi-man sirāyat kard*.

Contagious, *nā-khushi-yi musrī* (contagious disease).

Contain, *khud-dārī k.*, or *khud rā ẓabt k.* (to

contain oneself; in any emotion, etc.) *gunjīdan*; *gunjāyish dāshṭan* (to be contained); *īn kitāb murattab* (or *mushtamil* or *mabnī*) *bar du bāb-ast* (this book contains two chapters); *īn ṣanduq chi qadr chā'i mi-gīrad?* "he was unable to contain himself," *ū bī-ikhtiyār shud* (gen. of diarrhoea); *khud-dārī k.* (of anything). Vide Comprehended.

Contained, *īn shīr dar īn ẓarf jā-yash namī-shavad*¹; *mundarij* (of writings).

Contaminated, *ālūdan* or *ālūda k.*; *mulavvaṣ k.*; *najis* (*gardānīdan*).

Contemplated, *mutasavvar*.

Contemplation, *tafakkur*; *ta'ammul*; *dar 'ālam-i murāqaba raftan* (relig.).

Contemplative, *mutafakkir*; *mustaghraq-i khīyālāt*.

Contemporary, *ham-'ahd*, or *ham-'asr*; *mu'āsir*, pl. *mu'āsirīn*.

Contempt, *haqārat* (k.); *bi-haqārat nazar k.*; *tawhīn* (k.) (also to feel aversion for); *zalīl* (*dānistān*); *kāsī rā haqīr* or *khwār ma-shumār*.

Contemptible, *khwār*; *zalīl*; *farū-māya*; *dūn*; *haqīr*; *nā-chīz*.

Contend, to, *mujādala* k. (dispute). Vide Quarrel.

Contender, *mujādil* (in argument); *sitīza-kār* (in fight).

Contending, *ū mard-i bisyār munāzīr-i ast* (he is always contending). Vide Contest.

Content, *qānā'at*; *rizā* (subs.); *qāni'*; *qānā-'at-kār*; *rāzī* (adj.); *har chi dāram bi-ān qāni'* *mī-bāsham*.

Contention, *mujādala* (dispute); *munāzā'at* (quarrelling, fighting, disputing).

Contentious, *ānha khaylī jang-ju hastand*; (*muṣid* and *muṣattin* = stirring up strife).

Contentment. Vide Content.

Contents, *mazmūn* (of a letter); *maknūnat* (of box, etc.).

Contest, *ham-sarī* (k.) (to vie with; in good or bad sense). Vide Quarrel, Battle, etc.

Contestor, *munāzīr* (friendly or otherwise; vide Contending).

Contiguity, *muttasil budan*.

Contiguous, *muttasil*.

Continence, 'ismāt; 'iftāt; *pāk-dāmanī*.

Continent, *iqlīm*,² pl. *aqālīm*; 'afīf (adj.); *pāk-dāman*.

¹ But *jā shudan* (m.c.) "to be finished."

² Originally one of the seven climates of the world, but now used for a Province, Presidency and by Persians also for a country.

Contingency, *hādisa* (accident); *vāqi'a* (occurrence). *Vide* Accident, Accidental.

Continual, *īnjā hamīsha janjāl ast* (there is a continual noise here); continued action is in m.c. expressed by the interjection *hay*, as *hay bārān āmad'*; *hay bi-khur*; *man dīdam az saqf hay khāk mī-rizad*, *ham-chunīn ki bīrūn davīdam saqf pāyīn āmad* (I saw that earth kept falling from the roof; I had barely set foot outside when the roof fell in). Reduplication of a word may give same signification, as *tarsān tarsān kardam* (I was in a fright all the time I did it).

Continually, *mudam*; *vide* Always; *mutta-*
ṣil' (without break; *vide* Continuously).

Continuation, *davām* (lasting); *īlāva bar ānchi dīrūz guftam* (in continuation of what I said yesterday).

Continue, *tul dadan*, tr., and *tul kashīdan*, intr.; *imtīdād yāftan*; *agar dar īn kār mudāvamat numāyid*—(if you continue to do this—); *bāqī dārad* (to be continued; of newspaper article). *Vide* Continual; *dumbāla-yi sukhān rā bi-dīn naw' kashīdan gīrif* or *matlab rā bi-dīn tariq pay kard*.

Continuously, *muttaṣil-i ham*; *'ala l-ittisāl*; *yak māh pay-i ham* (or *pusht-i sar-i ham*) *safar kardīm*, Prof. S. T.; *mardum pusht pusht* (or *pusht-i ham*) *āmadand*; *pusht pusht fawj dar maydān firistād*. *Vide* Continually.

Contortion, *pīch u tāb*; *surat-ash bi-ham pīchīd* (his face became contorted).

Contract, *qabāla* (sometimes for mercantile deeds of sale); *ijāra-nāma* (paper; for a lease. *Vide* Farm); *rahn-nāma* (deed of mortgage); *muqāta'a* and *maqta'* (k.) (for work); *kābin-nāma* (marriage—).

Contraction, *kashish* (of muscles); *mukhaffaf* (of words).

Contractor, *muqāta'a-dār* or *-kunanda* (of work, etc.).

Contradict, “don't contradict me,” *marā takzīb²* *ma-kun*, or *harf-i marā radd ma-kun*, or *tamarrud-i harf-i marā ma-kun*; *ū khud-ash rā darūgh-gū kard* (he contradicted himself); “how is it you contradict yourself?” *jihat chīst bi-du zabān dar āmadī?* *tardid-i kalām k.*

Contradiction, *ikhtilāf*; *kalām-i shumā munāfāt dārad*.

Contradictory, *khilāf*; *zidd*; *naqīz*; *munāqīz*; *harfhā-yi shumā naqīz-i yak dīgar ast*.

Contrariety, *ziddiyat*; *ziddiyat-i tabī'at*.

Contrary, *bar 'aks* (on the contrary); *khilāf-i ihlīmāl* (contrary to expectation); *az bād-i mukhālīf jahāz mu'attal shud*; “have you any proof to the contrary?” *bi-khilāf-i īn harf iṣbāt-i dāri?*

Contrivance, *tadbir* (plan); *hikmat* or *ikhtirā'* (devise, invention); *bi-chi hīla īnjā mīrāvī?*

Control, *iqtiḍār* or *tasallut* *dashtan bar*—; *sarbāz-hā az qabza-yi* (or *ikhtiyār-i*) *man bīrūn raftand*.

Controversy, *munāżara*; *mujādala*. *Vide* Argument.

Controverting, *mushājara* (k.); *bā man dar īn amr mushājara namūd*.

Contumacious, *mard-i 'anūd ast*; *lajūj* (mislly obstinate). *Vide* Obstinate.

Contumacy, *'inād*; *lajj*.

Confused, *kufta* (also tired, stiff); *zarb-khurda*; *az chūb khurdan badan-ash lih* (or *khurd u khamir*) *shud* (he was black and blue from the thrashing).

Contusion, *kuftagī* (also tiredness, stiffness); *asār-i kūftagī*.

Convalescence, *ifāqa* (*yāftan*).

Convalescent, *taza shīfā yāfta*.

Convene, *mun'aqid* (k.); *ijlās* (k.); *jardā īn anjuman du-bāra bar pā khwāhad shud*.

Convenient, *barāy-i shumā zahmat-i na-khwāhad būd ki³ fardā īnjā bi-yāyīd?* (will it be convenient for you to come tomorrow?); or *māni'-i kār-i shumā na-khwāhad būd agar fardā īnjā bi-yāyīd?*

Conveniently, *bī zahmat*.

Convent, *dayr* (of Christians or Hindus); *khānaqāh* (dervishes); *rāhibān⁴* *dar īn dayr suknā dārand*.

Conversation, *guft u gu* (k.); *harf* (zadan); *mayl-i suhbāt dārid?* *gap zadan* (to gossip, with an underlying meaning of falsehood); *mard-i khush muhāvara* (a man of charming conversation; of interesting and well-expressed ideas).

Convert, *tāza bi-dīn āmada*; *jadīd⁵ l-Islām* (new to Mahomedanism); *'Isāvi-yi jadīd*; *murtadd az Islām* (pervert from Islam).

¹ This particle *hay* can precede the prefix *mī* of the Imperfect.

² The root meaning is “to lie.”

³ Or *agar*.

⁴ Ar, pl. *ruhban* and *ruhhāb*; *rahība*, feminine, singular. Note the pl. in *an* here; for euphony.

Converted, *bi-sharaf-i Islām fāziz gasht*; *muhtadi bi-dīn-i -shud*. *Vide Believe.*

Convey, *burdan*; *naql k.* or *naql u haml k.* (to transport); *iltifat karda in chiz ra bi-u bi-rasānīd*.

Conveyable, *naql-pazīr*.

Convex, '*adāsī* (i.e. 'like a lentil'); *muḥad-dab*; *māhī-pusht* or *khar-pusht* (of roads, roofs); *shakl-i sipārī* (slightly convex like a shield); *shakl-i khudi* (domed, or like a helmet in shape).

Convict, to, *mulzim k.*; *muṣrim sākhtan*; *gunāh* or *jurm sābit k.*

Conviction, *ilzām*; *iṣbāt* (of crime); *i'tiqād-am īn ki*—(it is my belief that—); *yaqīn-i kāmil dāram ki*—(it is my conviction that—).

Convince, *bi-khata-yash urā mu'tarif sākhtam* (I convinced him of his error); *sukhan-am urā mujāb kard*.

Convinced, *yaqīn dāram ki ānchi mī-gūyī rāst ast*, or *khātir-am jam' ast ki shumā rāst mī-gūyīd*¹ (I am convinced what you are saying¹ is true); *az īn dalīl yaqīn hāsīl kardam*; *az rū-yi dalīl urā khātir jam' kardam*.

Convivial, '*ayyāsh* (ill-liver); *ham-piyāla va ham-nāvāla*; *dūst-i ham-mashrab*.

Conviviality, *ham-piyālagī* va *ham nāvālagī rā dūst mī-dārad*.

Convolvolus, *nīlūfar*.

Convulsed, to be, *shurīda² shudan* or *k.* (to be excited, upset); *in qadar khandid ki naʃas-ash qat'* shud or *rūda-hā-yash pīch uftād*; *bachcha tashannuj girift va murd*.

Convulsions, *tashannuj* (disease)

Coo, to, *kūkū k.* (of dove): *nāla k.* (of dove and other birds).

Cook, to, *tabkh k.*; *pukht u paz k.*; *pulktan*, rt. *paz*; *ıslāh k.* (of meat); *dam kardan* or *dādan* (to first cook rice, etc., and then, adding butter, to cover and place fire above and below, and so complete the cooking); *vide To Charm*.

Cook, *ū ghīzā-yi khud rā khud-ash mī-pazad*, *bi-jihat-i īn ki āsh-paz na-dārad*; “too many cooks—” *maṣbakh-i du kad-bānū*

hamīsha nā-rūb mī-mānad, and *māmācha ki du tā shud sar-i bachcha kaj dar mī-āyad*.

Cooked. *Vide Over-cooked.*

Cookery, *tabbākhī*.

Cool,³ *khunuk*; *sard⁴* (cool or cold; also cold-blooded of a person's temperament); *bārid* (cold); *imrūz az dīrūz khunuk-tar ast*; *ū āb-i hindūvān bārāy-i tabrīd mī-khurad* (he takes juice of water-melon to cool his system).

Cooled, *yakh karda* (this does not necessarily imply with ice): *dast-ash yakh karda ast* (on a cold day, or of a sick person).

Cooling, *mubarrid*; *khunuk-kun*, *bārid*.

Coolly, *bā istigħna* (with indifference, independence); *bā bī-parvār*; *bā itminān*.

Coolness, *khunuki*; *sardi* (or coldness); *burudat* (coldness, lit.); *shakar-ābī* (a slight coolness between friends; a tiff).

Cool-region, *sar-hadd* (prop. boundary); *sard-sīr*, P. (opp. to *garm-sīr⁵*) and *īlaq*, T. (as opp. to *qishlāq*).

Cooly, *dabbāsh* (Ar. cooly, but in Persian Gulf the head cooly of a steamer); *hammāl* (porter).

Coot, *parlā* or *par-malā* (coot?).

Copious, *vāfir*; *farāvān*; *mawfir*; *ziyād*.

Copper, *mis*, *takhta-yi mis* (sheets of—); *nūħas*; *misīna ālāt* (copper ware); *pūl-i siyāh* (coppers⁶ money); *zangār* (sulphate of copper).

Copper-smith, *misgar*.

Copt, *Qibt*; *Qibti* (adj., Coptic).

Copulate, *gārīdan* (vulg.); *jimāt k.*; *nazdīki k.*; *mubāsharat k.*; *mujāma'at k.* (humans); *pusht-i ham raftan* or *juft giriftan* (of animals).

Copulation, *mujāma'at*; *nazdīki*; *jimāt* (human beings); *savārī* (animals).

Copy, *az ru navishtan* (of writing); *az ru kashīdan* (of pictures); *mashq k.* (practise from a copy-book); *taqlīd k.* (imitate, q.v.); *marhamat karda in rā barāy-i man savād bar dārid* or *kunid*; *pāk-navīsī k.* (make a fair copy); she copied (mimicked) the Tehran accent, *zabān-ash rā kaj kard misl-i Tahrānī⁷-hā*.

¹ *Guftid* would mean you said a little time ago—perhaps only ten minutes.

² *Shurida* also means “mad.”

³ The usual distinction between ‘cool’ and ‘cold’ is that *bisyar* is prefixed in the case of the latter.

⁴ *Hich garmī na-dārad* (m.c.).

⁵ Pl. *sard-sīrat* and *garm-sīrat*.

⁶ In m.c. even applied to the new nickel coins. It is better not to give copper coins even to beggars; nickel coins of equivalent value are preferred.

⁷ *Zandī zandī ḥarī zadan* (m.c.) ‘to mimic the Tehran accent.’

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- Cost, to,** *kharīd-ash bīshtar ast*, or *bīshtar kharīd dārad* (m.c.) (it cost me more); *chi māya guzāshīd* (what did you pay for this).
- Costs (law),** *murafa'a-yi khud rā bā makhārij burdam.*
- Cosy,** *gusha-yi 'āfiyat* (a cosy corner; also a snug country cottage).
- Cottage,** *kulba*; *kappar* (a hut); *khāna-yi kālī-pūsh¹*; *bungāh* (a Turkoman hut).
- Cotton,** *pamba* (cotton wool); *ghūza* (pod); *dar īn vilāyat pamba-yi ziyād paydā mi-shavad.*
- Cotton-carder,** *pamba-zan* or *hallāj*; *hallāji k.* (to card cotton; also meta. 'to jump on a person').
- Couch,** " *kawch*" (Eur.); *nīm-kat*; *suffa*; *īn nīm-takht rā bi-utāq-i dīgar* (or *bi-ān utāq*) *bi-bar.*
- Cough,** *surfa*, vulg. *sulfa*; *siyāh-surfa* (whooping cough); *surfa-yi khushk* (dry cough); *surfa 'ariz shud* (he had an attack of coughing).
- Cough, to,** *surfa kardan* (vulg. *kandan*); *akh u tuf k.* (to cough and spit); *tanakhnukh* or *tanahnukh k.* (to hem, especially after urinating²).
- Council,** ū *yak-i az ajzā-i* (or *a'zā-i*) *majlis-i vazārat ast*; *ahl-i shūrā.*
- Council-house,** *mashvarat-khāna.* Vide Assembly.
- Counsel,** *pand*; *nasīhat*, pl. *nasā'ih*; *mashvarat* (consultation); *mā bāyad ki maslahat-i nīk rā qabūl kunīm*; *shūra kardan bā kas-i* (to take counsel with or seek advice of).
- Counsellor,** *mushir* (state or private); *nāsih.*
- Count, to,** *shumurdan*, rt. *shumār*; *hisāb k.*; *māhsūb k.* (to include); *dānistān*, *shimurdan*, *pindāshān* (to deem); " he counted on his fingers and then said," *bar angusht-hā-yi khud hisāb karda guft—*.
- Counted,** *shimurda.* Vide Calculated.
- Countenance,** *ru*; *vajh*; *surat* (m.c.); *chihra* (rare); *manzar* (appearance, in m.c. face).
- Counterfeit, to,** *imzā-yash rā ja'l kardand* (his signature was counterfeited).
- Counterfeit,** *ja'lī*; *sākhta*; *magħshūsh* (adul-
- terated, etc., q.v.); *sikka-yi qalb* (counterfeit coin); *īn sikka-yi qalb ast* or *qallābi ast.* Vide Tinsel.
- Counterfeiter,** *qallāb* (of coin; also a cheat).
- Countermand, to,** *nashk-i hukm k.*; *man'i k.* (of order for goods).
- Counterpane,** *lihāf* (quilt).
- Country,** *vātan*; *zād u bum* (native country); *mulk*; *mamlakat*; *vilāyat* (kingdom); *zamīn* (ground); *sahrā* (as opposed to town); *dihāt* and *atrāf* (the country suburbs); *bilād* (the town and its country suburbs).
- Countryman,** *ham-vatan* (rare); *ham-shahri* (prop. fellow-citizen, but used for fellow-countryman); *ham-vilāyatī*; *dihātī*, and *rūstāñī* (rustic); *salām-i rūstāyān bī-gharaz nīst* (common proverb).
- Country seat,** *yāylāq* T. (any cool country seat, specially in the hills); *bāgh* (used of a house and garden away from the town).
- Couple,** *yak juft³ tīgh-i dallākī barāy-i man bi-gīrīd* (buy me a couple of razors); *yak zauj* (or *juft*) *kafsh kharidam.*
- Couple, to,** *juft shudan* (intr., to pair); *dar kāliska du asp juft kard* (or *bast*).
- Couplet,** *bayt.*
- Courage,** *dilīr*; *shajā'at*; *himmat*; *rashādat*; *shumā dilir-tar az man-īd* (or *bā jurāt-tar*, or *bihtar az man mardānagī dārid*; *dil bi-yār* or *dil paydā kun* (take courage!); *dil qavī dār* (keep up your courage; don't be disheartened). Vide Bravery.
- Courageous,** *shujā'*; *dilr*; *pur-dil*; *īn mar-daka bi-zan-bahādur ast* (vulg.).
- Courier,** *qāṣid* (on foot); *payk* (with letter); *chāpārī* (official or private mounted); *ghulām-chāpār* (house-to-house postman).
- Course,** *majrā*, pl. *majrī* (of river); *maydān-i asp-davānī*, or in m.c. *maydān-i shart* (horse—); *dar 'arz-i safar* (in the course of the journey); *dar bayn-i guft-u-gu* (in the course of conversation); *dar zarf-i du sāl* (in the course of two years); *bihtarīn tarīqa īn ast ki*—(the best course for you is —); *ārī*, *chirā* (m.c.), *bī-shakk* (of course).
- Courses.** Vide Menstruation.
- Court,** *dar-i khāna-yi shāhī*; *darbār*; *khadam*

¹ Corrup. of *kāhī-pūsh*.

² مطابق حدیث نبوی بعد از ادوار مرد باید سه مرتبه از پیش آلت تا سر حشفه بکشد و تنفس نماید و بعد اب طهارت بگیرد از نفعای قطره یا قطرات ادوار یکه باقی نماند خارج ممکن است.

³ No *iżafat* after *juft*. *Juft* is only applied to things of which two go to a pair; *yak qaychi* is a pair of scissors.

u hasham-i shāh, or *multazimīn rikūb* (attendants on a prince); *sahn-i khana* or *hiyat* (—yard); *saff-i salām bar pa k.* (to hold a court; of Shah); *fardā bi-salām mi-nishī-nad* (the Shah will hold a court tomorrow); *murāfa'a dar dīvān-i u mī-guzarad* (the case will be tried in his court); *majlis-i nizāmiyya* (court-martial); *majlis-i 'adliyya* (a kind of High Court in Tehran: civil, criminal and appellate); *istintāq* (court of enquiry on criminal matters, the members being selected by the Governor); *ijlas* (a civil committee); *darbār-i ū marja'-i udabā' u fuzalā' būd* (his court was the resort of men of learning).

Courteous, *mutavāzi'*; *khalīq* (polite); *mu'-addab* (well-behaved; of youngsters before elders).

Courtesan, *qahba*; *fāhisha*; *jinda*; *lavand* (vulg.).

Courtesy, *mulātāfat* (kindness); *mudārāt* (tact); *tavāzu'* and *ta'ārif* (outward politeness).

Courtier, *mugarrab-i dawlat*; *az ahl-i dar-i khāna*; *bār-yāfta*.

Cousin, *pisar 'ammū*¹ (son of paternal uncle), *pisar 'amma* (son of maternal aunt); *pisar khālū* (son of maternal uncle); *pisar khālā* (son of maternal aunt); *dukhtar 'ammū*, etc., etc.; *pisar-dayr* (m.c., son of maternal uncle).

Covenant, *mu'āhada* (k.); *'ahd u paymān* (bاست).

Covenanter, *mu'āhid*.

Cover, subs., *pushish* (gen.); *sar-push* (metal, or a mat); *jild* (of book).

Cover, to, *pushidān*; *sar-push guzārdān*; *nihuftān* (to hide); *jild k.* (of book); "I will send my mare to you to be covered," *mādiyān-am rā pish-i shumā mī-firistan ki nariyān-at rā rūy-ash bi-kashid*; *in mādiyān* (or *nariyān*) *rā hīch vaqt kashida-id* (have you ever used this mare (or stallion) for breeding?); *nar rā bar mādiyān andākhtān*.

Coverlet, *lihāf* (warm quilt); *rū-push* (gen. term).

Coverts. *Vide Feather.*

Covet, *tama'* *kardan* or *varzīdan*.

Covetous, *tammā'*; *pur-tama'*.

Covetousness, *tama'*; *tama'-kāri*.

Covey, *khayl* (of birds or animals); partridges fly in covies," *kabk-hā galla galla mī-parand*.²

Cow, *māda-gāv* or *gāv-i māda*.

Coward, *buz-dil*; *nā-mard*; *tarsū* (vulg.); *kam-zahra*; *pīzī-shul* (lit. of loose behind); *kam-dil*; *zirmidī* (lit. inhabitant of Zurmat between Kabul and Herat). *Vide Cowed.*

Cowed, *bikh-i dum-ash sust ast* (he carries his tail down, he cannot get it up; also cowardly).

Cowardice, *nā-mardi*; *bi-dili*; *buz-dilī*; *jubn*, Ar.

Co-wife, *habū* (m.c.); *hū*, vulg.

Crab, *kharchang*; *kilinjār*; *karanjāl*, etc.; *saratān*;³ *bi-kalanjār guftānd chirā kaj kaj mī-ravī?* *Guft javān-i st va cham u kham* (The crab was asked why it always walked crooked. It replied it is the activity and pride of youth).

Crab-louse. *Vide Louse.*

Crack, *in qadah mū bar dāshtha ast* or *dārad*;⁴ *in finjān tarak dārad* = a big crack; *mū* = a crack like a hair).

Cracked, *dabang*. *Vide Mad.*

Cracking, *sharaq sharaq* (of whip; also blows of a stick).

Crackle, to, *gur gur k.* (successive noise of rifles, big guns, thunder); *chirk chirk k.* (of cooking, of fire).

Crackling, *sharaq sharaq* (the sound of blows with a stick); *sharp sharp* (sound of blows with a switch or cane).

Cradle, *gahvārā*; *gāchu* (local); *nanu* or *nani*⁵ (hammock).

Craft, Craftiness, *rūbāh-bāzī*; *kayd*; *kīla* (deceit); *sīnā'at*; *hīrfat* (profession); *dast-i hunar dārad* (he has skill).

Cram, *ṭapānidān* or *chapānidān* (to cram, to stuff; ram home a charge).

Crane, *kulang*; *durnā* (for *turnā*, T., the bird); *manjanīq*⁶ (the engine; scaffolding); "there were various cranes from America

¹ Marriages between cousins are the rule, and the Persian saying with regard to a marriage between cousins is—"aqd-i shan pa-yi kursi-yi Khuda basta ast. The tie of blood is stronger than that of matrimony; hence a Persian will address his wife as "cousin" (*dukhtar 'ammū*, etc.) preferring it to any other address.

² Note plural verb to give idea of number.

³ *Saratān*, Ar. Also the Zod. sign Cancer, and the disease.

⁴ A similar idiom exists in Urdu.

⁵ Slung like a swing or suspended with a rope fastened to opposite walls.

⁶ The engine by which Abraham was cast into the fire by Nimrod is called *manjanīq*.

much larger than the common crane of Persia,' *aqsam-i durna-ha-yi Yangi Dunya būd khaylī durushi-ar az durnā-hā-yi mutā'ārif-i Irān* (Shah's Diary).

Crawl, "children always crawl," *bachcha-hā kūn khīzū¹ mī-kunand* (vulg.); *khazīdan* (to creep); *bar shikam raftan* (of snakes); *bi-chahār dast u pā raftan* (on all fours); *gāv-kū* (vulg.); to go on all fours like a cow).

Craze, *shūr-i-qālin dārad* (he has a craze for carpets); *pay-ash dīvāna ast* (he has a craze for—); *junun-i tayātur raftan hama rā girifta ast* (every one has now a craze for going to theatres).

Crazy, *khushk maghz*; *dimāgh-ash khābt shuda*; *anf-ash khārāb ast*. Vide Cracked and Mad.

Cream, *sar-shūr*; *Irānīhā kara az māst mī-girānd na az qaymāq*; 'umda or zubda (best part of).

Crease, *chin*; *kurch* (vulg.); [*lā* or *tā* fold]. Vide Crooked and Note.

Crease, to, *chin chin k.*; *chin dādan*.

Create, to, *āfarīdan*; *khalq k.* (of God); *ikhtirā' k.*, or *ijād k.* (to invent).

Created, *khalq shuda* or *makhlūq* (created).

Created beings, Creatures, *makhluqāt* (creatures with life); *kā'ināt* (all created things, with or without life). Vide Creatures.

Creation, *khilqat*; *insān ashraf-i makhlūqāt ast* (man is the Lord of creation).

Creator, *āfarīdagār*; *jahān-āfarīn* (creator of the world); *Khudā khāliq-i tamām-i kā'ināt ast*.

Creatures, *khalaq*, pl., or *bandagān-i Khudā*; *rūjūd-i bi-jūd ast* (he is a worthless useless creature). Vide Created beings.

Credit,² *nam*; 'Izzat (reputation); *i'tibār* (confidence, trust); *az daraja-yi i'tibār uftāda*; *talab* (sum due); *nasi'a* (money); *man bi-shumā tā si māh nasi'a mī-dihām*; *nisf-ash naqd mī-dihām*, *nisf-ash nus'a*; "is my account in credit or in debt?"; *hisāb-am fāzil ast yā bāqī?* *bi-va'da-yi si māh mī-kharam*; *si-māha pūl-i shumā rā mī-pardāzam* (I will pay you after three months); *az īn kār khaylī i'tibār bi-ham*

rasānda ast (he has obtained great credit on this account).

Creditor, *kār-u-bār-ash bar-ham khurda ast*, *bi-jihat-i īn talab-kārān-i khud rā khwāsta ast*. Vide Debtor.

Credulous, *zūd-bāvar-kun*; *sahl*³ 'l-i tiqād. Vide Simple.

Creed, 'aqīda (a belief); *dīn* (relig.); *mazhab* (of sect); *Islām*; *iman* (Muslim Faith; also in m.c. honesty); *kalima rā talqīn kardam*: *bi-sidq-i dil khwānd va tawba istighfār karda Musalmān shud*—Prof. S. T. (I taught her the Muslim creed: she repeated it with sincerity, repented, and asked forgiveness for her sins, and became a Muslim).

Creep, to, *bi-bīn chi tāwr an kilpak-ha bi-dīwār bālā mī-ravand*. Vide Crawl.

Creeper, *īn nīhāl pīchū'-st* (this seedling is a creeper).

Crescent, *hilāl*; *māh-i naw*; *hilālī* (adj.).

Cress, Cresses, *tar tīzak*.⁴

Crest, *tāj* or *shāna* (as of hoopoe, cockatoo, etc.); *kākul* (as of lark, bulbul, etc.). Vide Hair.

Crested, *tāj-dār*; *kākul-dār*.

Crete, *Kīrit*.

Crevise, *shaqq* (a small crack); *surākh* (hole).

Crew, 'amalajāt⁵-i kishītī.

Cricket, *khazūk* (house cricket; "little creeper"); *angusht-burak* or *guksūm* (mole cricket⁶).

Crier, *munādī*; *jārī* (a proclaimer, a public crier); vide Proclaim and Proclamation; *mu'azzin* (of mosque, to prayers).

Crime, *gunāh* (sin); *chi taqsīr karda ast?* or *chi taqsīr az ū sar zada ast?* (m.c.); I won't enter on such a crime, *man dākhil-i chunīn jurm namī-shavam*.

Criminal, *gunāh-kār*; *mugassir* (man); *murāfa'ajāt-i jināyatī* (criminal suits).

Crimson, *qirniz*; *surkh*.

Cripple, *lang* (lame in leg); *shal* (useless; of hand or leg); *chulāq* (of hand); *u chulāq-i mādar-zād-i* 'st.

Crisis, *buhrān* (of disease); *hālat-i nāzuk* (critical moment); *kār-i jāng bi-jā-yi nazuk* (*kashid*; *hālat-ash khaylī nāzuk ast* (of a

¹ To travel on the b-t-m.

² Credit is rarely given on the first of the week or of the month, especially if the buyer be the first in the day.

³ Grown (as an ornament) for the Naw-Rūz, on flannel or on a porous earthen vessel.

⁴ The Ar. pl. of 'amil in 'amalah, but in Persia this is used as a singular.

⁵ The *ghū'an* of the Panjab; an excellent live bait for catching insect-eating birds.

- sick man); *hālā bāzī dar burd u bākht ast* (the crisis of a game).
- Crisp, *turd* (brittle); *pur-shikan* or *shikanj-dār* (crisp wavy hair). *Vide* Brittle.
- Critic, *daqīqa-shinās*; *muhaqqiq*; *bārik-bīn*; *nukta-dān* (in good sense); *nukta-chīn*; *nukta-gīr* (in bad sense).
- Criticise, to, *matlab rā mū-shigāfī mī-kunad* (gen. in a good sense); *kalam-am ra mu-shigāfī kard* (gen. in bad sense); *ū inshā-yi marā nukta mī-gīrad* (in a bad sense; to 'pick holes in'); *islāh k.* (to correct); *dar harf-i man Irād mī-gīrad* (he criticizes what I have said; gen. in a good, i.e., scholarly sense).
- Criticism, *ra'y* (of any literary work); *taqrīz* (k.) (review, q.v.).
- Croak, to, Croaking, *qur qur k.* (of frog); *ghar ghar k.* (of raven); *qarqār* (k.) (of raven).
- Crochet work, *qullāb-dūzī* (also silk work on cloth, done with a crochet needle; also darning socks, etc.). [q.v.]
- Crocodile, *timsāh*. Ar.; *nahang*, prop. 'shark'.
- Crook, *kaṣak* (shepherd's; also elephant goad).
- Crook, to, *kham kardan*.
- Crooked, *khamīda* (bent; of men, trees); *mū-avvaj* (of streets, streams); *kaj* (of things); *kaj u kūj* (zig-zag); *in satr kaj ast* (or *in khatt*, m.c.); "sir, the carpet is not crooked; the ends are parallel" *qālī sar-kaj¹* *na-dārad*, *āqā*; "certainly it is; also it ripples and won't lie flat," *chirā kis ham dārad va bi-hīch tawr sāf namī-shavad*.
- Crookedness, *khamīdagī*; *kajī*.
- Crop, *hāsil*; *kisht* (sown but not sprung up); *hawṣala* and *china-dān* (of birds); *sang-dān* (gizzard); *khazīna* (stomach of birds); *zirāt-i daymī* (crops dependent on rainfall); "the crops are ripe" *ghalla rasida ast*; but *khūsha basta ast* (ears have formed, near ripening); *ghalla-hā rasida and²*.
- Cross, *salīb* or *khāj* (Christian); *chalīpa* (the sign of 'multiplied by' or 'plus': × or +; also adj.); *khatt-i chalīpa* (crossed, i.e., of writing in margin written at an angle; also *shikasta* writing): 'at last we arrived at the cross-roads' *ākhir bi-sar-i chahār-rāh rasidīm*. *Vide* Cross-way.
- Crossed, *az rūd-khāna* 'ubur kard or *guzasht*; "is it your habit to sit with your legs crossed (English fashion)?" *āyā pa ru-yi pā* (or *pā ru-yi ham*) *andākhta³ nishastan* 'ādat-i shumā 'st?
- Cross-bred, *du-raga* (of animals); *du-nasla* (of men).
- Cross-examination, *jārh* (lit. discrediting a witness); *istintāq k.* *Vide* Examination and Witness.
- Crossing, *murūr* (k.); *ubur* (k.); *ubur-gāh*; *mamarr* (place of).
- Cross-legged. *Vide* Crossed.
- Cross-way, *chahār-rāh*; *chār-su* (where four roads meet).
- Crouch, to, *dast u pa jam' kardan* (of cat, lion); *khwābidan* (to crouch down, to hide).
- Croup, *khurusak* or *bād-i khurusak* (so named from the sound).
- Crow, *kalāgh*; *kalāgh-i ablaq* or *kalāgh-i pīsa* (the Royston crow, the common crow of Persia; this name may be applied to the English magpie, in some districts); *vide* Raven, Magpie, Chough, Jackdaw; *bāng-i khurūs* (cock-crow); *ū bar vaqt-i khurūs-khwān bar mī-khizad*.
- Crow, to, *bāng zadan*; *tā kār tamām nīst bi-khud ma-nāz* (don't crow till you are out of the wood).
- Crow-bar, *ahrūm* (any lever of wood or iron); *ahrūm-i āhani*.
- Crowd, *izdihām*; *fawj fawj mardum āmadand* (the people came in crowds); *ānjā āshub-i khālq būd* (of crowd and noise); *jam'iyyat-i ambūh* (a dense crowd).
- Crowd, to, *jam' shudan*; *mardumān ānjā hujūm āvardand*; *ma'raka k.* (to collect, a crowd; as when a dervish recites a story); "they crowded round me," *dawram rā girifand*; "there was a densely packed crowd," *chunān janjāl⁴ būd ki jā-yi sūzan andākhtan na-būd*, or *agar sūzan-i mī-andākhtan bi-zamīn namī-rasid*.

¹ *Sar-kaj* means that the two ends are not parallel—that corners are not true right angles; *kisht* is a fold (owing to defective weaving) so that the carpet won't lie flat.

² Plural substantive to signify different kinds of grain; plural verb to a neuter noun, to give the idea of plurality.

³ Or *gardanda*.

⁴ Or *janjal-i*.

- Crowded, *pur*; *dar majlis janjāl-i mardum būd*.
- Crown, *tāj*; *afṣar*; *farq*, or *mafrāq* (of the head).
- Crown, to, *tāj guzāṣtan*; *qūz bālā-yi qūz* (to crown all, the last straw; vide Hump).
- Crowned, *tāj-push*; *tāj-guzār*.
- Crowning, *tāj-guzārī* (k.).
- Crown-lands, *zamin-i khālīsa*; or *khālīṣajāt*.
- Crucible, *būta*.
- Crucified, *maslub*.
- Crucifixion, *salib kardan*.
- Crude, *khām*.
- Crudeness, *khāmi*.
- Cruel, *khārij az muruvvat va insāf* (of person or his acts); *zālim*: *jafākār*; *bi-muruvvat* (of person); ‘*ajab!* magar dil-at az sang ast? Oh cruel one¹!
- Cruelty, *fāqāl dar bi-rahīmī va sang-dilī khush mī-shudand* (they delighted in cruelty).
- Crumb, *maghz-i nān* (crumb as opposed to *pūst* or crust); *parinda-hā rīza-hā-yi nān rā bar mī-chīnand*; *khurda-hā-yi nān* (crumbs or small pieces).
- Crumple, to, *chīn chīn k.*; *chīn dādan* (also to wrinkle, q.v.).
- Crumpled, *chīn-khurda*; *kīs shuda* (of cloth or carpet only).
- Crupper, *qushqun*; *pār-dum* (of riding donkey).
- Crush, to, *kuftan* (crush, pound, knock); *jaw-kūb=par-kūt k.* (m.c.) (to pound coarsely so that the pieces are about the size of barley corns); *khurd k.* (prop. of hard things); *lih k.* (of soft things); *jaw-kub k.* (med., to pound coarsely).
- Crushed, *u zīr-i charkha-yi kāliska raft khurd shud* or *lih² shud* (he was crushed under the carriage wheels).
- Crust, *pust* (outside of bread).
- Cry, *jīr* or *jār* (z.) (vulg.); *na‘ra* (z.); *faryād* (k.); ‘*avīl* (k.) (of a newly-born infant); *kilkil* (k.) (of joy; of women at marriages); *halhala³* (z.) (women’s cries of exultation; also shouting in a charge): “she gave me one shrill cry and then fell dead,” *tā zan yak jīq zad, uftād u murd*; “what has made you cry out like this? what has
- happened?” *chi bāk-at ast?* (or *chi shuda ast?* or *chit⁴ shud?*) *chirā īn ṭawr faryād mi-zāni?*
- Cry, to, *jār kashīdan*; *munādī k.* (to proclaim); *rah zadan* (to cry off; also to mislead a man); *girīstan*; *giryā k.*; *giryā u zārī k.* (to weep).
- Crystal, *bulūr* (also applied to good English glass); *bulūrīn* (adj.).
- Cube, *ka‘b*.
- Cubebs, *kabāba-yi chīri*.
- Cubed, *muka‘ab* (مکعب).
- Cubit, *dast*; *darāzi-yi* (or *ṭūl-i*) *īn chūb qarīb-i chahār arāj ast* [arāj lit. elbow].
- Cuckold, *qurumsāq* (wittingly or unwittingly); *dayyūs* (one who is pimp to his own wife); *zan-kussa* (but *zan-i kussu* a woman who goes to any man).
- Cucumber, *khiyār* (gen. term); *bālang* and *khiyār-i chambar* (long); and *khiyār-i ābī* (small) (these are names of varieties).
- Cud, to chew, *mushkhwār⁵ kardan*: *khadā-vīsh k.* (vulg.).
- Cue, *ishāra*; *imā⁶* (hint).
- Cuff, *sīl* or *tu-gushi* or *tapāncha* (z.) (a slap or box on the ears); *tū-sarī* (z.) (slap on the top of the head); *pas-i gardānī* (z.) (on the back of the neck).
- Cuirass, *chār-ā⁷ina* (of four pieces; for breast only); *jawshan* or *zira* (or *zirih*) (coat of mail).
- Cul de sac. *Vide Alley.*
- Cull, *chīdan* (of flowers; to pick up grain); *intikhāb k.* (to select).
- Cullender, *chilo-sāfi*; *pāluna*.
- Culpable, *mustahiqq-i* (or *lā*8*iq-i*) *malāmat*; *mazmūm* (blamed).
- Culprit, *mugassir* (gen.); *khātā-kār* (gen.); *mujrim* (of crime).
- Cultivate, to, *kāshītan* (to sow); *kisht-kārī k.*; *zīrāt k.*; *mazrū‘ k.* *Vide Talent.*
- Cultivated, *kāshta* or *kāshta shuda*; *mazrū‘*; *ābād* (populated and hence sometimes cultivated).
- Cultivation, *zīrāt*; *ābādī-hā* (populated places).
- Cultivator, *kishtāvarz*; *kisht-kār*; *zārī*, pl. *zārī⁹in*; *fallāh*, pl. *fallāhīn*.

¹ Compare *chunīn giryā kard ki dil-i sang āb shud*.

² *Lih* is applied to meat cooked to a pulp, in which state it is much liked by Persians.

³ Hallelujah.

⁴ Vulgar for *chi-at*.

⁵ *Nushkhwar* is also applied to uneaten remnants of straw left in a manger.

⁶ *Kaff zadan* = “to clap the hands.”

Cumin or Cummin seed, <i>kamūn zīra</i> ¹ ; <i>zīra bi-kirmān burdan</i> (prov.; = to carry coals to Newcastle).	Curdling, <i>bastagī</i> . <i>Vide Congeal.</i>
Cuneiform, <i>khutut-i mīkhi</i> (writing used before Zardusht; still found in old inscriptions); <i>khatt-i Pahlavī</i> (simpler and later than former).	Cure, to, <i>mu'ālaja k.</i> (this also means treatment); <i>chāq k.</i> (vulg.); <i>iltiyām yaftan</i> (of wound or sore); <i>bih shudan</i> ; <i>bi-dast-i an taqib</i> ² <i>shifā yāfta am</i> (but <i>az ān paygham bar shifā yāfta am</i> , I am cured by that Prophet's miracle); <i>bi-namak</i> or <i>bi-āb-i namak khwābānidan</i> (to put meat in salt); <i>dūdī k.</i> (to smoke; cheese, meat, etc.).
Cunning, <i>hīla-var</i> or <i>muhīl u makkār</i> (tricky in bad sense); <i>ziring</i> and <i>hushyar</i> (of animals, children, etc.); <i>duzd</i> (of old hawks or hounds).	Cured, <i>mu'ālaja shuda</i> ; <i>shifā yāfta</i> ; <i>sīhat yāfta</i> ; <i>chaq shuda</i> (vulg.).
Cup, <i>piyala</i> (a soup-cup); <i>kāsa</i> (larger than <i>piyāla</i>); <i>qadah</i> (larger than <i>kāsa</i>); <i>chāhi</i> ³ <i>tū-yi finjān vī nūlbakī mī-khurand</i> ; <i>istikān</i> (small tea cup or glass); <i>jām</i> ; <i>jām-i Jam har-chi dar dunyā vāqi</i> ⁴ <i>mī-shud dar ḍān numāyān būd</i> ⁵ . <i>Vide Bowl, Glass.</i>	Cureless, <i>la 'ilāj</i> ; <i>bī-darmān</i> ; <i>īn marāz 'ilāj-pazīr nīst</i> ; <i>az 'ilāj guzashta</i> .
Cup, to, <i>khūn giriftan</i> ; <i>hajāmat k.</i> (on the back of the neck or between the shoulders); <i>fasd k.</i> (to open the vein in the elbow). <i>Vide To bleed.</i>	Curfew, <i>Tabl-i si rā zada</i> and (about 3 hours after sunset, as a warning ⁶).
Cup-bearer, <i>sāqi</i> ; <i>ayāgh-chī</i> (one in charge of eups and china; a dish-washer and lan.p-cleaner); <i>āb-dār</i> (the tea-maker; also a servant in charge of drinks); <i>qahvachī</i> (makes coffee and prepares pipes ⁷).	Curiosities, <i>nafīsāt</i> , better <i>nafā'is</i> ; <i>chiz-hā-yi-antīka</i> .
Cupboārd, <i>dūlāb</i> or <i>ganjīna</i> (in a wall); <i>tāqcha</i> (an open recess in the wall); <i>māst-dān</i> (=a meat safe).	Curiosity, <i>kunj-kāvī</i> or <i>kunj u kāvī</i> (prying); <i>fuzūlī</i> (meddling); <i>rūz-jū'ī</i> , "he is as full of curiosity as a woman, <i>misl-i zanān kunj-kāvī mī-kunad</i> .
Cupola, <i>gumbad</i> or <i>gumbaz</i> (the big dome in centre), and <i>qubba</i> (smaller domes that match it; in mosques, tombs of saints).	Curious, <i>raz-ru</i> ; <i>kunj-kāv</i> (inquisitive); <i>fazul</i> (meddling); <i>gharīb</i> ; <i>'ajīb</i> (rare; strange); "this is a curious shell," <i>īn 'ajab saduf-i st</i> ; [<i>gūsh-i māhī</i> , small shell, q.v.].
Copper, <i>hajāmat kun</i> ; <i>hajjām</i> ⁶ .	Curl, <i>zulf</i> (long black curls; gen. of men); <i>gīsū</i> (long black hair; now gen. of women); <i>pīch u tāb</i> (of rope, etc. <i>Vide Twist, Coil</i>).
Cupping, <i>hajāmat (k.)</i> ⁶ . <i>Vide To cup.</i>	Curl, to, <i>tab dādan</i> ; <i>pīch dādan</i> (of hair); <i>pīchidān</i> , intr.
Cupping-glass, <i>shākh-i hajāmat</i> .	Curly, <i>chīn chīn</i> ; <i>shikan shikan</i> ; <i>pur-shikan</i> (wavy); [<i>pīch pīch</i> , curly or matted; but <i>zulf-ash pīch u kham dārad</i>]; <i>kham dārad</i> or <i>pīch dārad</i> (of hair).
Curable, <i>'ilāj-pazīr</i> ; <i>darmān-pazīr</i> ; <i>qābil-i mu'ālaja</i> ; <i>īn bīmārī chāq shudanī ast</i> .	Currants, <i>sagak-angur</i> .
Curb, <i>dahana</i> (bit); <i>sadd</i> (curb-stone).	Currency, <i>pul-i rā'iij</i> or <i>pul-i ravāj</i> (current coin).
Curb, to, <i>khwāhishāt-i nafsānī rā jilo-giri k.</i> (curb the passions); <i>sabr az dast ma-dih</i> (curb your impatience).	Current, adj., <i>jārī</i> ; <i>ra'iij</i> ; <i>īn pul az ravāj ustāda ast</i> (of coin); <i>īn masal mutadāvil ast</i> ; <i>īn lafz musta'mal nīst</i> , <i>matrūk ast</i> .
Curd, Curds, <i>mast</i> ; <i>kashk</i> (a kind of dried curds).	Current (stream), <i>jarayān</i> or <i>sayl</i> (flowing of water).
Curdle, to, <i>bastan</i> , intr. (also to congeal, q.v.); <i>shir bast va mast shud</i> ; <i>sift shudan</i> .	Currier, <i>dabbāgh</i> .
	Curry, <i>sālun</i> .

¹ *Zīra-yi sabz* is the variety used in Indian curries.

² For *chay*.

³ *Jam-i Jam*, the cup or mirror of Jamshīd, Solomon, or Alexander: it represented the universe, and hence is frequently styled *jam-i jahan-* (or *gitī-*) *numā*.

⁴ Servants who hand round dishes are *pīsh-khidmat*.

⁵ Not "barber," as in India.

⁶ Not shaving, etc., as in India.

⁷ *Pizishk*, old Persian, is used by Armenians.

⁸ At *tabl-i chahār* (four hours after sunset) no one can—theoretically—leave his house. The countersign is called *ism-i shab*.

- Curry, to, *dabbāghī* *k.* (leather).
 Curry-comb, *qashaw* (*k.*).
 Currying, *dabbāghī* (*k.*) (leather); *tīmār* (*k.*) (horse).
 Curse, *la'�n* (*k.* or *firistadan*); *la'nat* (*k.*); *nafrīn* (*k.*) (by God sp., but also to abuse); *du'ā-yi bad* (*k.*) (of man only).
 Curse, *la'nat* *k.*¹ (by God, also = to abuse, revile); *nafrīn* *k.*¹ (of God or man); *du'ā-yi bad* (or *bad du'ā*) *k.* (by man); go to any d—d place you like, *zūdī bi-har jahan-nam-i ki mi-khwāhī bi-raw*; *mī-tarsīdam ki shāyad du'ā-yi bad bi-kunand ki*—(Prot. S. T.). *Vide Tongue and Revile.*
 Cursed, *mal'un* and *la'in* (p.p.); *sag-pidar*; *pidar-sūkhta* (abuse).
 Cursory, *sarsarī*; *nigāh-i sarsarī*.
 Curt, *durushī*; *sakht* (uncourteous); *javab-i khush u khālī* (short and flat refusal).
 Curtail, to, *kūtāh* *k.*; *mukhtasar* *k.* (of words); *kam* *k.* or *qat'* *k.* (of expenses).
 Curtailing, *ikhtisār*; *qat'*.
 Curtain, *pasha-dān* (mosquito); *parda* (for door-way); *parda balā raft* (of theatre).
 Curve, *qaws*; *khatt-i qawsī* (curved line).
 Curved, *hilālī* or *muqavvas*; *hilālī*.
 Cushion, *pushī* (for back): *muttakā* (large bolster; often of green velvet); *bālīsh* (a pillow; often a small one placed on the *muttakā* to preserve it). *Vide Pin-cushion.*
 Custard-apple, *sharija* (Indian).
 Custodian, *mutavallī* (—of a shrine) and *mutavallī-bāshī* (chief custodian); *nigāh-bān*.
 Custody, *hifāzat*; *havāla*; *sipurd*; *nigāh-dārī* (charge); *giriftārī* (of prisoner); *qayd* (imprisonment).
 Custom, *rasm* (pl. *rusum*; and double pl. *rusūmāt*); *rāh u rasm*; *ravīya*; *qā'ida*; *shīva*; *tarīq*; *'ādat*, pl. *'ādāt* (habit); *īn rasm ravāj yāfta ast*; *hasbw'r-rasm* (according to custom); *īn rasm chi taur paydā* (or *bar pā*) *shuda?* *dastūr guzāshtan* (to originate); *az miyān bar-dāshtan* or *mawqūf k.* (to abolish).
 Customary, *mutadāvīl*; *rasmī*²; *shuyū' dārad*.
 Customer, *mushtari*³ (also purchaser, q.v.); *ahl-i rujū'* (distant clients; in trade only).
 Custom-house, *gumruk-khāna*.

D

- Customs, *gumruk*; *gumruk-chī* (customs official); *yak-zabān shuda binā kardand bibad-gū'i-yi shāh-bandar*—Prof. S. T. (with one accord they began to abuse the Port Commissioner).
 Cut, *burish* (of dress, beard); *frānsavi burish* (of French cut); *żarb* (blow, of sword, etc.).
 Cut, to, *buridan*; *qat'* *k.*; *qaynchī* *k.* (with scissors); *tarāshidān* (of a jewel or a pen); *du nīm* *k.* (cut in two); *hīch mahall-am na-guzāsh* (he cut me, he paid no attention to me); “you have so cut this pen that one cannot write with it,” *qalam rā īn taur qat'* *kardid ki bā ān nāmī-tavañ navisht*; “his father has cut him off with a shilling,” *pidar-ash ūrā 'āqq karda īst* (disowned him); “he severed his hands with one cut,” *shamshir-i zad ki har du dast-ash galam shud*. *Vide Ignorance.*

Cutler, *ṣayqal-gar*; *shamshir-sāz*; *chāqū-sāz*, etc.).

Cutlery, *shamshir-gari* (*k.*); *chāqū-sāzī* (*k.*) (making knives, etc.).

Cut-purse, *kīsa-bur*; *jib-bur*.

Cutter, *jahāz-i yak dagatī* (ship); *ḥakkīk* (of jewels).

Cutting, (of plants), *qalam* (*k.*).

Cycle, *dawr* (*dārad*).

Cylinder, *lula* (roll).

Cymbals, *sini* or *sanj* (of metal); *chakk-chakkī* (of wood).

Cynosure, *qibla-yi nigāh-i hama shudām*.

Cypher, if you add a naught to one it makes ten, *agar yak sifr bi-yak ziyād kurnid dah mī-shavad*, or ‘*adad-i yak bā sifr dah mī-shavad*; *khatt-i ramz*; *ramz* (cypher, code, q.v.).

Cypress, *sarv*; *javz-i sarv* (cone of); *sarv-i āzād*; *sarv-i kūhī* (species).

Cyprus, *Qabris* or *Qubrus*.

Cyrus, *Kisra*; *Kurush* (in Bible).

Czar, *Imparātur-i Rus.*

Czarina, *Imparātris-i Rus.*

¹ *La'nat* *k.*, stronger than *nafrīn* *k.*; *la'nat bar ū*; *la'nat-i Khudā bar ū*: *nafrīn* = *du'ā-yi bad*. *Nafrīn* from *na-āfrīn*.

² *Ras nī*, m.c., often means “common” as *gurba-yi rasmī*, “the common cat.” It also means “official” (of acts or of dress).

³ In India only “buyer” but in Persia also a customer at a bath, coffee shop, barber’s shop, etc., etc.

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Dawn, to, *āftāb nīsh zad*.

Day, *imruz subh* (this morning after dawn); *rūz*; *yawm* (rare; pl. *ayyām* 'time'); *yak shabāna-rūz* (of 24 hours); *sāt-i chand ast?* (what time of day?); *fardā-yi rūz-i dīgar* (the third day); *havā sāf ast* (it's a fine day); *rūz bi-rūz* (day by day); *dar īn rūz-hā*, or *ayyām* (nowadays); *rūz-i rūshan* (in broad day); *rūz-i tang* or *rūz-i ma-bādā* (a 'rainy day'); *shash rūz muhlat yāfta-am* (I have got six days' grace); *yawm^a fa-yawm^a* (day by day).

Day-book, *rūz-nāmcha* (but *rūz-nāma* 'newspaper').

Day-break, *safīda-yi subh*.

Dazzle, to, *chashm rā khīra k.* or *chashm rā zadan*; [*khīra nigāh k.*, to stare; q.v.].

Dazzling, *chashm-khīra-kun*.

Dead, *murda*, pl. *murdagān*; *guzashtagān*; *amvāt* (sing. *mayyit*) (the dead); *bismil¹* or *nīm bismil* (Afghan, slaughtered; half dead); *mār-i murda-i kinār-i rah dīdam*; *ihyā-yi amvāt va imātat-i ahyā²* (raising the dead and slaying the living); *fawt shuda* ('late'; of any man); *marhūm*, fem., *marhūma* (prop. for Muslims only, but often by Persians applied also to certain non-Muslims); *mutavaffiq* (deceased; of non-Muslims, except as a law-term); *shāh māt* (checkmate; lit. 'the Shah is dead'; vide Check); *'asr-hā-yi Panj-shamba ahl-i shahr bi-ziyārat-i³ ahl-i qubūr mī-ravand chi khyāl mī-kunand az subh-i Panj-shamba tā zuhr-i jum'a dar-hā-yi bīhisht bāz ast* (on Thursday afternoon, the city people visit the graves; they believe that the gates of heaven are open from Thursday morning till Friday noon).

Dead Sea, *Bahr-i Lūt*; *Bahr-i Zift*.

Deadly, *zahr-i qātil* (deadly poison); *zarb-i muhlik-i zad* (he gave him a deadly blow).

Deaf, "he's quite deaf," *gūsh-ash kar ast*; *hīch namī-tavānad bi-shinavad*; *gūsh-ash sangīn ast* (he's hard of hearing).

Deal, *bā kas-i sulūk k.* or *raftār k.* (to treat, q.v.); *mu'āmala k.* (commercial); *az ru-yi amānat* (or *imān-dārī*) *bā hama kas pīsh mī-āyad* (he deals justly with all).

Dealer,³ *jān-bāz* and *jam-bāz* (horse-dealer);

vide Merchant, nakhkhās Ar. (rare) (in horses, cattle or slaves).

Dealings, *mu'āmalat* (pl.; commercial); *bā fulān zan rāh u rasm dārad* (in a bad sense).

Dear, *girān*; *girān-bahā* (dear in price); *qīmatī* (costly); *bi-rāy-i banda khaylī girān būd* or *qīmat-ash girān būd* (I think it was very dear 'in price'); *'azīz*; *mahbūb* (beloved); *ay jān* or *jān-am* (my dear!);⁴ *'azīz-i dil-am ast* or *ūrā khaylī dūst mī-dāram*.

Dearth, *kamī*; *qillat*; *tangī*; *ghalā⁵*; *khushk-sālī* (famine); *magar shawhar barāy-i man qāht-a⁶*? (vulg.; "is there a dearth of husbands? i.e., don't fash yourself; I can pick elsewhere").

Death, *marg*; *mawt*; *ajal* (prop. the appointed time of death); *marg-i mufājāt* (sudden death); *khwāb̄ barādar-i marg ast*; *jān kandan* or *naz̄* or *sakarāt* (the pains of death); *bā-ajal murdam*—Prof. S. T. (I died of fright); *yā takht yā takhta⁶* (death or glory); *az pilla-yi takht bi-pā-yi takhta āmad* (of the death of a great man): *dar hālat-i naz̄ būd=dar hālat-i jān kandan būd* (he was in the agonies of death); *marg rā bi-chashm-i khud dīdam*—Prof. S. T. (I saw death close in front of me); *salāt-kash* (a mulla who announces death from the roof); *bistar-i marg* (death-bed); *kharkhara-yi marg* (death rattle); *dam-i marg ast* (he's at death's door).

Debarred, *mahrūm* (k.); *mamnū'* (k.).

Debase, to, *zalil* or *khwār* k. (of people); *makhlūt* or *magħshūsh* k. (adulterate anything).

Debasement, *pastū*; *zillat*; *khwāri*.

Debatable, *bahs-pazīr*.

Debate, *bahs k.*; *mubāhaṣa k.*; *muzakara k.*; *mushāvara k.* (consulting together).

Debauchee, *kharābātī*; *'ayyāsh*.

Debauchery, *harza-kārī* va *'ayyāshī*.

Debilitated, *zā'īf*; *az quvvat uttāda*; *badan-ash āb shud* or *bunya-ash rafta ast*.

Debility, *naqāhat*; *zūf* (for *zā'īf*).

Debit, *bi-dih*.

Debt, *talab az u dāram* (he is in debt to me); *bi-dih*; *duyūn* (pl. of *dayn*, but in m.c.

¹ Contr. of *bismi'llāh*.

² Certain chapters of the Qur'an are read, either by the relatives or by a hired deputy.

³ Sometimes applied to a sharper.

⁴ *Pīsh-i hama kas 'azīz*, "popular"; in India *har-dil-'azīz*.

⁵ *Qāht-a* (now vulg.) = *qāht ast*.

⁶ *Takhtā* = "plank; i.e., bier."

used in pl. only); *ū maqruż* (or *qarz-dār*) *shuda* or *qarz bālā āvurda* (he is in debt); *adā k.* or *bi-dih-i khud rā dādan* (to pay debts).

Debtor, *qarz-dār kas-i hast ki qarz dārad*; *maqruż-am hast* (he is my debtor); *ū bi-dih-kār-i man ast*; *du tūmān bi-ū bi-dih-kār-am* (I owe him two tumans); *dāfin u madyūn* (creditor and debtor).

Decadence, *zavāl*. *Vide Decline*.

Decanter, *kantar* (Eur.); *tung*.

Decapitate, *sar burīdan* (with knife); *gardan zadan* (with sword); *dūsh-ash rā az girāniyi sar sabuk sākht*. *Vide Execute*.

Decay, *pūsidagi* (of wood, fruit, bodies); *zavāl* (decline); *fanā* (passing away).

Decayed, *pūsida*; *kirm khurda* or *pūsida* (of tooth).

Deceased, *marhūm* (prop. of Muslims by Muslims); *mutavaṣṣa* (gen.). *Vide Dead and Late*.

Deceit, *farīb* (d.); *talbīs* (k.); *'ayyāri* (k.); *kük u kalak* (z.) (trick); *gūl* (z.); *makr u farīb* (k.); *taqallub* (k.); *shīra bur sar-ash mālidam* (I took him in). *Vide Cheat, Trick*.

Deceitful, *hīla-var*; *hīla-bāz*; *pur-farīb*; *'ayyār*; *gūl-zan*; *makkār*.

Deceive, *farīftan* (rt. *farīb*); *vide Deceit*; *rang-ash kardand* (he was taken in); *tukhīm-i laq tū-yi dahan-ash shikastand* (he was deceived by vain promises).

Deceived, *maghbun* (cheated); *az ānhā gul khurdid* (you were deceived by them); *gūl-khurda*; *farīb-khurda*.

Deceiver, *faribanda*; *muhīl*.

December, *mah-i Disāmbar muṣādīf-i bi-Day ast*.

Decent. *Vide Respectable*.

Deception, *farīb*; *talbīs*; *taqallub*, etc. *Vide Deceit*.

Decide, *khatm* k. (to finish); *raf' u rujū'-i amr-i* k. (of dispute, etc.); *bi-guzār ki infisāl-i in amr rā bi-kunad* (or *faysal dihad*); *man bi-raftan-i Kalkatta yak-jihat gashtam* (I decided to go to Calcutta) = *man qat' karda-am ki bi-Kalkatta bi-ravam*; *yak qarār-dad-i bi-guzārid* (come to a fixed decision). *Vide Idea and Settle*.

Decided, *hatmī* or *qat'-ī*.

Decimal, *qā'idā-yi ushur* (the decimal system); *kusur-i a shār* (decimal fractions).

Decision, *hukm*; *fatwa* (of Mujtahids); *istiftā* k. (to ask a legal decision from a Mujtahid); *dar miyān-i mā tasdiq bi-kunid* (say which of us is right); *muhākama* (umpiring; deciding between two); *'azm*, determination).

Decisive, *qat'-ī*; *jang-i burd u bākht-i kardand* (they fought a decisive battle).

Deck, *sāth* or *'arsha-yi kishṭī*; *'arsha-yi minbar* (top step and seat of the pulpit¹).

Decked, *ārāsta u pīrāsta*; *muzayyan* (adorned). *Vide Adorned, Ornamented, Embellished; Appareled*.

Declaration, *i'lān* (k.); *ishtihār dādan* (rare in Persia); *i'lām* (k.) (to make public, advertise); *i'lān-i harb* or *jang* (declaration of war).

Declare, *gūftan* or *yaqīn gūftan* (assure). *Vide Infra*.

Declension, *taṣrif* (k.) or *gardān* (k.) (grammar).

Declination, *mayl* (leaning over); *zavāl* (of sun, etc.); *inhirāf* (astron.).

Decline, *to, rāzi na-shudan*; *qabul na-kardan*, *radd* k. (invitation); "I invited him but he declined" *ūrā da'vat kardam līkin inkār kard*²; *zavāl* k. (of sun, prosperity, etc.); *tanazzul* k. (of goods); *tasrif* k. (grammar); *inhirāf* k. or *munharif sh.* (to decline from the right course); *kāstan* (decay).

Declivity, *nishīb* or *shīb*, adj. and subs.; *sarā-shīb*, adj.; *sarā-zīr*, adj.

Decoction, *jūshānda* (boiled). *Vide Mixture*.

Decompose, *to, pusīdan*; *ta'affun* k.; *tajzī'a namūdan* (chem.).

Decomposed, *pūsida*; *gandīda*.

Decomposition, *gandīdagī*; *pūsīdagī*; *tafzī'a* (chem.).

Decorate, *ārāstan*; *pīrāstan*; *zīb* d.; *tazyīn* k. *Vide Embellish, Adorn, Ornament; Appareled*.

Decorated, *ārāsta*; *pīrāsta*; *muzayyan*; *hāmil-i nishān* (with an order).

Decoration, *zīnat* (d.) (beautify); *imtiyāz* or *nishān* (order) or *nishān-i iftikhār*; *Pādishāh³ barkhāsta bi-dast-i khud-i shāh nishān rā bi-mā zadand* (Shah's Diary).

Decoy, *murgh-i dām* (bird). *Vide Bait*.

¹ Except on special occasions a Muslim preacher sits.

² *Inkar* k. also = "to deny."

³ Referring to Queen Victoria.

Decrease, to, *takhfi dādan* or *kam kardan*, tr.; *kāstan* (intr.); *kam shudan*; *takhfi yāftan*; *rūz bi-rūz nirkh-i ān chīz pāyīn mī-āyad* or *mī-ufṣad*, or *nirkh-ash shikasta shud* (= it declines daily in price, etc.). *Vide Decline.*

Decree, *amr*; *hukm jārī* (or *sādir* or *dāda*) *shud*; *fatva* (by a *muftī*); *muhākama* (arbitration); *qazā-yi Ilāhī* or *taqdīr-i rabbānī* (of Providence).

Decreed, *muqaddar* (by Providence); *maqsūm* (ditto).

Decrepit, *pīr-i mard-i fartut* (man); *khirif¹* (dotard); *pīr-i navad-sālā* (= very old).

Deduce, *istimbāt* k. (reasoning); *istidlāl* k.; *natiya girīstan* or *bar āvurdan*; *istikhrāj-i maṭlab* k.

Deduct, *vaz'* k.; *min-hā* k. (subtract); *az hisāb-ash kam mī-kunam* (I'll deduct it from his account).

Deed, *kār*; 'amal; *fīl*, pl. *afāl*; *harakat* (action); *dast-āvīz* (any written deed); *qabāla* (title-deed); *tamlik-nāma* (Afghan) or *hiba-nāma* (deed of gift); *kābin-nāma* (—of marriage); *vakīl-ash bā chap u chup va hīlā bīla hiba-nāma-i durust karda ast* (her agent by wile and guile and hocus pocus has prepared a deed). *Vide Bond.*

Deep, *zharf* (rare in m.c.); *gawd*; 'amīq; *in hawz chand kalla² āb dārad?*

Deer, *āhū* P., *ghazāl* Ar., *jayrān* T. (gazelle; the 'ravine deer' of Anglo-Indians); *gavzān* (fallow-deer; *vide Stag*).

Deface, *mahv* k. or *pāk* k. (efface, q.v.); *mahq* k. (erase, q.v.); *kharāb* k. (deface, q.v.). *Vide Obliterate.*

Defacement. *Vide Erase, Spoil.*

Defamation, *bad-nāmī*; *iftirā* (*bastan*) (calumniate, q.v.); *tuhmat* (*zadan*) (to make a false accusation); *buhtān* (*zadan*) (to calumniate); *bī-ābru* k. or *ābru-rizī* k. (to disgrace by words or deeds); *ghībat* (k.) (backbiting; true or otherwise); *nam-māmī* (k.) or *sukhan-chīnī* (k.) (carrying tales of the other to each of two or more parties). *Vide Calumny and Slander.*

Defame, to, *bad-nām* k.; *hatk-i 'irz* k.; *az shu'ūn³ kāstan*; *qadī* k. (any one); *qazī*

k. (defaming a virtuous woman); *ābru rīkhtan* (publicly disgrace).

Default, *bi-'adam-i*—(in default of—).

Defaulter, *qāsir*.

Defeat, *shikast* d.; *maghlub sākhtan*; *munhazim* k. (to make to flee); *taskhīr* or *musakkhar* k. (to subjugate).

Defeated, *shikast khurda*; *maghlūb*; *maqhūr*; *musakkhar* (subjugated).

Defect, *kharābī*; 'ayb, pl. 'uyūb; *manqasat*; *kasr* (deficiency); *kāst* (loss in value); *āyā dar īn hīch 'ayb u naqṣ-i mī-bīnī?*

Defective, *nāqis*; *nā-tamām*; *nā-mukammal*; *mā'yūb* and *nāqis⁴* (both terms also applied to crippled, or injured, or blind persons).

Defence, *mudāfa'a* (k.); *muqābala* (k.) (face, oppose); *hīfāzat* (k.) (prop. to protect); *javāb-dā'u* (*pīsh* k.) (in law); *dar dīvān-khāna* (or *istintāq*) 'uzr āvurd or *dalā'il-i muvajjah pīsh āvurd* (he made a reasonable defence in court).

Defenceless, *ghayr-i mahfuz* or *bī-hīfāzat*; *bī-pānāh-am* (I'm a defenceless creature); *ū kas-i rā na-dārad*; *man bī-dast u pā am*; *pushtī na-dāram* (I have no helper).

Defendable, *hīfī-pazīr*; 'uzr-pazīr (of conduct).

Defendant, *hārī mudā'a'i* *va muddā'a 'alayh shunīda⁵ shud*: [īz̄hārāt 'statements'].

Defended, *mahfuz* (protected); *mahrūs* (guarded); *qal'a az daraja-yi hīfāzat guz-ashta ast* (the fort can no longer be held, defended).

Defender, *hāfīz⁶* (of fort; guardian); *hāmī* (by words); *ghāzī* (relig. warrior); *Hāmī-yū'l-Millat va'd-Dīn* (title assumed by Amir of Afghanistan).

Defensive, *dījā'* k. (to act on the defensive); *mahall-i dījā'i* (defensive position). *Vide Offensive.*

Defer, *bi-ta'wīq* (or 'aqab) *andākhtan*; *ta'kīr* k.; *barāy-i chand rūz pas andākht*; *man bā shumā dar īn bāb hujjat namī-kunam* (I defer to your superior knowledge—'but I think I am right').

Deference, *bi-ihtirām-i rāy-i īshān* (out of deference to his opinion).

¹ For *kharif*.

² *Kalla*, a man's stature.

³ Pl. of *sh'ān*.

⁴ *Naqis* in India "spoilt and useless."

⁵ In m.c. also pronounced *mudā'a'yūn 'alayh*.

⁶ *Hāfīz* also 'one who has learnt the Qur'an by heart,' and hence in India "a blind man."

Deficient, <i>kam</i> ; <i>kasr</i> ; <i>dah kitāb kasr ast</i> (there are ten books deficient); <i>tayifa-yi unas nāqis¹</i> “l-‘aql and.	Degrade, <i>az mansab andākhtan</i> ; <i>past</i> or <i>zalīl k.</i>
Deficiency, <i>kamī</i> ; <i>kasr</i> ; <i>kam-rasī</i> (deficiency in ability); <i>tafrīt</i> (opp. to <i>iṣrāt</i> “excess”); <i>taṭām na-būdan</i> or <i>kāmil na-būdan</i> .	Degrading, <i>bā-iṣ-i suqūt-i iṭibār</i> ; <i>in kar-i past</i> (or <i>zalīl²</i>) <i>ast</i> .
Defile, subs., <i>tanga</i> (narrow); <i>darra</i> (big; vide Valley); <i>tang-i makhūf</i> (a dangerous defile); <i>kutal</i> or <i>kaḍuk</i> (the steep road over a pass); <i>gardan</i> (a pass).	Degree, <i>daraja</i> (rank, degree of thermometer, circle, etc.); <i>tabaq</i> (storey of house; floor; generation); <i>qadr</i> or <i>miqdār</i> (quantity); <i>marṭaba</i> (rank; storey of house); <i>kam kam</i> ; <i>raṭṭa raṭṭa</i> ; <i>darja bi-darja</i> ; <i>pilla bi-pilla</i> ; <i>tadriji³</i> (by degrees); <i>bi-ghāiyat</i> or <i>bi-nīhāyat</i> (to the last degree).
Defile, to, <i>yak-i yak-i amadan</i> or <i>dafila k.</i> (to file, of troops); <i>aludan</i> ; <i>mulavvaṣ k.</i> (make dirty); <i>najis k.</i> or <i>nā-pāk k.</i> (relig.); [<i>gush tāqī qīma sākhta bā du zarda-yi tukhm-i murgh ālūda kun</i> (cookery receipt)].	Deity, <i>Khudā</i> ; <i>Rabb</i> ; <i>Allah</i> (God); <i>Ma’bud</i> (of any religion); <i>Khudā-i</i> (Godhead); <i>kas-i qādir nīst ki bi-ulūhiyyat pay barad</i> .
Defiled, <i>palid</i> (gen.); <i>najis</i> (relig.); <i>mulavvas</i> .	Dejected, <i>malūl</i> ; <i>aṣṣurda</i> ; <i>dil-tang</i> ; “he is dejected” <i>dil-i u khaylī āzurda ast</i> ; <i>dilash sard ast</i> ; <i>pazhmurda-khātir</i> .
Defilement, <i>palidī</i> ; <i>nā-pākī</i> ; <i>najis¹ būdan</i> ; <i>lawṣ</i> ; <i>ālāyish</i> or <i>ālūdagī</i> (mixing something bad with).	Dejectedly. Vide Disappointedly.
Define, to, <i>ta’rif k.</i>	Delay, <i>mu’attalī</i> (k.); <i>gir k.</i> (to wait, be delayed ⁴); <i>ta’vīq k.</i> ; <i>dar in amr ta’khir-i bisyār ast</i> ; <i>tavaqquf</i> (k.) (stopping); <i>bī-dirang</i> ; <i>bi-lā ta’khir</i> ; ‘ijālat ⁵ (without delay).
Definite, <i>sariḥ</i> (answer); <i>mu’ayyan</i> or <i>durust</i> (plan); <i>mu’arrāf</i> (gram.); <i>ism-i ma’rifa</i> (a definite noun); <i>harfi-i ta’rif</i> (definite article). Vide Clear, Decisive.	Delegate, <i>nā’ib</i> ; <i>vakīl</i> .
Definition, <i>sharh-i ma’ni</i> (for <i>ma’naq</i>); <i>ta’rif</i> ; <i>hudūd-i Uqlīdūs</i> (definitions of Euclid).	Deliberate, this is my deliberate opinion, <i>in ra’y-i sanjīda-am ast</i> ; <i>bā ta’annī</i> , opp. to <i>bā ta’ñīl</i> ; <i>sanjīdan</i> (to deliberate on, weigh).
Deflower, <i>bakārat girifstan</i> ; <i>muhr bar dāshstan</i> (met.).	Deliberately, <i>dīda u dānistā</i> ; <i>ikhtiyārī = ‘amda⁶</i> (intentionally); <i>sanjīda u fahmīda</i> .
Deformed, <i>bad-tarkīb</i> ; <i>ma’yub</i> ; <i>jism-i anzān nāqis¹ l-khilqat ast</i> (she is deformed).	Deliberation, <i>sanjīdagī</i> ; <i>muwāzana</i> (thinking); <i>tadbīr</i> ; <i>ta’annī</i> (opp. to ‘ajala “hurry”); <i>ihtiyāt</i> (circumspection).
Deformity, ‘ayb dārad dar jism.	Delicacies, <i>lazā’iz</i> .
Defraud, <i>maghbun k.</i> Vide Cheat.	Delicacy, <i>lazāfat u zarāfat</i> (m.c. daintiness, neatness, etc.; of a woman); <i>nazakat</i> (of form; also of delicate health).
Defray, to, <i>ada k.</i> ; <i>khari-i ta’lim-ash rā man mū-dihām</i> ; <i>mutahammil-i ikhrājāt-i ū man shudam</i> .	Delicate, <i>nāzuk</i> ; <i>latīf⁶</i> ; <i>nahīf</i> (in health); <i>nāzuk-mizāj</i> (gets ill or angry with slight cause); <i>imrūz-hā Mirzā Nāzukī shuda-i</i> (you have become very delicate and dainty lately).
Defy, to, <i>ū marā jīrr² kard ki bi-zanam-ash</i> (he defied or dared me to beat him); <i>in shāgird bā man sar-kashī mī-kunad rū bi-rū-yam mī-istad</i> (this pupil defies me, answers me, q.v.); <i>bi-rāw bi-Pādīshāh bi-qū fikr-i nūn kun ki khaibūza āb ast</i> (go and tell your King to think about preparing his bread because melons turn to water ³).	Delicious, <i>khush-gavār</i> or <i>khush-maza</i> ; <i>in lugma-yi lazīz-i</i> ‘st (delicious morsel); <i>in ‘ajab mīva-i</i> ‘st (this is a delicious fruit).
Degenerate, <i>nā-khalaf</i> (undutiful, of son or a <i>millat</i> but not of a <i>mulk</i>). Vide Depraved.	Delight, <i>lazzat</i> (<i>burdan</i>); <i>hazz</i> (k.), intr., and <i>lazzat</i> (<i>dādan</i>), tr.; <i>tarab</i> (b. or k.); <i>farmān-</i>

¹ *Najāsat*, dirt, filth; also a polite word for ordure.

² *Jīrr*, lit. to chaff, tease, annoy.

³ i.e., tell him to mind his own affairs, I defy him. The best kind of melons ‘dissolves’ and spoils very soon after it is opened.

⁴ In Arabic *zalīl* is confined to persons.

⁵ From the idea of sticking; *arra gir kard*, “the saw stuck”; *qalam gir kard*, etc.

⁶ *Zārī* Ar. “witty”; in Pers. m.c. signifies “neat; well turned out.”

*burdārī-yi*¹ ūrā sa'ādat-i *khud* mē-dānistam
—Prof. S. T. (I delighted to serve him).

Delighted, *khushnūd*; *mash'ūf*; *masrur* (happy); *mahzūz*.

Delirious, to be, *hazayan guftan*; *hazayan āvardan* (cause delirium; said of the fever); *madhūsh* (senseless).

Delirium, *hazayan* or *hadayān*.

Deliver, *rasāndan*; *taslīm* k.; *havāla* n.; *khalās* k. or *najāt* d. or *rahānīdan* (to release); *barādar-i khud rā az dast-tangī*² *bīrūn* avard (he delivered his brother for money difficulties); *zan-am imrūz az vaz'-i haml fārīgh shud* (my wife was to-day safely delivered); *bīrūn āvardan* (of mid-wife, doctor).

Delivery, *najāt*; *khalāsī*; *rahāsī*; *rastagārī* (from sin).

Delivery, *taslīm* (k.) (of things); *vaz'-i haml* (child-birth); *dar nutq adā-yash bad ast*.

Delude, *izlāl* k.; *zalālat* k.

Deluded, *gum-rāh* (k.) (gen. of religion).

Deluge, *Tūfān-i Nūh*

Delusion, *nazar-band* (of magic); *vahm u khyāl*.

Delusive, *sarāb numā*.

Demand, *pursīdān*; *su'āl* k. (to ask); *khwāish* k.; *muṣālabā* k.; *istid'ā* k. (request); *taqāzā* k. (of payment; to dun); *in jīns bīsyār tālib* (or *ravāj* or *fārūsh*) *dārad* (in great demand); *hīch iddi'āz-i bar man dārid?* ū *bīsh-tar az ḥaqq-ash khwāst* (he demanded more than his due). Vide Claim, Due.

Demean, to, *az īn fi'l khud rā khafīf mē-kunī* (you demean yourself by doing this); 'ār-i *su'āl rā bar khud namī-pasandam* (I won't demean myself by asking).

Demented, *majnūn*; *az 'agl uftāda*; *man chunān hayrān* va *sar-gardān māndam ki gūyā sāya-yi parī* bar man *uftāda būd* va *dūnyā dar nazār-am tārik shud*³—Prof. S. T. (I stood still amazed like one demented—struck by an evil spirit). Vide Mad, Bewildered.

Demolish, *munhadim sākhtan*; *nīst* k.; *ma'dūm* k.; *az bīkh u bun andākhtan*.

Demolished, *inhidām*; *nīst u nābūdī*.

Demon, *jinn*, vulg. pl. *ajinna*; 'ifrit, *ghul* (a ghoul); *har qadr ki man dast bīsh-tar darāz mī-kardam* ān *div bi-havā buland-tar mī-*

shud; *barāy-i dīdan-i ū gardan darāz kardam ki*—Prof. S. T. (the more I tried to reach the demon the higher he rose in the air; I leaned forward to—); *ay zan-i 'ifrit!* (abuse).

Demonstration, *burhān* and *dalīl* (*āvurdan*) (proof, etc.; pl. *barhān* and *dalā'il*); *tabyīn* (k.); *shahādat-i 'aynī* (ocular demonstration); *vajh-i munāsabat-i ān rūshan-tar ast ki bi-dalīl ihtiyāj uftad* (—too clear to need demonstration).

Demur, *daghdagha* k.; you must do this without demur, *shumā bāyad bi-dun-i chun u chirā* (or *bi-dūn-i hā u na*) īn *kār rā bikunīd*. Vide Hesitation and Dauntlessly.

Den, *maghāra* (cave of animals, thieves).

Denial, *inkār* (k.); *nāfi* (k.); *ibās* (k.); *hāshā* (z.); *tamarrud-i qawl* (k.) (to go back on one's words, deny one's promise); *divār-i hāshā buland ast* or *kulāh-i hāshā bar guzāshi* (he made a stout denial).

Denominator. Vide Numerator.

Dense, *sakht* or *tū dar tū* (forest); *darakht-i ambūh* (a tree with foliage); [*rīsh-i ambūh*]; *jam'iyyat-i ambūh* (dense crowd); *ghalīz* (of fog).

Density, *ghilāzat* (of fog); *ambuhī* (of crowd, of trees); *siql-i māddī* (of metals).

Dent, *tu rafta*.

Dentated, *dandāna-dār*.

Dentifrice, *dandān-shu*; *sanun*, Ar.

Dentist, *dandān-sāz*, [*kandan* or *birun āvurdan*, “to extract a tooth; *pur kardan*, “to stop”; *ambur*, “forceps”; *dandān-i amalī* or *masnūtī* or *sakhtagi* or *'āriya*, “false teeth”].

Dentistry, *dandān-sāzu*.

Deny, to, *va' da-yi dīrūzī-yash rā zīr zad* (he denied his promise of yesterday); he denies having said this, *az guftan-i in harf inkār mī-kunad ki man chunān na-guftan*, or *az īn sukhān hāshā mī-kunad*; vide Denial; *mādar az pisar hīch chīz darīgh na-dārad*.

Depart, *ravāna sh.*; *kūch* k. (prop. of bodies); *tashrīf burdan* (polite); when do you intend departing, *irāda-yi raftan kay dārid?* (vulg.), or *kay khyāl-i harakat dārid?*

Departure, *harakat* (k.); *kuch* (k.) (prop. of a body); *ravānagī*; *irtihāl* (k.) (rare; sp. of departure of the soul).

¹ Prop. *bardārī*.

² *Halat-i kharabī*, “any evil state”; as penury, drunkenness, sickness, etc.

³ Or *pish-i chashm-am siyah shud*.

Depend, *mawqūf shudan*; *basta bi-salāmatī-yi īst* (it depends upon his health); “you can't depend upon his word,” *anchi mi-guyad bar ān i-timād na-tavān kard*; *basta bi-khud-i shahs ast* (it depends upon the individual); *bar qawl-ash nāmī-shud takya dād* (one can't depend on his word).

Dependence, *nudār i¹ khurāk-i humāy bar ustukhwān-rīza ast* (the lammergeyer lives on bits of bone); *tavakkul (k.)* (on God or on man).

Dependencies, *tavābi²*; *mutafarri³āt* (wrongly used in this sense and rare); *magbuzāt* (possessions); *musta'marāt* (colonies, q.v.). *Vide Colony.*

Dependents, *muta'alliqān* or *vā-bastagān* (of a person); *tavābi²*, pl. of *tābi²* (those under a person).

Depilatory, *nura²*; “use the depilatory,” *vājibī bi-kash*.

Deplume, *par kandan*.

Depopulate, *az ma'muriyyat andākhtan*; *brābād k.*; *vīrān sākhtan*.

Depopulated, *vīrān*; *ghayr-i ma'mūr*; *shahr az mardum khālī gasht*.

Deportment, *nishast u bar-khāst*. *Vide Behaviour, Etiquette, Manners.*

Deposit, *amānat* (g.); *vadī'at* (n.); *zakhura* (geology).

Deposit, to, *bi-amānat guzāshtan*. *Vide Place.*

Depository, *amīn* or *amānat-giranda* (guardian).

Deposition, *iqrār* (confession of one's own acts); *bayān*; *izhār*, pl. *izhārāt*; ‘azl (being deposed). *Vide Evidence.*

Depository, *ambār* (store, of anything).

Depraved, *akhlāq-ash fāsid shuda*; *ṭabī'at-ash past shuda*.

Depravity, *fāsād* (of nature, morals).

Depredation, *gharāt* (k.); *tārāj* (k.) (to loot, etc.; of men or animals or storm); *chapaw* (k.) (raid, mil. or otherwise). *Vide Raid, Attack, Plunder.*

Depress, *sard* or *sust* k., or *tang-dil* k. (of persons); *kam arzish* k. (of the market); *bāzār-i nil rā sard* (or *sust*) *kard*, or *pāyīn āvard*.

Depressed, *sard shuda*; *malul* (of spirits only).

Depressing, *dil-gīr*.

Deprivation, *fiqdān* or *fugdān*; *mahrūmiyyat*. Deprive, *mahrūm* k.; *qot⁴-i ummād-i marā kard* (he deprived me of all hope); *sar-ash rā bī-kulāh guzash* (he deprived him of everything; stripped him bare).

Depth, ‘umq, but for sea *zharfi*; “what is the depth of this tank?” *īn hanz⁵ chi qadar tah dārad*, or *chi qadar gawdī* (= *chand kalla* or *sar*) *āb dārad*?

Deputation, *hay'at* (in.c. for *hay'at-i mal'u-sān*); *vukalā'* (the deputies); *niyābat*.

Depute, *ma'mūr* k.

Deputy, *nā'ib*; *vakīl*; *qāyim maqām* (one acting temporarily).

Deride, to, *ta'na z.* (to taunt); *aval marā rīsh-khand mī-kardī*, *hālā dīdī harf-am sahīh būd* (you see I was right, though you derided me); *minnat nīhādan* (taunt a person with favours done). *Vide Infra.*

Derision, *istihzā* (k.) (derision); *sukhriyya* (k.) (ditto, but coarsely); *rīsh-khand* (k.) (ridicule, also chaff). *Vide Taunt, Ridicule, Chaff, Coax.*

Derivation, *ishtiqāq* (k.); *ma'khaz*.

Derive, to, *az gufta-i shumā chunīn istimbāt mī-shavad ki khidmat namī-khwāhīd bikunīd* (I gather from what you say—); *istidlāl* k.; *natiya bar-āvurdan* (deduce); ‘umda māliyyāt-i Kirmān *az qāli hāsil mī-shavad* (or *bar mī-āyad*, or *yāst mī-shavad*, or *mī-rasad*). *Vide Derivation, Obtain.*

Derived, *mushtaqq*; *ma'khuz*; *majus mu'arrab-i magātī ast* or *asl-i lafz-i majus magātī ast*; *askala⁶ mufarras-i 'Escalier'* ast.

Dervish, *darvīsh*, pl. *darāvīsh*; *qalandar* (a Calender); *murshid⁷* (head of a section): *kashkūl* (—bowl); *dalq* (—gown); *tāj* (—cap); *mantashā* (short dervish crutch for resting on and dozing on); *darvīsh hur kuja ki shab āyad sarā-yi īst* (a dervish saying signifying “he is a *khāna bidush*”).

Descend, to, *bi-zīr* or *pāyīn* or *farūd āmadan*; *nāzil sh.* or *nuzūl* k. (from heaven); *zavāl*

¹ *Madār*, lit. “that round which anything revolves.”

² Made of lime, yellow-arsenic with sometimes an addition of white of egg and castor oil. A depilatory is kept in every *hammām* and paid for at the rate of two *Shāhī* a head.

³ *Āb ambār* or *birkā*, “reservoir of drinking water.”

⁴ *Askala* “a jetty, pier” (*Shah's Diary*); for Fr. *Escalier*.

⁵ The title of *Shah* is generally added to the name of a *murshid* as *Qubū'd-Dīn Shah*. Dervishes have various ways of addressing each other such as *Gul-i Mawla*.

k. (of planets); *nasab-i khud rā bi-Tīmūr mī-rasānad*. *Vide Descent.*

Descendants, *awlād*; *zurriyya*, pl. *zarārī*; *akhlāf*; *dukhtar-i bī-vāsīta-yi*—(she is the immediate descendant of—); *az nasl-i salātīn ast* (he is the descendant of Kings).

Descent, *nishib* (declivity); *nuzul* (from heaven); *nasl-i khud rā bi-fulān mī rasānad* (he traces his descent to so and so).

Describe, to, *ta'rif k.*; *vasf k.*: *bayān k.*; *bi-ta'rif* (or *bi-navishtan*) *namī-āyad* (impossible to describe or to mention); *khud rā bi-mullā'i qalam dād* (he described himself, gave himself out to be, a mulla). *Vide Specify.*

Described, *ū bi-husn-i akhlāq mawṣūf va bi-sūt tarkīb mawṣūm ast*.

Description, *naw'*, pl. *anvā'*; *qism*, pl. *aqṣām*; *jīns*, [but pl. *ajnās* “goods”¹]; *qabil*; *sinf*, pl. *asnāf* (sort, kind); *chi jūr* (or *chi tawr* or *chi-gūna*) *mard ast* (what description of man is he?); *sharh* (or *ta'rif*¹ or *bayān*) -i ān jā rā chi tawr dād? *tafāsilash*² *rā bi-dih* (describe it in detail); *jamāl-ash khārij az bayān ast*; *ān qadr mardum jam' būdand ki bi-vasf namī-āyad* (beyond description, computation).

Desert, *bīyābān* or *lūt*; *dasht*; *sahrā'* (country as opposed to town); *kavīr* (salt desert); *vīrāna* (wilderness); *istihqāq* (meriting) (good or bad); *sazā*; *bi-sazā-at mī-rasi* (you'll get your deserts); *az mā na-khurda bāshī* (=you may not get your deserts from me but you will from some one else).

Desert, to, *ruy gardānīdan*; *firār k.* or *gurīkhītan* (of a soldier); *har rūz fawj-i kasīr az sar-i ū pāshīda sar-i khud gīrifstand* (the daily desertion of—); *abvāb-jam'ī-yash az dawr-ash rīkhtand* or *raftand* (his detachment, command, deserted him).

Deserter, *firārī* (gen.); absconder, or deserter); *gurīz-pa* (truant; of schoolboy or slave).

Desertion, *firār* (gen.); *gurīz-pāī* (being truant); *tark* (abandoning, q.v.).

Deserve, to, *īshān mustahiqq-i tambīh* (or *siyāsat*) *hasstand*; *lāyiq sh.*; *sazāvār būdan*; *ū bi-hama-yi la'nat hā mī-arzad* (he deserves to be reviled). *Vide Serve.*

Deserved, *īn sazā mustahiqq* (or *mustawjab*, etc.) -i ū *būd* or *haqq-ash būd*.

Deserving, *mustahiqq*; *mard-i mustahiqq ast*

(he's a deserving man); *shāyista-yi rahm ast*. *Vide Suitable, etc.*

Design, *qaṣd* or *murād* (object); *niyyat*; *irāda*; ‘azm (intention); *sūt-i qaṣd* (evil); *gharaz* (secret or selfish); *naqsha* (picture of carpet); *tārh* (of building or anything else); *tārh-ash marghub ast* (its design is beautiful).

Designer, *tārh-rīz*; *naqqāsh* (painter); *mukhtari* (inventor).

Designing, *tārh-rīzī*; *shālūda-gīrī* (subs.); *hīla-bāz* (adj., tricky, q.v.); *mardumān-i mudabbir va dunyā-talab* (designing and ambitious men).

Desirable, *matlu'*; *marghub*; *maqbūl* (in m.c. “pretty”); *matlūb*.

Desire, *khwāsh* (*dāshītan*); *ārzu* (k.); *murād* (d.); *havas* (k. or d.) (great eagerness); *shawq* (d.); *ishtiyāq* (d.); *raghbāt* (k. or d.) (delight); *shahvat* (d.) (lust).

Desire, to, *khwāstan*, rt. *khwāh*; *mayl dāsh-tan*; “I will desire him to do it,” *az ū dar-khwāst* (or *khwāshīsh*) *mī-kunam ki bikunad*; [*ūra hukm mī-kunam ki*—, I will order him to—]; *vide Order*; *dastūr'īl-amal dādan* (to give instructions to, written or oral); *kirm kushtan* (to satisfy desire).

Desirous, *ārzumand*; *mushtāq*; *havas-nāk* (eager).

Desist, *dast bar-dāshītan* or *dast bar-dār shudan az* (from an act engaged in); *bāz istādan az* (avoid doing; of an act not commenced); *hās kardan az*; *dast kashīdan az*. *Vide Abandon, Give up, Stop, Cease.*

Desk, *pish-takhta* (Pers. pattern); *rahī* (lectern).

Desolate, *kharāba*; *vīrāna* (a desolate or ruined place); *ghayr-i ābād*; *kharāb shavad khāna-i ki bi-faqīr chīz-i namī-dihand* (or *namī-rasad*).

Desolation, *vīrānī*; *tanhāī* (loneliness).

Despair, *nā-ummīdī*; *yā's*; *qat'-i ummīd* (k.).

Despair, to, *nā-ummīd shudan*; he despairs of success, *az' rasīdān-i bi-mātīlab mā'yūs ast*; we despaired of life, *dasi az jān shuslīm* (or *bar-dāshīm*); *qat'-i ummīd k.* *Vide Despondency.*

Despatch, *navishta-yi rasīmī* (official); *bi-surāt*, etc., or *mustaqīmān* (with despatch).

Despatch, to, *ravāna k.* or *fīristādān* (of persons); *irsāl k.* or *d.* (of things). *Vide Hasten.*

¹ *Ta'rif* also, but not here, signifies “praise.”

² Pl. of *taṣīl*

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Device, <i>hikmat</i> (<i>k.</i>) ; <i>hīla</i> (<i>k.</i>) (trick in bad sense); <i>naqsh</i> (<i>z.</i>) (trick).	Dewlap, <i>ghabzhab</i> (a beauty in man or woman); <i>charm-i zir-i gulū</i> (of cows).
Devil, <i>az kufri Iblis</i> ¹ <i>mashhur tar ast</i> (of any thing notorious); <i>jinn bi-pustin-ash utāda</i> (he is possessed of a devil); oh Devil in human form, <i>ay shakl-i Shaylān</i> ; <i>al-gharaz shaylān-i insān khud-i insān ast</i> —Prof. S. T. (the devil of man is man himself); <i>an ifrita bar fil-i savar shuda miṣl-i balāz-i nāgahān-i vārid shud</i> —Prof. S. T. (that she devil arrived suddenly); <i>shaylānak-i tamām-i st</i> (that boy is a perfect little devil); <i>dar miyān-i ab u ātash utāda-am=miyān-i Shaylān va Jahannam giriftār-am</i> (I'm between the Devil and the deep sea). <i>Vide Whirlwind.</i>	Dexterity, <i>charb-dasti</i> (manual dexterity); and <i>chīra-dasti</i> (dexterity); <i>tar-dasti</i> (sleight of hand; of conjurors or thieves). Dexterous, <i>chīra-dast</i> ; <i>tar-dast</i> ; <i>charb-dast</i> . Diabetes, <i>salas 'l-bawl</i> or <i>buwāl</i> (profuse staling); <i>ad-dā's sukkari</i> (the form in which sugar is present); <i>salas 'l bawlī</i> (one so afflicted); <i>silsilat 'l bawl</i> , Per. ² ; <i>diyābatūs</i> (Eur.).
Devilish, <i>shaylāni</i> ; <i>shaylānat-maṣāb</i> ; <i>ay mard-i shaylān-sifat!</i>	Diagnosis, <i>tashkhīs-i maraz</i> .
Devilry, <i>shaylānat</i> ; <i>muṣi-garī</i> (mischief, q.v.).	Diagonal, <i>urib</i> ; <i>arub raftan</i> (to move diagonally like the Bishop in chess). <i>Vide Slanting.</i>
Devise, to, <i>tarh rīkhtan</i> or <i>andākhtan</i> (of plan; trick); <i>iṭād k.</i> or <i>dar-āvardan</i> (to invent); <i>in mal'anat-hā rā tu dar-āvardī</i> .	Dialect, <i>shu'ba</i> , pl. <i>shu'ab</i> (branch).
Devote, to, <i>man tamām-i umr-am rā makhsūs-i in kār karda-am</i> ; <i>ṣarf k.</i> (to spend; of money, time, labour).	Dialectic, <i>istilāhi</i> or <i>istilāhātī</i> . <i>Vide Idiom.</i>
Devoted, <i>jān-nisār</i> ; <i>fidā'i</i> ; he has devoted all his property to this, <i>hama yi milk-i khud rā barāy-i in kār vaqf karda ast</i> ; <i>man khud rā vaqf-i kār-i shumā karda-am</i> ; [vaqf is prop. property bequeathed or assigned during life for relig. purposes]; <i>barāy-i Shāh tā pū-yi jān istāda-am</i> (I'm devoted to the Shah even to death).	Dialectics, 'ilm-i jadal.
Devotee, <i>'ābid</i> (in prayer); <i>zahid</i> (ascetic); <i>gūsha-nishīn</i> (hermit); <i>darvīsh</i> , pl. <i>darāvīsh</i> ; <i>qalandar</i> ; <i>āzād</i> (a sect of Sūfis). <i>Vide Ascetic, Hermit.</i>	Dialogue, <i>muhāvara</i> (in India "idiom") or <i>mukālama</i> ; or <i>gūft u gū</i> (conversation); <i>javāb u su'āl</i> (in dialogue); <i>Vazīr-i Lan-kurān rā dar su'āl u javāb navishta and.</i>
Devotion, <i>'ubūdiyyat</i> (in prayer); <i>īkhlas-i qalbi</i> (heart-felt—; for a person, for science, etc.); <i>taqva</i> (piety); <i>'ibādat k.</i> (perform devotions).	Diameter, <i>qutr</i> (pl. <i>aqlār</i>).
Devour, to, <i>bal'idan</i> .	Diamond, <i>almas</i> .
Devourer, <i>bal'anda</i> .	Diar-bakr, <i>Diyār-bakr</i> .
Devout, <i>muttaqī</i> (one fearing God); <i>pārsā</i> (pious, q.v.); <i>'ibādat-kār</i> or <i>kun</i> ; <i>mutasharri'</i> .	Diarrhoea, <i>is-hāl</i> ; <i>shikasta-dil</i> ; <i>hayza</i> (from surfeit; also applied to individual cases of cholera, but not to an epidemic).
Devoutly, <i>u muttaqiyāna namāz mi-guzārad</i> .	Diary, <i>Ruz-nāma</i> ; <i>safar-nama</i> (of a journey).
Dew, <i>shabnam</i> ; <i>chikka-</i> or <i>qatra-yi shabnam</i> (dew-drop).	Dice, Die, <i>muhr</i> (stamp); <i>muhra</i> (in play); <i>ka'b</i> , dual <i>ka'batayn</i> ³ (for play); <i>muhra-ash khūb naqsh mī-ārad</i> (the dice turn up well for him); <i>az qumār bāzi māl-i khud-ash rā talaf</i> (or <i>tabāh</i>) <i>kard</i> , or <i>bi-bād</i> (or <i>bi-bād-i fanā</i>) <i>dād</i> ; [<i>nardū bākhtan</i> , to play backgammon with dice).
	Dice-box, <i>muhra-dān</i> (rare); <i>finjān-muhra</i> (common); <i>tās</i> (when there is no dice-box, the dice are thrown by hand into a bowl).
	Dictate, Dictation, <i>imlā k.</i> (a letter); <i>az rūyi imlā-yash navishtam</i> (I wrote it at his dictation), or <i>az rūyi gufta-ash navishtam</i> .
	Dictates, <i>bi-iqtizā-yi</i> (or <i>bi-muqtaṣā-yi</i>) <i>duntabi'i</i> —(acting after the dictates of his low nature—); <i>bi-qalb-at rūjū' kun</i> or <i>bi-imā-yi zamīr-i khud gūsh dīh</i> (listen to the dictates of your own conscience).
	Dictionary, <i>kitāb-i lughat</i> ; look up this word, <i>in lajz rā dar qāmūs⁴ bi-bīnīd</i> ; <i>farhang</i> (glossary; also dictionary).

¹ *Iblis*: root meaning signifies 'despair.' *Iblis* or *Shaylān* is the chief of the evil Jinn. His throne ('arsh-i *Iblis*) is on the circumambient ocean (*bāhr-i muḥīt*).

² *Silsilat 'l-bawl*, Per. for Ar. *salsalat 'l-bawl*.

³ Persians play with two dice. The sing. (*ka'b*) is masc., but this dual is the fem. dual of *ka'bā*.

⁴ *Qamus* properly the name of a special well-known dictionary.

Didactic, *pand-navīs*; *nāshat-kun*; *shū'arāt-ki* *ta'līm-i akhlāq mī-kunand* (didactic poets).

Die, subs. *Vide Dice.*

Die, to, *murdan*, rt. *mir*; *sard sh.*; *fawt sh.*; *markūm sh.*; *rihlat k.* (vide depart); *dunyā rā vidā* *k* (to bid adieu to the world); *ākhir rūz-i murdan ham ast*—Prof. S. T. (we must all die one day); *tashrifāt burdan* (a joking phrase); *juvān-marg sh.* (to die young, untimely). *Vide Wither.*

Diet, *ghizā* (lit. food); '*umda-yi khurāk-i Banjāla birinj ast* (the chief diet, staple food, of Bengal is rice); what is the diet to be observed with this medicine? *parhīz-i īn dava chīst?*'

Differ, to, *tafāvut dāshtan*; *ikhtilāf* or *fārq d.*; *taufīr² d.* (m.c.).

Difference, *dar miyān-i īn du tā sar-i mū-i fārq nīst*; *mavāib tafāvut dārad* (there is a difference in the pay); *namī-shud hīch fārq dād* (it was impossible to distinguish the difference); *chi tawfīr mī-kunad?* *yak-i st* (what difference does it make?).

Different, *mutajarriq*; *mukhtalif* (various): *judā*; '*ala-hida³* (separate); he saw everything was changed, *did varaq*, *varaq-i digar-i st* (met.⁴): *mukhtalif* 'r-ra'y (holding different, opposed, opinions); *har kas chīz-i mī-gūyad* (every one says something different); *īn bā ū mutafāvit ast* or *mughāyir ast* (this is different from that); *īn varā-yi ūn ast* (m.c.) (this is different from that; but *varā-yi un chīz-i bi-dih*, "give me something besides that").

Difficult, *mushkil*; *dushvār*; *sakht*; *ishkāl dārad*; *īn kār az ū bisyār bā zūr bar mī-ayad*; *sangīn* (vulg.).

Difficulty, *dushvārī*; *sakhtī*; *mushkilī*; *tashvīsh* (doubt); *ishkāl-i* or *māni-i paydā shud*; *ammā īn idāra mužāyaqa namī-dārad* (as for this office it has no objection); there's no difficulty in doing so, *naql-i nīst* or *matlab-i nīst*; I have a headache (*dard-i sar dāram*); it's nothing, take some phenacetin (*naql-i nīst*, '*fināsitūn*' *bi-khur*, *chāq mī-shavī*); *Sakkākī⁵* *dar janābat gīr ustād* (fig. I was caught in an unexpected difficulty).

Diffident, *az khud itmīnān* (or *khātir-jam'i na-dārad*; *sharm-rū* (shy).

Diffuse, *nutq-i parīshūn va tavīl-i dad*.

Diffuse, to, *muntashir k.* (of light, scent, etc.); *afshandan*; *parāganda k.*

Diffusion, *intishār (k.)*.

Dig, *kandan*; *kand u kub k.*; *hafr k.* (excavate); *naqb k.* (to mine; also to dig through a wall); dig up these weeds, *īn butahā-yi⁶ bī-khud* (or '*ala-f-i khud-ru*) *rā az zamīn bīrūn bī-yāvar* (or *bī-kan*).

Digest, to, *hazm k.*; *tahīl burdan*; *Vide Eat*; *bi-tahīl rastan* (to be digested).

Digested, *hazm shuda*.

Digestible, *sahl* 'l-hazm; *sari* 'l-hazm.

Digestion, *quvva-yi hāzima*.

Digestive, *muhallīl*; *hāzim*; *āb-i an rud-khāna khaylī buranda ast*.

Digger, *hāfir*; *kananda* (vulg.).

Digging, *hafr (k.)* (excavation); *kandan*.

Digitalis, *digital*.

Dignified, *bā-vaqār*; *muvaqqar*; *mujallal*: *bā tamkīn*; *mufakhkhar*; *bā-haybat* (with awe).

Dignify, *mu'azzaz k.*; *musharrat k.*

Dignity, *sha'n*; *vaqār*; *tamkīn*; *mansab* (office).

Dilatoriness, *kāhilī*, etc. *Vide Laziness*.

Dilatory, *kāhil*, etc.

Dilemma, *dar miyān-i du muhzur ustāda ast*; *bayn* 'l-mahzūrayn. *Vide Cant.*

Diligence, *kūshish* (exertion, q.v.); *mudāvamat* (sticking to a thing); only diligence is necessary to complete it, *barāy-i itmām-i kār fāqāt jidd u jahd lāzīm ast*; *fāqāt bāyad dar īn kār istimrāra⁷ mashghūl bāshīm*.

Diligent, *mutajāhid*; *sar-garm*; *sa'y dārad*; *zahmat-kash*.

Diluted, *mamzūj (k.)* (mixed); *ābakī* or *raqīq (k.)* (watery); *āb shāmil karda hiddat-i dāvā kam kun*.

Dim, *tārik*; *fīra*: *tār* (of metals, eyesight); *az pīrī chashm-ash tārik*¹ (or *kam-nūr* or *kam-sū*) *shuda ast*.

Dimension, *andāza* (rough dimensions); *hajm* (height, breadth and length); *qadd* (for a room; also for inside of a box); *tūl u 'arz* (length and breadth). *Vide Breadth and Cloth.*

¹ Literally "abstinence of food."

² *Taujīr* properly means "increasing, and saving."

³ بَعْدَلَ.

⁴ *Varaq*, "leaf of tree or book"; *varaq bar gardānīdan*, "to turn over a new leaf."

⁵ *Sakkākī* was an Arab rhetorician of Baghdad. He was skilled in *taskhīr-i Jinn*. There is a story connected with this saying.

⁶ Coll. for *būta*.

⁷ *Tārik* here means not 'blind' but 'dimmed.'

Diminish, *kam k.*, *kāstan*, rt. *kāh* (tr. and intr.); *takhfīj dādan*.

Diminution, *kamu*; *kast*; *takhfīj*.

Diminutive, *tasghīr* (gram.). *Vide Small*.

Dimity, *gimtī* (of which table-cloths are made).

Dimness of sight, *tarīkī* or *tari*. *Vide Dim*.

Dimple, *chah-i zanakhdan* (in chin); *dar khanda bi-rukhsar-ash gawdī mī-uṣṭad* (of cheek).

Dinner, *chashi* (midday meal); *ba'd az ṣarf-i shām* (when dinner was over); it's dinner-time, I must go, *vaqt-i shām ast bāyad biravam*¹; *qadam ranja farmūda sharik-i nān u namak shāvīd* (honour me by dining, or breakfasting, with me).

Dip, *zir-i āb k.*; *dar kitab naẓar-i sarsarī k.*; *qalam-rā dar murakkab kun*.

Diploma, *istiṣḥād-nāma*; *sanad*.

Diphtheria, *khunaq* (prop. quinsy).

Direct, *rāst*; *mustaqm*; *yak-rāst*; *yak-sar*; *man yak-sar pīsh-i hākim raftam*; *yak-rāst* (or *mustaqm*) *sar-i iṣṭgāh raftam* (I went directly to the railway station); *rafsān bi-u mī-navisam*.

Direct, to, *dalālat k.*; *hidāyat k.* (gen. religious); *rāh-numā'i k.* (of road); *'unvān* or *sar-nāma* *navishtan* (on envelope); *irshād k.* (relig., of *murshid*; also polite for to say); *marhamat farmūda bi-man nishān bi-dihūd ki kuju' ūrā bi-bīnam*; kindly direct this envelope, *zahmat kashida sar-i īn pākat rābi-navisid*.

Direction, *sar-nāma* or *'unvān* (of a letter); *taraf*, pl. *atrūf*; *samt*; *jānib*, pl. *jāvānib*; *sū*; *nasīhat* (admonition); *dastūr* 'l-'amal (of action); *bi-nasīhat-i shumā mutavajjih mī-shavam*. *Vide Command*, *Direct*, *Advice*, *Order*.

Directly, *bīrūn raftan hamān va kushta shudan hamān*.

Director, *nāzim*; *kār-farmā*; *rafsās*; *hādi* (relig.).

Dirge, *nawha* (in Muharram); *ghafar Allāh* (a chant while the bier is being borne).

Dirt, *chirk*² (of body, a watch, dress, etc.); *khumām* (the dust and dirt in a house; the sweepings before the room is swept); *īn rāh khayli kasif ast*; he looks on me as

so much dirt, *bi-ḥashm-i ū man bi-qadr-i pasha-ī ham namī-āyam*; *lajan* (black mud; morass); *gil* (mud); *khāk* (earth); *khāshāk* (chips of wood, etc.); *guh* or *fazla* (excrement); *kasāfat* (gen., polite for excrement); *najāsat* (polite for excrement). *Vide Filth*.

Dirty, *chirk* or *chirkun* (badly soiled, of clothes, hands, etc.); *pachal* (vulg.); *kasif*.³

Disabled, *'ājiz*; *az kār uftāda*; *band* or *lā javāb* or *'ājiz (k.)* (in argument); *nuqṣān dāshṭan* or *'ayb u naqṣ dāshṭan*.

Disadvantage, *javā'id* *va nuqṣānāt* (advantage and disadvantage); *na'* *u zarar*; *sūd u ziyan*; *īn raftār agar bi-kunī barāy-i shumā 'ayb* (or *zarar*, etc., etc.) *dārad* (if you act thus it will be to your disadvantage).

Disagree, to, *mukhalif shudan*; *bi-sar nāburdan*; *bi-ham na-sākhtan* (of people); *bi-na-sākhtan* or *muwāfaqat na-kardan* (of food, climate); *īshān bā yak dīgar mukhālat fat dārand* (they disagree amongst themselves: but *ikhtilāf dārand*, "they (the things or opinions) are not of the same sort.") *Vide Disagreement*.

Disagreeable, *makruh*⁴; *karāhat darad* (of things); *az ān jihat khayli nā-marghub ast*; *dar naẓar-ash nā-guvār āmad* (the action was disagreeable to him).

Disagreement, *ikhtilāf* (difference of opinions); *shakar-ābī* (coolness, estrangement); *mā-bayn-i īshān bī-ittijāqī ast*. *Vide Disagree*, *Coolness*.

Disappeared, *ghā'ib sh.*; *nā-padīd sh.*; *kāfur sh.*; *az naẓar bīrūn raft*.

Disappointed, *mahrūm* (sh. or k.); *ma'yūs (sh. or k.)*; *nā-ummīd*; *ū dar maqṣad-ash nā-kām* (or *nā-murād*) *shud*; *dimāgh-am sūkht* (I'm disappointed); *bī-takħalluf āmad* (he did not disappoint us, i.e., he came); *dil-shikasta* (disheartened); *tū-sarī khurdan* (to be—).

Disappointedly, *bī-nāvā-vār* (looking dejected); *mahrūmāna bar gasht*.

Disappointment, *nā-umīdī*; *mahrūniyyat*; *nā-kāmī*; *nā-murādī*; *dil-shikastagī* (being disheartened).

¹ *Marā bāyad raft* could not be used in m.c. as in India, but might be written. The *shām* is eaten by the upper classes about 4 hours after sunset, and by simpler folk about 2 hours after.

² *Najis*, "unclean (in a relig. sense)"; *najāsat* "filth, i.e., excrement."

³ In m.c. *kasāfat* "foulness", merely signifies "untidiness."

⁴ *Makruh*, 'that which is hateful or unbecoming,' in a religious sense is applied to anything which may not be actually 'unlawful' but which is considered improper.

- Disapprobation, *nā-pasandī*; *nā-manzūrī*; '*adam-i rīzā*'*iyyat*.
 Disarrange, to, *dar-ham bar-ham* *k.* or *sh.*; *pas u pish k.*; *bī-tartib k.*
 Disarranged, as soon as he entered the room he saw the books had been disarranged, meddled with, *ta dakhil-i utaq shud did kitāb-hā dast khurda ast*.
 Disaster, *āfat*; *balā*; *sadma*; *āsīb*; *sadma-yi uzma*.
 Disastrous, *pur-āfat*; *pur-āsīb*.
 Disastrously, '*amal kard va-lī muhlikāna*' '*amal kard*'.
 Disavowal, *inkar* (*k.*); *hāshā kardan*; *ibā* (*k.*) (denying).
 Disbelief, Disbelieve, '*adam-i i'tiqād* (*d.*); *sustī-yi imān* (*d.*) (reli).'; *bāvar na-kardan*; *kufr*; *bī-dīnī*. *Vide Infidelity, Atheism.*
 Disc, *qurs* (of sun or moon; eake; sweetmeat); *girda* (any disc); *dah girda nan* (ten cakes of bread).
 Discernment, *basīrat*; *idrāk*; *fīrāsat*.
 Discharge, *ma'zul* (*k.*) (dismissal); *murakh-khasī* (*k.*) (polite); *khālī kardan* (of fire-arms); *chirk* or *fasād* (of sore); *māddā* and *jarāhat* (pus inside a boil, etc.).
 Discharge, to, *ikhrāj* *k.*; *ma'zul* *k.*; *bīrun* *k.*; *javāb dādan* (to dismiss); *murakhkhas* *k.* (polite); *adā* *k.* or *kār-sāzī* *k.* (debts); *tujang khālī* *k.* or *andākhtan* or *dar-kardan* (fire-arms); *bīrūn dādan* (of a boil); *bār pāyīn* *k.* (of ship); *rīkhtan* (river); *inzāl sh.* or *k.* (of semen).
 Discharge, *fasād* (of abscess or wound); *hālā qarz-hā-yi khud rā mī-tavānad bi-par-dāzad*; *az 'uhda-yi imtinān bar āmada ast* (he has fully discharged the obligation).
 Disciple, *muriid*; *khalifa*,¹ pl. *khulafā*¹; *payraw* (follower); *havāri*, pl. *havāriyyūn* (of Christ); *ashāb* pl. (of the Prophet).
 Discipline, *nizām* or *intizām*; *ta'dib* *k.* (to teach manners); *in qushun nazm na-dārad* (or *qānūn na-dārad*).
 Disclose, *ifshāt* or *kashf* *k.*; *buruz dādan*; *parda daridān* or *parda az rū-yi kār bar-dāshsan*; *bakhiya -ash rū-yi kār uftād* (his secret was disclosed; lit. the sewing of the scam showed on the outside of his coat); *musht-ash vā shud*. *Vide Coat.*
- Discomfort, *zahmat*, '*adam-i rāhat*.
 Discommode, to, *ranjānidān*; *zahmat dādan*; *bār-i khātir shudan*.
 Discomposure, *iqtirāb*; *parīshānī*; *vā zadajī*.
 Disconcerted, to be, *az ru rastan*. *Vide Embarrassed.*
 Disconnected, *burīda* or *maqlū'* (cut).
 Disconnectedly, *nā-marbut* (also ungrammatical or vulgar in pronunciation); *rābi na-dārad*.
 Discontented, *qanā'at na-dārad*; '*adam-i qanā'at dārad*; *qāni' nīst*.
 Discontinuance, *inqītā'*.
 Discontinued, *hālā īn rasm az miyān rafī ast* (or *mansūkh² shuda*). *Vide Cancelled, Amended.*
 Discordant, *āvāz-i nā-hanjār-i dārad*; *bī-sīz* (out of tune).
 Discount, *tanzīl*. *Vide Sight.*
 Discourage, *nā-ummīd* *k.*; *bī-mayl* *k.* or *az shawq andākhtan*; *kam jurāt k.*; *rū na-dādan*; *al-fāl rā bāyad dar bāzī ru³ na-dād*.
 Discouraged, *dil az dast dāda urā rīhā kardand* (they were discouraged and left him).
 Discouraging, *dil-shikan*.
 Discourse, *maqāla*, pl. *maqālat* (written; also newspaper article). *Vide Conversation, Speech, Article.*
 Discover, *dar-yāftan*; *fahmīdan*; *tā bī-hāl duzd rā paydā na-karda-am*; *Kulambas Yangī Dunyā rā avval paydā kard* or *inkishāf namūd*.
 Discovery, *kashf-i buzurg-i 'st*; [*ikhtirā'* or *ījād*,⁴ 'invention']; *inkishāf-i dawrān-i dam dar 'urūq rā Duktar Hārvī namūd*.
 Discredited. *Vide Unpopular.*
 Discretion, *basīrat*; *qābiliyyat dārad* *va-lī tamīz na-dārad*. *Vide Opinion.*
 Discriminate, *tabāyun dark kardan*; *namī-tavānad nīk rā az bad tamīz bi-dihad*. *Vide Difference.*
 Discrimination, *quvvā-yi mumayyiza*.
 Discussion, *baħs* (*k.*); *mubāħasa* (*k.*); *muzā-kara* (*k.*); *munāżara* (controversy; contention).
 Disdain, *ihānat* (*k.*); *tahqīr* (*k.*); *lawhīn* (*k.*) (a thing); *az nishīstan-i bā alvat ham darīgh na-dārad*.

¹ *Khalīfa* is also a head boy or usher in a school. *Vide Carpet.*

² *Mansūkh* "cancelled."

³ *Ru dadan* 'to encourage.'

⁴ *Ijad* generally used for 'creating' (God).

Disdain, to, *khwār shimurdan*; *haqārat k.*
Disease, *maraz*, pl. *amrāz*; *bīmārī*; *nā-khushī*; *amrāz-i mutanāsila*¹ (hereditary diseases); *maraz-i mawrūši*; *takassur-i mizāj* (being out of sorts). *Vide Sick.*

Diseased, *ma' yūb* (of animal, sick or mutilated; of man, deformed or mutilated); *mariz* or *nā-khush* (sick, q.v.).

Disembark, *az jahāz pāyin āmadan* or *piyāda shudan*.

Disgrace, Disgrace, to, *rusvātī*, *bī-hurmatī*; *bī-āb-rūtī*; *bī-izzatī*; *zillat*; *'ar*; *nang*; *az kardan-i chunīn kār-i āb-rū-yi mā mī-nizad* (we will lose our honour by doing so); *pūst-i sag bar rūy-am na-kash* (don't disgrace me). *Vide Insult.*

Disguise, *Hārūn-r-Rashīd shab-hā bā libās-i tabdīlī bīrūn mī-raft*; *tabdīl-gardī* (wandering about in disguise); *bā-libās-i darvīshān dar āmada būd*; *īn hama riyā ast* (this is all for show). *Vide Hypocrisy.*

Disguise, to, *tabdīl-i surat* or *-libās* or *-vaz'* *kardan*, intr., but with *dādan*, tr. or caus.

Disgust, *tanaffur*; *karāhat*; *ikrāh*; *istikrāh*; *nafrat*.

Disgust, to, *vā zadan*; *bīzār k.*

Disgusted, *a' īn bū-yi bad akh-ru kard* (to make a disgusted face); *dil-am bi-ham khurda* (coll.); *hālat-i tahavvu dast* (or *rū dādan* (not coll.).

Disgustful, Disgusting, *mukrih*; *nafrat-angīz*, etc.; *makrūh*.

Dish, *zarf*, pl. *zurūf* (gen.); *qāb*; *bushqāb* (plate); *dawrī*; *tabaq* (of metal or wood); *pilla-yi* or *kaffa-yi tarāzū* (of scales); *khurish* (food).

Disheartened, to be, *sar khurdan* (to be checked); *dil-shikasta sh.*; *dil-tang k.*; *dil-ash vā raft*. *Vide Discourage.*

Dishevelled hair, *zhūlīda-mū* (dirty and dishevelled); *bā mu-yi parishān*.²

Dishonest, *khiyānat-kār*; *khā'in*; *bī-imān*; *nā-amin*; *dast-ash kaj-a*.³

Dishonour, *'ismat giriftan* (of women); *zillat dādan*; *bī-āb-rū k.*, etc. (a man); *rū-siyāh k.* (disgrace); *mujrā na-dāshtan* or *vā zadan mukūl k.* (of a cheque); *chirā-āb-rū-yi īn zan rā rikhlī* (why did you dis-

¹ *Mutanāsila* would mean in Arabic, if used, that the diseases result in each other. Arabic *amrāz wirāsiyya*.

² *Parīshān* (but not *zhūlīda*) might be applied to a dishevelled or angry beauty.

³ A in m.c. is vulg. for *ast*.

⁴ If a man says *ū marū bī-nāmūs karda*, it means some one has spoken against his female relatives.

⁵ *Girmāl* "a bone-setter" (possibly the local butcher).

grace her ?); ^ū *bī-nāmūs*⁴ k. (to deflower, q.v.).

Dishonourable, *nā-najib*, and *raził* (ungentlemanly); *past* (of men or actions).

Disinterested, *bī-gharaż*; *bī-taraf* (neutral); *bī-ta'assub* (neutral; m.c.).

Dislike, *makruh dāshtan*; I dislike him (*az-ash bad-am mī-āyad*); *az māhī nafrat* (or *tanaffur*) *mī-kunam* (I hate fish); *dil-i man az īn mulk giriʃta ast*; *az karāhat dāshtan* (to have a repugnance to and hence not to touch with the hand, as dogs, wine, etc.).

Dislocated, *jā bī-jā shuda*; *dar-rafta*; *mun-fakk* (separated); my arm was dislocated, but put in again at once, *dast-am dar-raft va-līkin girmāl*⁵ *jawrān bī-jā andākht*.

Disloyal, *bī-vajā* (of friends); *bad-khwāh-i Shāh*; *namak-bi-karām*; *haqq nā-shinās* (unfaithful; of dependents).

Disloyalty, *'adam-i vilāt*; *'adam-i vajā-dārī*.

Dismissal, *ma'zūl*; *murakhkhasi* (polite). *Vide Discharge.*

Dismissed, *ma'zūl*; *murakhkhas* (polite); *Shāh salām rā shikast* (but *salām-i pādi-shāh bar-ham khurd*); *dast-ash az dast-gāh-ash burīda shud* (of a governor).

Dismount, to, *piyāda sh.* and *k.*; *pāyīn āmadan* or *k.*; *jarūd āmadan*.

Disobedience, *nā-farmāni* (*k.*); *sar-kashī* (*k.*) (also to rebel); *'udul-i hukm* (*k.*).

Disobedient, *nā-farmān*; *sar-kash*; *ghayr-i muītī*.

Disobey, to, *sar-kashī k.* (also to rebel); *sar az ijlā'at bar zadan*; *nā-farmāni k.*; *farmān-i ūrā namī-tavānam radd kunam* or *hukm-ash rā namī-tavānam bi-shikanam*; *zīr-i hukm-am rā zad* ("he completely disobeyed me"); not before the face). *Vide Deviate.*

Disorder, *'adam-i nazm*; *bī-intizāmī*; *shuluqī* (of people or things); *tashvīsh* (anxiety, etc., of mind, etc.); *khabit-i dimāgh dārad* (mental).

Disorder, to, *az tartīb* (or *nizām*) *andākhtan*.

Disordered, *rīsh-ash pakhsh ast* (also of a bird and feathers; but *durust na-bud*, of

clothes); *havāss-ash pakhsh bud*. Vide Disperse.

Disowned, ‘āqq-i *pidar* (disowned by his father; undutiful); *az farzandī kharij karda*.

Dispensary, *makhama* (m.c. only in this sense); *davā-khāna*.

Disperse, to, *paraganda* or *mulafarriq sakhan*; *pakhsh k.* (m.c. also to spread out; tr. and intr¹); *shirāza-yi ittifāq-i shān az ham gusikht*.

Dispersion, *parāgandagi*; *tār u mār shudan*; *taarruq* (rare in coll.).

Dispirited, *bā khātir-i kūsta*; *asurda-khātir*; *āmājh-ash mīlida shud*.

Displace, *takhalkhul* (being displaced; put out of place); *takhalkhul-i mīzāj* (angry or sick); *ba takhaikhul-i muhā lāsī-yash pydā būd* (his baldness was apparent in spite of the displacement of his hair to cover the baldness).

Display, *khud-numāzi* (k.) (ostentation); *izlār-i tashakkhus* (k.) (of self importance); *jilva-gari* (k.) (showing off); *dar īn malab isti'dāl-i* (or *idrāk-i*) ū zāhir mīshavad (or *huvaydā mī-shavad*). Vide Importance.

Displeased, *nā-rāz*; *dil-āzurda*; *nā-khush-nūa²*; *az ū mukaddar-am*; or *ranjuda-khātir-am* *az ū girānī-yi khātir dāram* (I am offended or displeased with him); *awqāt-ash az man talkh ast*. Vide Offended.

Displeasing, *nā-pasand* or *nā-maqbūl*; *nā-guvār*.

Displeasure, *āzurdagi*; *nā-rāzī*.

Dispose, to, *chīdan*, rt. *chīn*; *tartīb dādan* (to arrange); *az khud jūdā kardan* (to sell); *bā chāhī chi-tawr-id?*³ (about tea—are you disposed to take any? = *bi-chāhī mayl dārid?*)

Disposition, *tabī'at*; *khaslat*; *mīzāj*; *fīrat*; *nīk-lab'*; *nīk-nihād* (of good disposition). Vide Understanding.

Dispossessed, *az mā-yamlik andākhtan*; *bi-bahra k.* or *mahrūm sākhtan* (in will, etc.).

Disputant, *mubāhis*.

Dispute, *bahs* or *mubāhasa* (calm discussion and also argument); *mu'tāhaṣa-yi shān*

munjarr bi-mujādala shud (their discussion ended in a heated argument); vide Quarrel; *dar miyān-i shumā du tā chi nīzā-i* ⁴? or *mā-bayn-i shumā va ū chi kash-ma-kash-i vāqi' shuda ast?* *chirā īn kār rā bi-muhājja andākhti?* (why are you disputing about this?).

Disquietude, *iztirāb*; *parishānī*; *lashvīsh-i khātir*. Vide Anxiety, Restlessness.

Disregard, to, *i tinā⁵ na kardan*; *mahall na-guzāshīan* (of people or things). Vide Ignore, Cut, Attention.

Disregard, subs., ‘*ālam-i i'tinā⁶* or *bī-i'tinā⁷*; *bī-mahallī*.

Disrespect, *bī-hurmatī*; *pīsh-khidmat-am bā kamīl-i bī-iztirāmī bā man pīsh āmad* (my servant treated me with the utmost disrespect). Vide Rudeness, Impudence.

Dissatisfaction, *nā-rizāyat*; *bī-qanā'atī*.

Dissatisfied, *nā-rāz*, *rāzī* (or *qāni'*) *na-shudan*.

Dissect, to, Dissection, *tashrīh* (k.).

Dissemble, *du-ru'⁸ k.* (in bad sense); *tadlīs k.* (rare); *tajāhul k.* (to feign ignorance); *darūghākī izhār i ta'ajjub namud* (he pretended surprise). Vide Feign, Pretend.

Dissimulation, *taqīyya* (k.) (relig.; a Shi'ah tenet). Vide Hypocrisy and Time-serving and Dissemble

Dissipated, *harza-kar*; ‘*ayyāsh*; *bisyār mard-i rīnd-i ast*.

Dissipation, *harza-kārī*; ‘*ayyāshī*; *rīndī*; *vil-kārī*.

Dissolute, *fāsiq u fājir*; *bi-fisq u fujūr bi-sar burdan* (to lead a dissolute life).

Dissolve, *āb kardan* (snow, butter, metals, etc.); *gudākhtan* (gen. for metals); *hall k.* (gen. in chemistry; also to solve a problem).

Dissolved, *gudākhta*; *hall shuda*; *āb shuda*.

Dissolvent, *muhallīl*.

Dissuade, *namī-tavānid urā man' kunīd* (or *māni' bi-shavid*) *ki chunīn kār na-kunad?* *rāy-ash rā az rāftan bi-gardān* (or *bi-zan*) *va bi-māndan bi-dār*.

Distaff, *dūk*.

Distance, *masāfat* (gen.); *fāsila* (between points, place, or time); *bu'd* (long distance); *az injā tā Bājhādād chi qadr rāh*

¹ In rūd-khāna bi-rhahār panj shu ba pākhsh shuda. Dānz-hā ra rā-yi zamīn pākhsh kun “spread the beads out on the floor.”

² Na-khu-h in India “displeased”; in Persia “ill.”

³ “Qahva mī-khurid?” “khāyr.” “khāb; bā chāhī chi kaur-id?”

Sar u kār-i bā-chāhī na-dīram, “I never take tea”; but hālā sar u kār-i bā ūn mard na-dāram. “I have nothing to do with him now.”

ast? du sā'at rāh bi-Shīrāz ast (it is a distance of two hours to Shiraz); *andāza-yi tīr* or *parīāb-i tīr* (distance of a gun-shot). *Vide Far.*

Distance, to, *pas* or 'aqab *andākhtan* (leave behind).

Distant, *dur*; *ba'īd*; *dur-dast* (far off); *sard* (in manner).

Distasteful, *na-pasand*; *na-marghub*; *nā-guvār* (of the palate, or of an action).

Distend, *shikam-i khud-ash rā ziyāda bar andāza pur az ghīzā kard*, *halāk shud*; *sīnā-yi khud rā bād dāda rāh mī-ravad* (he puffs out his chest when he walks).

Distention, *na/jkh* (of belly).

Distich, *bayt* (one line consisting of two *mīsrā'* or hemistiches, making a complete sense; Ex. *Humāy bar hama murghān az ān sharaf dārad*.¹ *Ki ustukhwān khurad u tāyir-i na-yāzārad*; in the foregoing the two *mīsrā'* rhyme). *Vide Couplet.*

Distil, *johar* or *jawhar* (or 'araq) *girijtan* or *kashidān* (to extract the juice or essential oil from); *taqfir* *k.* (in Persian to filter; in Arabic to distil).

Distilled, *muqattar* (*k.* and *sh.*) (filtered; in Arabic distilled); *kashidā*.

Distiller, 'araq-kash or 'araq-gir.¹

Distinct, *vāzih*; *āshkārā*; *huvaydā*; *ghayr az* —(distinct from); *talaffuz-i u sāf u sahīh ast* (his pronunciation is distinct)² [*lahja* 'accent']; *makhraj*² (in Persian, the pronunciation of the Arabic gutturals and foreign letters). *Vide Evident, Clear.*

Distinctness, *fārq*; *tājavut*; *tashkīs*; *tawfīr* (vulg. and incorrect); *sāhib-i imtiyāz* (man of distinction). *Vide Distinguish and Difference.*

Distinctly, *man vāzih shunīdam ki kas i dād zad*; *shumurda harf mī-zanad* (speaks slowly and distinctly).

Distinguish, *tamīz d.*; *fārq k.*; *tawfīr d.* (vulg.); *fārq guzāshṭān*³; *tashkīs-i mā bayn-i mis va birinj rā namī-dihī* (can't you distinguish between brass and copper?); *khar u gāv rā bā yak chub mī-rānand* (they make no distinction between the two); *bayn-i nuh va dah fārq namī-dihad* (or *tamīz namī-dihad*) (he's a fool and can't tell the difference between nine and ten).

Distinguished, *mutashakhhīs* (of position standing); *nām barāvarda*.

Distorted, *mu'avvaj* (of things or of stature); *ma'nī-yam rā pīchida bayān kard* (he distorted my words).

Distracted, *āshufta-hāl*; *parīshān*; *shurinda*; *majnūn*.

Distress, *sakhtī*; *tangī*; *iflās* (poverty); *hālā dar musībat-i shadīd u/tāda*; *urā daāb bi-hālat-i izlīrāb dida bi-kumak-as*; *raftam*.

Distress, to, *khud rā 'abas parīshān na-kun* (don't distress yourself for nothing).

Distribute, *taqsim k.*, *qismat k.*

Distributed, *taqsim shuda*; [*munqasim*, dīvided].

Distribution, *taqsim* tr., and *ingisām* int.; *tawzī'-i akhbār* (distributing the newspaper; at the subscribers' doors).

Distributor, *qāsim*.

District, *buluk*, pl. *bulukāt*; *vilāyat* (a large district under a governor).

Disturb, *āludan* or *āluda k.* (of water, etc.); *az jā harakat d.*, or *bi-ham zadan* (physically); *sāfā-yi vagt-i kas-i rā mukaddar kardan* or *muzāhim-i awqāt shūdan*; don't disturb me by useless questions, *havās-am rā bā su'ālhā-yi bī-fā'ida naghshūsh na-kun*; *rakhna dar kār-ash kard* (disturbed his arrangements).

Disturbance, *fitna*; *āshub*; *iqtishāsh*; *shuluq* (*bar-khāstan*); *ghawghā* (lit. noise; vulg. in this sense); *hayā-hūy* (noise in streets, etc., at a time of disorder).

Disturbed, *mushavvash* or *āshufta-hāl*; *muztarib* (of a person); *maghshūsh*; *shuluq* (of town, road, etc.); *mukaddar*; *tīra* (of water).

Disturber, *shuluq-kār* (also one not straight in money matters); *fitna bar pā kun*.

Disunited, *bī-ittifāq*; *ittifāq na-dārand*.

Disused, *matruk* or *mansukh*⁴ (of customs, words etc.). *Vide Abolish, Annul, Cancel.*

Ditch, *khandaq*; *chāla*; *gawdāl* (pit); *hamclu jastan-i kard ki az jadval radd shud* (he jumped over the gutter).

Ditto, *ayzān*. [gard].

Diurnal, *ruz-gard* (of animals; opp. to *shab*).

Dive, *ghuta khurdan* intr. or *zādan* tr.; *zīr-i ab raftan*.

¹ 'Araq gir also a metal rim for catching the nicotine of a water-pipe.

² *Makhraj*, Ar., the place of utterance and classically and colloquially anus.

³ *Taf-iq k.* = *mīn-hā k.* "to subtract"

⁴ *Mansukh* properly "cancelled."

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<i>ghabī</i> (backward in learning); <i>vide</i> Backward; <i>khar</i> .	<i>Dot, nuqta, pl. nuqat.</i>
Dome, <i>gumbad</i> or <i>gumbaz</i> ; <i>qubba</i> (the small domes in a mosque; also domes in private houses. <i>Vide Cupola</i>).	<i>Dotage, khurāfāt (guftan).</i>
Domestic, <i>khāna-dust</i> (of people); <i>khānagi</i> or <i>sākht-i khāna</i> (house-maid, etc.); <i>murgh-i khānagi</i> (domestic fowl).	<i>Dotard, kharif, vulg. khirif.</i>
Domineer, <i>buzurgī k.</i> ; <i>iżħār-i tasallut k.</i> ; <i>tahakkum k.</i>	<i>Dote, to, khurāfāt guftan; u bar pisar-ash shifta ast</i> (he dotes on his son).
Dominion, <i>tasallut</i> ; <i>istilāt</i> ; <i>ħukumat</i> (<i>dāsh-tan</i>); <i>saltanat</i> ; <i>qalam-rāw</i> .	<i>Dotted, manqut.</i>
Donation, <i>'atiyya</i> ; <i>vajh-i iħāna</i> .	<i>Double, ham-zād</i> (ghostly ‘double’); <i>ham-shakl</i> (living double).
Donkey, <i>khar</i> ; <i>ulāqh T.</i> ; <i>chārvā</i> ; <i>darāz-gush</i> (sp. of people); <i>jns-i du pā</i> or <i>khar-i du pā</i> (a two-legged donkey); <i>ulāqh-dār</i> or <i>kharak-chī</i> (driver) = <i>khar-banda</i> (class, and rare in m.c.).	<i>Double, to, taz'if namūdan; agar du muqābil ham mavājib bi-diħi īn rā namī-kunam</i> (I wouldn't do this even if you doubled my pay); <i>in rismān rā du lā³ bi-kun, mazbuṭ mī-shavad</i> ; <i>du īn qadr bi-kun</i> or <i>du chandān</i> or <i>muzā'af⁴ kun</i> (double in quantity); <i>in kāghaz du lā⁵ st</i> ; <i>du barābar-i ān</i> (double that).
Donkey-driver. <i>Vide Muleteer.</i>	<i>Doubled, du-lā; muzā'af.⁴</i>
Donkey-riding, <i>khar-savārī (k.)</i> .	<i>Double-barrelled, du-lula.</i>
Doom, <i>ajal</i> (the appointed time of death); <i>ajal-ash nazdik shuda</i> and <i>ajal-ash dawri sar mī-gardad</i> .	<i>Double-edged, du dama.</i>
Doomed, <i>az ħukm-i Shāh mahkūm-i shakanja-yi mūmtadda būd</i> (was doomed by the royal decree to protracted torture); <i>dar qismat-ash marg-i muʃājāt būd</i> .	<i>Double-faced, du rū; du zabān dārad</i> or <i>misl-i gul-i du-rū⁶ st</i> .
Door, ¹ <i>dar</i> (gen.); <i>darb</i> (of great people); <i>darvāza</i> (gate-way and gate); <i>dar rā pīsh kun</i> (shut, put to, the door); <i>chift kun</i> (bolt it); <i>vāz kun</i> (open it); <i>dargāh</i> (door-way of a house); <i>kist 'aqab i dar?</i> or <i>kist kūbanda-yi dar?</i> —Prof. S. T. (who knocks?); <i>kāghaz rā bi-dar-i darvāza chaspānid</i> (he stuck the paper on the gate); <i>yak zawj dar</i> (a pair of doors); <i>linga</i> (one leaf); <i>ājishqa</i> (a door with small window panes in the upper part); <i>dar-i kitābi</i> (folding-doors).	<i>Doubt, shakk (k. or d.); shubha (k.); dar du-rust kārī-yash harf-i nīst</i> (there is no doubt of his honesty); <i>dar bāb-i āmadan-i ū shakk ast=āmadan-i ū shakk dārad; dil ma-dil mī-kunad</i> (=mutaruddid. <i>Vide Hesitate, Waver</i>).
Door-keeper, <i>darbān</i> ; <i>ħajib</i> ; <i>qāpū-chī</i> , T. (of big people).	<i>Doubt, to, shakk k.; gumān k. or burdan; shubha namūdan.</i>
Dormitory, <i>shabistān</i> (rare in m.c.); of great men; also the covered-in portion of a mosque); <i>khwāb-gāh</i> .	<i>Doubter, shakkāk</i> (in religious matters).
Dormouse, <i>vide Mouse.</i>	<i>Doubtful, mashkuk; mushlabih; ghayr-i mu'ayyan; bi-kunad yā na-kunad</i> (he may do it or he may not; it is doubtful).
Dose, <i>khurāk</i> ; <i>shāyad yak misqāl tiryāk ādat-i khud-i mawla-nā² ast</i> .	<i>Doubtless, bi-shakk u shubha.</i>
	<i>Dough, khamīr⁶</i>
	<i>Dove, qumrī; fākhta; ku-ku.</i>
	<i>Dove-cot, kaftar-khāna; burj-i kaftar.</i>
	<i>Dove-tail, to, nar u māda k.</i> (each ‘tail’ is called <i>zabāna</i>).
	<i>Dower. <i>Vide Dowry.</i></i>
	<i>Down, pāyin or zīr</i> (adv. and prep.); <i>tā</i> or <i>ilq</i> (down to); <i>narm-par</i> or <i>par-i rīza</i> (subs.; of birds); <i>khatt</i> (of new beard, etc.); <i>mu-yi harāmī</i> (on young of animals).
	<i>Down-cast, malul</i> (dejected, q.v.).
	<i>Dowry, jahāz or jahīz</i> (plenishing, etc., brought by bride); <i>mahr</i> (legal money).

¹ One of the following is often written on the door:—

- (a) *Hamisha bad bi dawlat gushada īn dargāh.*
- (b) *Bi 'smi 'llāhi r-r māni 'r-rahīm.*
- (c) *Innā fatah-nā laku fathān mubīnān.*

² *Mawlā-nā*, Ar., “our mawla.”

³ Less common *du tā*. (*Tah k.* “to fold”; of paper, clothes, etc.

⁴ Not to be confused with *muzāf* “increased.”

⁵ In India *khamīr* is leaven.

- dowry paid by husband); *kābin* (trousseau, or dowry and trousseau, given by husband).
- Doze**, *bi-churt raftan* (but *churt zadan* ‘to nod in sleep).
- Dozing**, *churt-zada* (in a dozing state); *pinaki*.
- Draft**, *musvadda*, vulg. for *musavvada* (of a letter).
- Drag**, *chi tawr yak asp bar i bi-in buzurgi mi-tavānad bi-kashad?* *tayātur tā chahār sā'at ling ling!* *tūl kashid* (the play dragged on for four hours).
- Dragoman**, *turjuman*: *dubāsī* (vulg.; in law courts); *mutarjim* (translator or interpreter).
- Dragon**, *azhdahā*; *azhdar*.
- Dragon's-blood**, *khun-i siyāvushān*; *dam'l-akhavayn*.
- Drain**, *āb dar-raw*; *āb-riz* (in roofs); *nāv-dān* (the gutter-spout); there is a drain under the house from the w.e., *zir-āb-i az mabāl zir-i khāna'st*; [*chashma* ‘the hole of the mabāl’].
- Dramatic**. *Vide Effective*.
- Draper**, *bazzāz* *Vide Cloth-merchant*.
- Drapery**, *qumāsh*. *Vide Cloth*.
- Draught**, *yak jur'a* or *qurt* (*āb*); *yak qup*² (of water); *khunār-shikan* (a morning or afternoon draught³ to remove effects of drinking); *chiragh bi-rāh-i bad*⁴ *ma-guzār* (don't put the lamp in a draught).
- Draughts**, *nard* (a kind of backgammon, not draughts).
- Draw**, to, *kashidan* (pull; to paint); *kandan* or *kashidān* (tooth); *dam kardan* (of tea, cinnamon tea, etc.): *in handasa rā bi-navīs va jadval bi-kash*; *khāka kashidān* (draw in outline); *eift kashidān* (draw tight); *'lāturi'* *kushidān* or *bar dāshtan* (draw in a lottery); *'lāturi bi-ism-i man bīrun āmad* (I drew the prize). *Vide Breath and Inspire and Expire*.
- Drawers**, *zir-i shalvār* (of men or women); *zir-jāma* (for men); *zabāna yi* or *ja'ba yi* *mīz* or *khāna yi* *mīz*; *dakhl*, vulg. for *sādūq-i dakhl* (of shop-keeper; for money).
- Drawing**, *naqsha-kashī* (k.).
- Drawing-room**, *utaq-i pazīrā'i* (reception room).
- Dread**, *dahshat*. *Vide Fear*.
- Dreadful**, *tarṣ-nak*; *hawl-nāk*; *makhus*; *muhib* (awful); *khun ki na-shuda ast* (nothing very dreadful has happened!).
- Dream**, *ruṣyā* (*didan*); *khwāb-i parīshān* or *-shaytāni*⁶ (*didan*) (bad dream).
- Dream**, to, *dar khwāb iñ tawr dīlam*.
- Dreamer**, **Dreamy**, *iñ bachcha khyālī ast*, ‘āmil nīst.
- Dregs**, *durd* (wine); *lā'i* or *lāy* (of water); *az nukhāla-yi arāzil* or *az arzal-tarin-i arāzil* (from the dregs of the people); *az chakīda-yi arāzil ast* (he is from the dregs, scum, of the people).
- Dress**, *rakht*, pl. *rukħut*; *libās*, pl. *albisa*; *jāma*; *ū bi-jihat-i libās-i khud fikr na-dārad* (or *bi-tavajjuh ast*) (he is careless in his dress).
- Dress**, to, *pushānidān*; *mulabbas sākhtān* (tr.); *rakht bar kardān* or *libās pushidān* (to dress oneself); *kam-i sabr kun, ājhā libās mī-pūshād*; *jarrāh zakhm rā shusta marham guzārd* (the surgeon dressed the wound). *Vide Robe*.
- Dressed**, *mulabbas*; *khush-libās* (well dressed).
- Dried**, *khushk shuda* or *karda*, or *khushkīda*; *khushk* (of herbs, fruits).
- Drift**, *siyāq-i kalām*; *mailab*. *Vide Import*.
- Drill**, *mashq-i nizām* (mil.); *mashshāq* (drill-instructor); *maydān-i mashq* (drill-ground); *misqab* (k.) (any instrument for boring); *barma* (k.) (a bit worked by a bow or *kamāncha*).
- Drill**, to, *mashq dādan*, tr., and k., intr.; *sūrākh k.* (make a hole).
- Drink**, subs., *mashrūb*, pl. *mashrūbāt*. *Vide Icing*.
- Drink**, to, *nushidān*; *khurdān*; *az mashru-bāt chīz-i biyār* (bring something to drink, i.e., bring wine); *sīr-āb shud* (he drank his fill, of water).
- Drinkable**, *khurdānī*; *nūshidānī*; *mashrūbāt* (drinkables, pl.; gen. for wines).
- Drinker**, *sharābī* (drunkard); *sharāb-khwār*. *Vide Drunkard*.

¹ For *lang lang*.² *Qup*, vulg. *kup*, “the cheek, or the mouth.”³ Under this name a host will press a ‘fast glass’ on a guest.⁴ Compare *bi rah i ustāb*.⁵ *Khatl-i muvūzī*, “parallel lines”;—*mustaqīm*, “straight”;—*mustadir*, “circular” :—*munhānī*, “curved”; *da'ira*, “circle”; *bayzī* or *bayzavī* “oval.”⁶ But *shaytāni shudān* = nocturnal pollution.

- Drinking, *shurb*; *khurdan*.
 Drip, *chakīdan*; *chaka chaka āmadan*; *qatra qatra uftādan*. Vide Drop and Distil.
 Dripping, *shur-shur* (of rain on roof); *ashk-i kabāb* (drippings of fat on to the fire, while roasting).
 Drive, to, *randan*, tr.; *savār-i kāliska sh.* intr.; *kufan* (to drive into the ground; a peg, etc.); *zadan* (drive into the wall; a nail); *kish k.* (to drive away birds); *pish k.* (drive off cats); *chig k.* (for dogs); *ū hamīsha kāliska rā tund mī-rānād*;¹ *yak mīkh bi-* (or *dar*) *dīvār kūftam* or *zadam*.
 Driver, *kāliska-chī* or *kāliska-rān*. Vide Muleteer.
 Droll, *muzhik*; *bā maza*.
 Drollery, *maskharagī*; *mažaka-gari*.
 Drop, *qatra*; *chaka*.
 Drop, to, *chakīndan*, tr., and *chakīdan*, intr. (of liquids; vide Drip and Distil); *kitāb az dast-am uftād* (I dropped the book); *az īn sukhun bi-guzār* (let the matter drop); *bi-bīn kitāb rā az dast-at na-yandāz* (now don't drop the book).
 Dropsical, *mustasqī*.
 Drowsy, *istisqā*.
 Drosky, *durushka* (Russ.).
 Dross, *khilt* (sp. of gold); *chirk* (of metals).
 Drought, *khushk-sālī*; *qaht* (scarcity). Vide Rain.
 Drowned, *gharīq*; *gharq shuda*; *maghrūq*.
 Drowsy, *khwāb-ālud*.
 Drug, *davā*, vulg. pl. *davājāt* (the correct pl. *adviya* in m.c. gen. means spices).
 Drugged, *urā bi-hush sākhta lukht-ash kar-dān*
 Druggist, *davā-farūsh*; *'attār*. Vide Apothecary.
 Drum, *kāsa* (*zadan* or *kufan*) (a drum in the form of an earthen or brazen cup, closed by leather); *bālābān*² (big drum); *tumbak* or *duhul* (tom-tom); *ṭablcha* (little drum); *naqqāra*³ (kettle); *har rūz dar qal'a ṭabl mi-zanand*; *ghurrish-i tabl* (the rolling of the drum); *ṭabla-yi gush* (of the ear); *kajak* (drum-stick; also elephant goad). Vide Tamourine.
 Drummer, *bālābān-chī*; *naqqār-chī*; *ṭabla-bāl* or *ṭabl-chī*.
- Drunk, *mast*; *bad-mast* (drunk and troublesome); *mast-i lā ya'qil*⁴ (dead drunk); *u mastī-yash gul karda ast* (drunk and jolly); *kalla-ash garm shuda* (he's drunk; also angry); *sharāb bi-sar-i man zada ast* (the wine has gone to my head); *savār-i fil ast* (very drunk; also *savār-i asp-i shaytūn ast*); *tū-yi shash dūng rasta ast* (he's dead drunk). Vide Whole.
 Drunkard, *dā'im*" *'l-khamr* (habitual); *shārib*" *'l-khamr*.
 Drunkenness, *mastī*; *sar-shārī*.
 Dry, *khushk*; *yābis* (med.); *bī-maza* or *sard*, uninteresting); *īn khāna hīch rutubat nādārad*; *īn bāgh khushk ast* (this garden is not properly watered); *dimāgh-ash khushk ast* (he's cracked).
 Dryness, *khushkī*; *yubūsat* (in m.c. also = constipation).
 Dual, *tasniya* (gram.; in Arabic the being dual).
 Duality, *du'ī*, *isnaniyyat*.
 Ducat, *bājughlī* (Eur. gold ducat, value about one tuman).
 Duck, *bāt* and vulg. *batkh* (domestic); *murghābī*, P.; *urdak*, T. (wild); *'angūd* (the Sheldrake or Brahminy Duck of India); *murghābī-yi sar-sabz* P., or *shil-bāsh* T. (mallard): *pūl-hā-yash rā bi-āb rīkht* (to make ducks and drakes of).
 Duck, to, *ghūta dādan*; *sar zīr-i āb dādan*.
 Due, *dādānī*; *vājib*" *'l-adā*; *lavāzim-i huqūq-i shawhar bi-zan*; *sar-i va'da pūl bāyad dād*; *va'da-yi īn barāt fardā bi-sar mīrasad*.
 Duenna, *gīs-safīd*.
 Dull, *tīra* (of metals); *havā girifta* (of weather); vide Sail; *kund* (of intellect).
 Dumb, *gung*, *lāl*; *bi-zabān* (silent, not talkative). Vide Animal.
 Dumb-bells, *mīl-i āhani*.
 Dun, *taqāzā-chī* (man); *taqāzā-nama* (letter).
 Dun-coloured, *samand*.
 Dunce, *kawdan*; *khar*; *ghabī*.
 Dung, *pīhin* (of any animal; sp. of horse); *sargin* (of horses or cows); *guh* (human ordure); *chalghūz* ("mutes"; of birds); *tapala* (of cows; gen. when dried for fuel); *pishkil* (goats, camels, deer); *fazla* (of

¹ *Tund rāndan*, "to ride or drive fast."² Also the 'passage' Saker Falcon.³ *Naqāra-khāna*, the place where the drums are beaten and the trumpets blown at sunset; on gala days before noon and in Ramazān in the early morning.⁴ *La ya'qil*, Ar., 'he does not understand.' *ih-mast* class.

anything); *kulīr* (camels): *takhta-pihin* (horse-bedding of dried dung broken up and laid down several inches deep); *pāchak* (dung-eako for fuel); *kūd* (manure, q.v.).

Dunghill, *mazbala* (m.e. = w.c.) · *tall-i kud*.

Duplicity, *du-rū'i*. *Vide Double-faced.*

Durable, *pāyadar*; *ba davām*; *dar in dunyā rāhat-i mustaqill* *muyassar nāmī-shavad*; *in pārcha davām dārad*, or *dūr¹ 'ayb mī-kunad* (this cloth is durable).

Duration, *chand rūz tūl kashid?* (of how many days' duration?).

During, *mā-dām-i ki* (as long as; and also colloquially, the case being so, since); *dar*; *dar zarf-i du sal*; *dar bayn-i gust u gū-yash*; *dar 'arsa-yi* (or *zarf-i*) *in dah rūz* (during these ten days).

Dusk, *havā-yi gurg u mish* (of morning or evening); *tārikī-yi shām*; (*tārikī-yi shab* 'the darkness of night').

Dust, *gard u ghubār*; *khāka-yi zar* (gold-dust); *bi-khāk* *sipurdan* (to lay in the dust; bury)

Dust, to, *gard takānīdan*.

Dust-bin, *rashīt dan*.

Duster, *gard-pāk-kun* (brush or cloth).

Dust-heap, *khākistar-rīz*.

Dustiness, *gard-ālu-dagi*.

Dusty, *pur-gard*; *gard-ālud*.

Duty, *dar ijrā-yi lavāzim-i 'ādiyya-yi 'uhda-yi khud* (in the exercise of his usual duties); *in ajnās gumruk dārad*; *farā'iz-i shar'iyya* (Muslim religious duties); *dād-i ghīzā dādam* (I did my duty to the food); *dakhl-i bi-kār-i man na-dārad* (that's not part of my duty).

Dwarf, *ushpukhtur* (in Shiraz); *kutulū* or *kuchiku* (vulg.); *kupuk shakhs-i² st ki qaddash* *kutāh* *va kulust ast*.

Dwell, *māndān*; *nishastan*; *tavattun k.* (settle in a place); *har jā ki sukna guzīnad khush-ash namī-āyad*.

Dweller, *sākin*, pl. *sākinīn*; *mutavattin*; *bāshinda*.

Dwelling, *manzil* [pl. *manāzil* "stages"] ; *mahall-i nishīman*.

Dwindle, *kāstan*, rt. *kāh*.

Dye, *sabbā'yī k.* (cloth); *rang k.* (also "to

deceive"); [*rang u rūghān zadan*, of a painter]; *khizāb k.* (of hair, nails); I dye my beard and hair once a month, *māh-i yak dāf'a rīsh va mu-yi sar-i khud rā rang² u hinnā mī-bandam*. "Rang-ash jawhari³ st⁴?" *Khayr, āghā, zābit* (or vulg. *pukhta*) *ast* (Aniline dyed? No, sir. permanent vegetable dye).

Dyed, *rang karda*.

Dyeing, *sabbā'yī*; *khizāb kardan* or *bastan* or *zadan* (dyeing the hair or nail with *hinnā*).

Dyer, *rang-rīz*; *sabbā'yī*.

Dying, *fawt* (subs.); *murdānī* (adj.); *insān murdānī ast* (man must die) = *insān miranda ast*.

Dynamite, *dīnāmūt* (Eur.).

Dynasty, *tabaqā*; *silsila*; *khāndān* (family).

Dysentery, *pichish*; *zāhir* (med.); *is-hāl-i khūni*.

Dyspepsia, *zu'-f-i mi'da*.

E

Each one, *har*; *har yak*; *har kudām*.

Eager, *shā'iq*; *rāghib*; *pur-shawq*; *u mushtāq bi-in shugħl ast*.

Eagerness, *ragħbat-i tamām*; *shawq*; *mayl-i ziyād*; *ū bi-dars khwāndan dil-ash garmi* or *dil-garmi dārad*.

Eagle, '*uqāb* Ar. and *qara-qush* T. (gen. term; but specially applied to the golden eagle); *sanj* (serpent eagle); '*uqāb-i māhdum* (a mountain eagle said to have a white end to its tail and to prey on partridges, lambs and larks, but not on fish); '*uqāb-i kūchi-gān* (' has a white tail, hunts in pairs and preys on water-fowl'); '*uqāb-i ātīna-lī* (has a few white feathers in its back from which, it is said, it derives its name); '*uqāb-i zard* (probably the tawny eagle); '*uqāb-i qurbāqa-chī* or *buq-khura* (eats frogs, dead fish and occasionally injured water-fowl); *dubarar*⁴ (apparently a hawk-eagle: hunts in pairs; the male is described as being of the size of a goshawk tiercel); *karlak* (?); *damīr-dizīnāk* T. (osprey or "iron-claw"); *nasr* (the constellation Aquilla).

¹ *Dūr* vulgar for *dīr*.

² *Rang* alone is gen. used for a mixture of *hinnā* and *vasma*. *Hinnā* alone produces a dark chestnut colour but *rang u hinnā* "a blue black".

³ *Jawhar* "essence" and *chīz-i jawhar mi khurs* a euphemism for "Will you have some 'araq or other spirits?"

⁴ Apparently a corruption of *du-barudaran*, the *zummaj* of the Arabs.

Ear, *āshūb-i* (or *shuluq-i*) *shumā gūsh-i mar-dum rā kar mī-kunad*, or *parda-yi gūsh rā pāra mī-kunad* (the noise you make is deafening); *āy barādar gūsh-at bi-man bāshad* (brother, your ear).

Ear-ache, *dard-i gūsh*.

Early, *subh-i zūd*; *avval-i subh*; *hanūz zūd ast* (it's too soon to go); *sahar-khīzī* (early rising).

Earn, to, *madākhil k.*; *paydā k.*; *kasb n.*; *in tawr, māh-i dah rūpiya mī-tavānam hāsil bi-kunam* (or *dar āvaram*).

Earnest, *bayāna* (earnest money; *vide infra*); *jiddī namī-gūyid*, *shūkhī mī-kunid* (you are not in earnest, you are joking).

Earnest money, *pūl-i pish* (vulg.); *dah rūpiya bi-tawr-i bayāna bi-ū dādam*.

Earning, *kirāya-mandi* (earnings); *kasb*.

Earring, *gushvāra*; *āvīza*.

Earth, *khāk*; *zamīn* or *kura-yi zamīn* (world); *sujdagāh* (for *siyda-gāh*) and *turbat* (the small block of sacred Kerbela earth used by Shi'ahs in prayer).

Earthen, *gilī* or *gilīn*; *siyālī* or *siyālin*.

Earthenware, *siyāl* and vulg. *kupāl* (burnt earthenware); *kuza-garī* or *kuza-farushi k.* (to trade in—).

Earthly, *dunyāvi*.

Earthquake, *jumbish-i* or *larzish-i* *zamīn*; *chand rūz ast ki dar in navāhī zalgala shuda ast*; *zamīn hamchu takan khurd ki bisyār-i az khānahā uftād*.

Earthworms, *kharātin* (Ar. pl. used in Persian as a sing.; pl. *kharātin-hā*).

Earwig, *du-dūm*.

Ease, *āsāni*; *suhalat* (facility); *āram*; *āsāyish*; *rāhat*; *istirāhat* (repose); *farāghat* (leisure); *rūz-hā-yi khud rā bi-rāhat mī-guzarānad* (but *bi-farāghat*=without anything to do); *āram bar khud harām kardam tā*—Prof. S. T. (I allowed myself no rest till—); *khātir-jam'* or *āsūda khātir* (to be at ease, easy in one's mind).

Easily, *sahl-a"*; *bi-āsāni*.

East, *mashriq*; *dar samī-i sharqī-yi*—(to the east of—); *mashriq zamīn* (Eastern countries).

Eastern, *sharqī*.

Easy, *sahl*; *sabag-i āsān-i mī-diham*; *in kār rā misl-i āb-khurdan mī-dānad* (this is as easy to him as drinking water). *Vide Ease.*

Eat, *khurd tā sīr shud* (he ate sufficient to satisfy hunger); *pur khurda ast* (he has overeaten); *hīch chīz sarf na-shud* (I could not eat anything); *gusht-i khuk zahr-i mār¹ mī-kunad* (he eats pig's flesh).

Eatables, *khurdanī*, pl. *khurdanīhā*; *ma-kūlāt* pl.; *in mīva bāb-i khurdanī nīst*.

Eaves, *shādurān* (of roof of house); *turra* (over an *urusi*).

Eavesdropping, *gūsh kashīdan* (or *girījān*); *istirāq-i sam'* (k.). *gūsh-kash* or *gūsh bizanak* (adj.).

Ebb, *jazr u madd* (ebb and flow of the tide).

Ebony, *ābnūs*.

Ebullition, *jush*.

Echo, *sadā-yi kuh ar sadā-yi jangal*; *mādar-i kūh*; *manū* (?); [the Arabic *bint^u'l-jabal*, “daughter of the mountains,” is only used by the learned].

Eclipse, *ba'd az chand rūz āftāb* (or *rūz* or *khurshīd*) *mī-gīrad*; *māh mī-gīrad* (of moon); *kusūf-i ā/tāb* and *khusūf-i māh* (correct terms used in almanacs).

Eclipse, to, *rushnātī-yi barqī rushnātī-yi māh rā zada ast* (the electric light eclipses the moon light); *rawnaq shikastan*.

Economical, *sarfa-jū*; *khāna-dār* (good manager); *bā ihtiyyāt* ('careful').

Economy, *kam-kharjī*; *khāna-dārī* (thrift); *bī-sahab-i qillat-i khurdanīhā tā'ām rā bi-ihtiyyāt²* (or *bi-sarfa*) *mī-khurdīm* (owing to scarcity of provisions we practised economy in rations).

Ecstasy, *vajd* (love, etc., that produces *hāl*); *hāl*; *ahl-i hāl* (*Sūfis*); *jigar-ash* (or *dil-ash*) *hāl āmad* (he was in an ecstasy of delight).

Eden, *Bihisht-i 'Adn* (Garden of—).

Eddy, *gird-āb*.

Edge, Edgewise, *lab* or *kinār* (of a stream, table, etc.); *dam* (of sword); *yak bar-i uftād* (m.c.) (it fell on its edge, or he fell on his side); *dandān-am kund shud* (my teeth were set on edge).

Edging, *sajāf* (piping of uniform, etc.); *hāshiya* (in shawls).

Edict, *Farmān-i Shāhī*.

Edifice, *binā*; 'imārat.

Edition, *nuskha-yi avval* (first edition); *nuskha-yi muharraja* (spurious edition, i.e. in which changes have been made).

¹ Said of anything objectionable or forbidden; lit. “snake-poison.”

² In India *bī-kifayat*, “economically.”

Editor, *dabīr* or *mudīr-i ruz-nāma*; *dabīr u mudīr*.

Educate, *tarbiyat* *d.* or *k.*; *ta'lim* *d.*

Educated, *ta'lim yafta*; *tarbiyat yafta*; *savād dārī?* or vulg. *mullā hastī?* (Can you read and write?)

Education, *ta'lim*; *tarbiyat*; *savad*; *vazir-i ma'ārif* (minister of education); *kitāb-i dar bāb-i tarbiyat navishia ast* or *mard-i bā kamāl-i ast* (highly educated).

Eel, *mār-māhī*.

Efface, to, *mahv k.* (efface); *hakk k.* (erase); *pāk k.*; *bātil k.* (to annul, make of no effect). *Vide Annul, Cancel.*

Effacement, *mahv*.

Effect, *ta'sir-i ruhānī* (moral effect); *davā asar* (or *fi'l* or *ta'sir*) *na-kard* or *mu'assir na-shud* or *fā'ida na-bakhshīd* (the medicine had no effect); *vahm dar umūr-i basharriyya fa'āl* (*Jl.*) *ast* (imagination has a great effect on the actions of men); *az īn qarār* (to this effect); *bātil* (*k.*) and (*sh.*) (to make or be of no effect, *vide Annul, Cancel!*); *ijrā* (*k.*) (to give effect to).

Effective, Effectual, *mu'assir*; *kār-gar*; *mu'fid*; *bā ta'sir*; *zabān-ash qalam-i Khudā ast* (whatever he says comes to pass); *nafas-ash garm ast* or *zabān-ash garm u gir ast* (his talk is effective, dramatic; of a story-teller, i.e., makes the hearers laugh and cry, etc.). *Vide Efficacious.*

Effeminacy, *zan tabī'atī*; *na-mardī*.

Effeminate, *tan-parvar* (looks after himself); *zan-tabī'at*; *nā mard*.

Effervescence, *jūsh*.

Effervescent, *jūsh dārad*; *jūshān*.

Efficacious, *kār-gar*; *mu'assir*; *mu'fid*; *mu'jarra* (prop. proved, tested). *Vide Effectual.*

Efficient, *kār-dān u kār-guzār*; *qābil*.

Effigy, *shakl*; *surat*.

Effort, *jidd u jahd* (*k.*); *sa'y-i baligh* (*k.*) (great—); *zur zad ki bar-khizad*¹ (he made an effort to rise); *harakat-i mazbuhi* (feeble effort or feeble resistance).

Effrontery, *gustākhī*; *chashm-darīdagī*; just see the effrontery of the girl, *bi-bīn chashm safīdī-yi īn dukhtara*² *chi qadr ast*.

Effusion, *rīzish*.

Egg, *tukhm-i murgh* (a vulg. pl. is *tukhm-murghhā*); *nīm rū* (fried in butter); *nīm-*

band (half-boiled); *āb-paz* (boiled); *sakht pukhtan* (to boil hard); *khagina*³ (omelette with chopped vegetables); I saw a bird's nest with four eggs, *āshiyāna yi murgh-i bā chahār tukhm didam*; *pūst i tukhm-i murgh* (egg-shell); *tukhm-hā-yi murgh garm karda dar maq'ad ash farū kardand* (a Persian torture).

Egg-plant, *bādinjān*; *bādinjān-i farangi* (to mato).

Eglantine. *Vide Sweet-Briar.*

Ego, *bayad du'i az miyān-i ma bar dāshtha shavad* (we must be alter egos).

Egotism, *maniyyat*.

Egotistical *Vide Self.*

Egress, *khuruj*; *makhraj*, pl. *makharij* (place of—, and also expenses).

Egrette, *tīla* (a jewelled hair ornament, worn by women); *jīqa* (of Shah).

Egypt, *Misr*; *Misr-i Suſla* or *Buhayra* (Lower); *Misr-i 'Ulya* or *Šā'īd* (Upper).

Egyptian, *Misrī*.

Eight, *hasht*.

Eighteen, *hi:l.dah*.

Eighteenth, *hi:l.dahum*.

Eighth, *hashtum*.

Eightieth, *hashtādum*.

Eighty, *hashtād*.

Either—or, *yā—yā* (or *yā—va yā*); *chi—chi*; *khwāh—khwāh*.

Ejaculation, *inżāl* (of semen).

Eject, *bīrūn andākhtan* or *rāndan*; *ikhrāj k.*

Ejection, Ejctionment, *ikhrāj*.

Elaborate, *shām-i mu'assal-i* (an elaborate dinner; opp. to *shām-i mukhtasar-i*, a simple dinner).

Elapse, *guzashtan*; *tūl kashidān*; *munqazī sh.*

Elastic, Elasticity, *kash* (elasticity); *kafsh-i kash-dār* (elastic side boots); *jahanda* (adj.; gen. of a spring); *īn kash dārad*; *hukm-i lāstik dārad*; *qābil-i imtīdād va inqibāz*.

Elated, *pur-bād*; *mast*; *īn fath rā fātiha-yi iqbāl dāništa* (= elated with his success —).

Elbow, *arinq* or *aranj*; *mirfaq*, pl. *marāfiq*.

Elburz, *tamām-i uʃuq-i shimāli rā rishta* (or *silsila*-*yi* *kūhistān-i Ilburz* *girifta ast* (the whole of the N. horizon is bounded by the Elburz Mts.).

Elder, *rīsh-i safid*; *buzurg*; *buzurg-tar* (comp. adj.).

¹ *Jihāt-i bar-khāstan quvvat kard* (Afghan).

² The dimin. *dukhtarak* might be affectionate.

³ *Khag* (obs.) "egg."

Elders, *mashā'ikh*.

Eldest, Eldest son, *az hama burzurg-tar*; *pisar-i arshad*; *arshad-i awlād-i zukūr* (or *inās*) (eldest male offspring, or female).

Elect, to, *bar-guzidān*; *intikhāb k.*

Elected, *bar-guzida*; *muntakhab*.

Election, *intikhāb*.

Electric, *chirāgh-i barqī* (electric light).

Electricity, *alakrisita* (Eur.); *quvvā-yi barqiyā*.

Elegance, *latāfat*; *nazākat*.

Elegant,¹ *nayghz* (nice and neat); *latīf*; *zan-i shangul mangul* (pretty); *khāna-yi ān zan ārāsta va bā salīqā ast!*; *khush-qāmat*.

Elegy, *marṣiya*; *nawha* (sung during Muḥarram).

Element, 'unsur, pl. 'anāsir; 'anāsir-i arba'a (the four elements); *asl*, pl. *usul* (rudiments).

Elementary, *ibtidā'i* (for beginners).

Elephant, *pil* P., or *fil* A.; *fil-bān* (mahout); *hawdaj* (howdah).

Elephantiasis, *fil-pā*.

Elevate, *bar-afrākhtan*; *buland k.*; *murtāfi' gardānīdan*; *imrūz-hā fulān rā bālā burda*. and (in joke; not in a good sense).

Elevated, *afrākhta*; *sar-buland*.

Elevation, *bulandi* or *irtifā'* (height); *rīfāt* (elevation).

Eleven, *yāzdah*.

Eleventh, *yāzdahum*.

Elicit, *istiqbāt k.* (for words); *birūn āvurdan*.

Elision, *hazf* (gram.); *jazm* (apocopation, q.v.).

Elite, *zubda-yi lashkar* (the elite of the army); *nukhba-yi jarānān*.

Elixir, *iksīr*. Vide Stone.

Elizabeth, *Alīsābāt*.

Ell, *gaz*; *zirā'*.

Elm, *nārvand*.

Elongate, *darāz k.*; *tūl* or *tatvīl dādan*; *muļaval sākhtan*.

Elongation, *tatvīl*; *imtiād*.

Elopement, *dukhār-i Qāzi rā burd*, or—*gurizānd*.

Eloquence, *sukhan-ārā'i*; *fāṣīhat*² u *balāghat* *dārad*.

Eloquent, */aśīh*²; *sukhan-āvar*; *harrāf* (gen. loquacious).

Else, *va illa* and *agar na* (otherwise); did you see donkeys or anything else on the road? *dar 'arż-i rāh ulāgh-i chīz-i dīdīd*³? *barāy-i chi*, *dīgar*, *giryā bi-kunam?* (why else should I cry?).

Elucidate, *rūshan k.*; *vāzīh* or *tawzīh k.*; *tafsīr k.* (explain fully).

Emaciated, *maflūk* (also poor); *zār u za'īf shuda*; *pūst u ustukhwān shuda*.

Emanation, *tamām-i makhlūqāt tajallī-yi nūr-i Ilāhī ast*; 'ālam-i nāsūt 'aks-i 'ālam-i lāhūt ast; *partav* (ray of light. Vide Beam, Ray, Sun).

Emancipate, *āzād k.*

Emancipation, *i'tāq* (k.) (legal term); *hargāh banda-i bi-tavānad khud rā āzād kunad bar muslimin farz ast ki ūrā khalās numāyand* (when slaves can redeem themselves it is the duty of Muslims to grant them emancipation).

Emancipated, *āzād karda shuda* or *āzād shuda*; *'alīq* (k.) (legal term for an emancipated slave).

Embalm, *tahnit namudan* (rare); *hanut k.*

Embalmer, *muhannit* (rare); *hanut-kun*.

Embankment, *pushta*, *khāk-rīz*; *band*

Embark, to, *savār-shudan-i*⁴ *dar kishītī*; *dar jahāz nishastan*; *fāvā'id-i ashkhās-i ki dar ān kār iqđām karda* and *bīsh az ānchi hast dar naṣar-hā jalva mī-kunad* (the gains of those who embark on it are likely to be overestimated).

Embarrass, *bi-khījālat andākhtan*; *bi-tashvish andākhtan*; *parīshān* or *muz̄tarib k.*, etc.

Embarrassed, *dast-pācha*; *ū dast u pā-yash rā gum kard* (to lose one's head); *dar kārash mu'attal mānda ast* (m.c.=he is at a loss; also delayed); *gīr uftāda* or *karda* (he is in a fix).

Embarrassing, *mushkil*; *parīshān-kun*.

Embassy, *siʃārat*; *siʃārat-khāna* (residence); *nā'ib-i siʃārat* (First Secretary to—).

Embellish, *shākh u barg nīhādan* (to embellish a story); *zīnat dādan*; *ārāstan* (to

¹ *Zarīf*, "neat;" *salīqā*, "good taste."

² *Fasāhat* is clearness and correctness in language; *balāghat* is eloquence. *Fasāhat* is chiefly concerned with words, *balāghat* with meanings, hence, the latter term cannot be applied to single words.

³ Note this use of *chīz-i*; also *ş* of unity repeated after each substantive.

⁴ There are no regular embankments in Persia.

⁵ Or omit the *izafat*.

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Emulation, *ghayrat*; *mujāhadā*; *rashk* (jealousy; used both in a good and a bad sense).

Enamel, *qalyān-am mīnā-kārī* 'st.

Enameller, *mīnā-kar*; *mīnā-rī*.

Enamoured, *fariṣṭa*; *shīfta*; *pā-suz* (m.c.).

Encampment, *chādar* or *dastgah*; *urdu* (mil. only).

Enchant, *āshufta* or *shīfta* *k.*; *hazz dādan* (to delight). *Vide infra*.

Enchanted, *sīhr* or *aſsun khurda*; *jādū-zada* (of people); *jinn dārad* or *jadu karda* (of places).

Enchanter, *sāhir* or *jādū-gor* (magician); *aſsun-gar* (gen. of spoken spells); *dil-rubā* (of mistress).

Enchantment, *sīhr* or *jādū* (*k.*); *aſsun* (*k.* or *kh.*) (spell in black magic); *‘azīma* (spell in white magic).

Enchantress, *sāhira* (female magician).

Enclose, to, *iħāia* *k.* (of land, etc.); *dawr u bar-i īn zamīn rā az chūb bi-gīr* (enclose this ground by paling); please enclose my letter in yours, *kāgħaz-i marā dar jawf-i kāgħaz-i khud-i tān bi-guzārid*; I enclosed the cheque, *barāt rā laff-añ firistādam*.

Enclosure, *iħāta* (place); *malfuñ* (p. p. in letter; *laff-añ*, adv.); *si kāgħaz dar īn malfuñ ast*.

Encounter, *du chār shudan bā*—(of sudden encounter); *u az jilo-yam dar āmad* (sudden meeting); *bā dushman dast dar kamar zadan*. *Vide Come*.

Encourage, to, *tashvīq* *d.*; *marħamat* (or *lutf*)-*i sābiq-i shumā marā ummid-vār mi-gardānad ki*—; this encourages me to continue, *īn marā taqviyat* (or *tarġib*); *mi-dihad ki ‘aqab-i ān rā bi-gīram* (or *pā-pay-i ān bi-shavam*); *harchi bi-nā-ummidi rū bi-dihī zür-āvar-tar mi-gardad* (the more you encourage, or give way to, despair, the more it overpowers you).

Encouragement, *tashvīq* (*d.*).

Encourager, *mushavviq*; *tashvīq-dih*.

End, *sar*; *nuk* (point); *anjām*; *ākhir*; *pā-yān*; *ikhtitām*; *khātimā* (conclusion); *bī-pāyān*; *bī-nihāyat*; *nā-mutanāhī* (boundless; gen. of God or of space); *alakh*¹ ‘alāmat-i ilā ākhir ast; *harf zadan-i ū intihā na-dārad* or *quft u gū-yi ū andāza na-dārad*; *ṣabr-am bi-ākhir rasid*=*hawsala-*

am sar raft (my patience is at an end); *dar sar-i du sāl* (at the end of two years); *għaraz*; *maqsad*; *matlab* (object); *natiżja*, pl. *natiżiż* (consequence).

End, to, *taħmām k.*; *bi-ākhir rasidān*; *khatm k.*; *pardākhtan* (with acc.); *anjām dādan* or *bi-pāyān rasānidān* (to accomplish). *Vide Finished*.

Endeavour, *kūshidān*; *jahd k.*; *dast u pā-zadan*; *man bāyad imrūz sc̥y kunam ki īrā mulāqat numāyam*; *dar taraqqi-iyi ‘uhda-yam bazl-i himmat kard*. *Vide Result, Attempt, Try*.

Endive, *kāsnī* (endive ?); *hindibā*.

Endless. *Vide End*.

Endorsement, *imzāt²* (*k.*) (signature); *tasdiq* (*k.*) (to confirm).

Endowment, *vaqf*, pl. *awqaf* and *vaqfiyyāt* (relig. only).

Endurable, *taħammul-pazir*. *Vide Dowry*.

Endurance, *taħammul³* *u tāqat*; *sabr*; *shikibārī* (patience); *pāyadāri*; *davām*; *baqā* (continuance).

Enema, *imāla*; *dastur*.

Enemy, *‘adu*, pl. *a’da* (in m.c. of human beings only); *dushman*; *gurba u mush tabi‘at* *at* *bā-ham bad-and*. *Vide Natural*.

Energy, *quvvat*; *zur*; *jahd*; *quvva-yi jā’iliyya-ash rafta* (he has lost his energy; also he has become impotent).

Enervated, Enfeebled, *kam-zur*; *za’if shuda*; *kam bunya shuda*.

Enfranchise, to, *āzādī-yi rāy dādan*. *Vide To free*.

Engage, *nawkar* *k.*; *bi-mulāzamat giriftan*; *bi-kār dāshtan*; *iqdām* *k.* (enter upon); *ta’ahhud n.* (to promise).

Engaged, *mashjhūl-i*—(to be engaged in); *nām-zad* (betrothed); *sar-garm-i kār-i idāra ast* (he is busily engaged in office); *ūrā pīsh-i khud nawkar karda am*; *khilvat karda ast* (he is engaged; in a private room).

Engagement, *vide Battle, Fight*; *ta’ahhud-dāt-i dawlati* (international engagements); *nām-zadī* (matrimonial); *imshab jā-i va’da dāram* (or *jā-i maw’ud hastam*) *az īn jiħat da’vat-i shumā rā qabūl nāmī-tavānam bi-kunam*; [*da’vat-i majlis-i bāl*; invitation to a ball]; *qadrī giriftāri dāram* (I have some small business to attend to).

¹ الْآخِرَةُ = الْأَخِرَةُ

² *Taħammul* also patience (as of Job).

³ اعْصَمَ

Engine, *injin* or *mâshîn*, Eur. (locomotive); *âlat*, pl. *âlât* (tool); *manjaniq* (crane).
Engineer, *muhandis*; *muhandisîn-i nizâmî* ('military engineers'): there are said to be two in Persia, both Parsis).

Engineering, *muhandisi*.

England, *hîch vaqt bi-Inglîstân raftha id?*

English, *Inglîz*; *Inglîsi*.

English Channel, *Daryâ-yi Mânsh* (Fr.).

Engrave, *hakkâkî k.* (seals or silver); *kandan* (anything); *khidamat-i shumâ dar dil-am nagsh-i ka'l-hajar¹ ast*—Prof. S. T. (my obligations to you are engraved on my heart).

Engraved, *kanda*; *manquash* (also 'painted').

Engraver, *hakkâk*; *naqqâsh* (also painter); *qalam-zan*; *naqqâr*.

Engraving, *kandagi*; *qalam-zanî* (on silver, etc.); *naqsh*, pl. *nuqush* (carving).

Engrossed, to be, *va rafsan* (to be lost in wonder at); *gharq shudan*; *hâlâ dar kâr-i khud-ash gharq ast*. Vide Wrapped.

Enigma, *în mu'ammâ râ mî-tavâñid hall bi-kunid* (can you solve this riddle?); *lughz*.

Enigmatic, *ramzâna*; *mu'ammâ-âmîz*.

Enjoin, *ta'kid k.*; vide Forbid, Order, etc.; please enjoin him not to come here any more, *marhamat farmuda urâ bi-sipârid dîgar înjâ na-yâyad*.

Enjoined, *majhûz* (relig.); *amr u nahî*, or pl. *avâmir u navâhi-yi Qur'an* = *mafrûzât-i Qur'an*.

Enjoy, *lazzat burdan*; 'aysh k.; *dar ïn mawsim-i sâl mahzûz mî-shavam*, or *hazz mî-kunam*; *bisyâr bad va bi-kasâlat guzâsh* (we did not enjoy ourselves; it was very slow).

Enjoyable, *pur-masarrat*; *bahjat-a/zâ*.

Enjoying, *mutamatti* sh.; 'aysh k.; *khush guzâsh* or *khush guzarândîm* (we enjoyed ourselves).

Enjoyment, 'aysh u 'ishrat; *hazz*; *lazzat*; *majlis-i dîrûzi hîch sajâ na-dâsh*; 'aysh-i *raghîd* (unrestrained enjoyment).

Enlarge, to, *vus'at dâdan* (a space); *buzurg* k. (picture, photo); *kalâm-ash râ bast dâd*.

Enlarged, *mabsût*; *dar bâb-i ïn ma'nî mabsût²* *kalâm kard* (he enlarged on this topic); *shark u bast d.*

Enlist, *jam' âvarî* n. (mil.); *sar-ash tu-yi siyâha* *âmad* (he was enlisted).

Enmity, *dushmanî*; 'adâvat; *khusûmat*; *kîna* (malice).

Ennobling, *sharâfat-dih*.

Ennui, *malâla*. Vide Gail.

Ennuye, *dil-tang*; *malûl*; *dil-am az hama chiz girifta ast*, *bi-qadr-i ân ki gulî bû kunam dimâjuk na-dâram*.

Enoch, *Idrîs*.

Enough, *bas*; *kâfi* (adj.); *kişâyat kard* (that'll do); " *Digar ham mî-khwâhî? Bâshad.*" ("Do you want any more?" "It's enough").

Enquire, *su'âl³* k.; *pursîdan*; *juyâ sh.*; *tafîsh* k.; *tafaâhus* k.; *purs u juy* k.; *tafaqqud-i ahvâl* k. or *ahvâl-pursî* k. (to enquire after the health of).

Enraged, *ghazab-nâk* (sh. and k.); *khashm-nâk* (k. and sh.); *bar âshufâ* (k. and sh.).

Enshrouding (the dead), *kafan kardan*; *takfin* (n.).

Entail, to, *vaqf-i awlâd* k. (leg.).

Entangled, *girifstâr* (caught); *gîr ustâda* (of persons in calamity, cross-examination; of birds, etc.); *tu-yi ham pîchîda*, *kilâfa shuda* (local, only of thread); *pîch-â-pîch shuda*; *pîch-i ham ustâda*.

Enter, *tû* or *dar ãmadan*; *dukhûl* k. (also to enter unto a woman, for the consummation of marriage); *sabt-i daftâr* k.; *isminavîsî* k. (to enregister); *ki dâkhil-i ïn ghâr mî-shavad?* *vârid-i khâna shud* (m.c., he entered the house).

Entering, *dukhul* (subs.).

Enterprise, *'azîmat*; *kâr*.

Enterprising, *dilîr*; *jasur*; *bâ 'azîmat*.

Entertainer, Entertainment, *ziyâfat* or *mîmânî* (of eating and drinking only); *valîma* (of relig. or customary feasts); *û barây-i Trânhâ mîhmân-dâr shuda ast* (he has been appointed to look after the Persian official guests); *tafarrij-i bâzî-garân bud*; *tamâshâ-yi asp-davâñî bud*; *shaylân* (*kashîdan*) (of a big feast). Vide Feast, Dinner, etc.).

Enthusiasm, *shawq*, *jush*; *sar-garmî*.

Entice, to, *jarîstan*; *bi-dâm kashîdan*; *var ghalânîdan*; *va-da-i ki ïshân dâdand chang-i bi-dil-am zad* (an enticing offer); *bâ harfshâyi shirîn tîl râ jazb karda bi-khâna-ash burd*; *nawkar-am râ var ghalânîd va burd*.

Enticer, *var ghalân-kun*.

Enticingly, *jâzibâna harf zad va-lî bi-dâm-ash na-yustâdam*.

Entire, *tamâm*; *kâmil*; *durust haft mâh* (seven full months); *naryân* (horse);

¹ For *ka'-n naqsh-i si'l-hajar*.

³ Az *kas-i su'al* k. "to beg."

² Vulg. for *kalâm-i mabsûk-i*.

<i>murgh rā sālim rū-yi qāb āvurd</i> (he brought an entire uncut fowl on the dish); <i>akhta na-shuda</i> (of horse). ¹	<i>ash du-rūza ast; 'aysh-i du-rūza-yi in dunyā</i>
Entirely , <i>bi-kullī</i> ; <i>kullān</i> ; <i>tamāmān</i> ; <i>mutlagān</i> ; <i>in khabar sar-ā-sar bi-pā ast</i> ; <i>sar-ā-pā tar shudam</i> ; <i>basta bi-mayl-i Janāb ast</i> , or <i>har chi hukm farmāsi</i> (I'm entirely at your disposal).	<i>Epic, Shāh-Nāma rajaz-nāma-i</i> ^{st.}
Entitled , to be, <i>mustahiqq</i> ; <i>mustawjib</i> .	<i>Epidemic, vabā</i> (of virulent diseases only).
Entrails , <i>ruda</i> , pl. <i>rudahā</i> (gut); <i>ahshās u amās</i> , pl.	<i>Epilepsy, sar'.</i>
Entrance , <i>madkhal</i> (place of—); <i>dukhul</i> (act of entering).	<i>Epileptic, masru'.</i>
Entreat , <i>iltimās k.</i> ; <i>'ajizī k.</i> ; <i>'nana gharīb-am'</i> <i>dar āvurdan</i> ; <i>binās kard bi-guſtan</i> <i>'nana man gharīb-am, bābā-mī² tu kushī'</i> (= he began to beg and pray). <i>Vide Excuse.</i>	<i>Epistle, risāla.</i>
Entrenchments , <i>istihkāmat</i> ; <i>khandaq</i> (ditch); <i>khāk-rīz</i> (heaping earth; also glacis).	<i>Epitaph, kitāba</i> ; <i>sar-lawh</i> (on tombstone); <i>vafāt-nāma</i> .
Entrust , <i>havāla k.</i> ; <i>sipurdan</i> , rt. <i>sipār</i> ; <i>mujarrāz k.</i> ; <i>tafvīz k.</i> ; <i>muhammal k.</i> ; <i>in pūl rā nazd-i shumā amānat mī-nihām</i> .	<i>Epithet, vasf</i> ; <i>lagab</i> .
Entry and exit , <i>dukhūl u khurūj</i> (<i>k.</i>).	<i>Epoch, vāqī'a-yi 'azīm</i> .
Enumeration , <i>ta'dād k.</i> ; <i>shimurdan</i> , rt. <i>shimār</i> .	<i>Epsom-salts, namak-i farangi</i> . ^[ast.]
Envelop , <i>farā giriſtan</i> ; <i>ihāta k</i> (surround); <i>pīchīdan</i> (wrap up); the city was enveloped in a fog, <i>shahr rā dud u ghubār³ girifta būd</i> .	<i>Equable, tabr at-ash hamvār ast</i> or <i>yaksān</i>
Envelope , <i>pākat</i> (Eur.); <i>lifāfa⁴</i> (cover or wrap for book, etc.).	<i>Equal, nazir</i> ; <i>misl</i> ; <i>adīl</i> ; <i>u nazir na-dārad – bī-hamītā ast</i> ; <i>khatt-i shumā bā khatt-i man musāvī</i> ^{st?} <i>ling-ash⁷ nīst</i> (vulg.; he has no equal); <i>yak līra-yi Ingliſi mu'ādil-i pūndah rūpiya ast</i> ; <i>az har du nuqta bi-jāſila-yi musāvī vāqī' shuda</i> (it is situated at an equal distance, or equidistant, from both places).
Envied , <i>mahsud</i> .	<i>Equals, agrān</i> ; <i>ham-shānān</i> ; <i>ham-sarān</i> ; <i>ham-pāyagān</i>). <i>Vide Friends.</i>
Envier , <i>hāsid</i> .	<i>Equality, barābarī</i> ; <i>musāvāt</i> ; <i>tasriyat</i> .
Envious , <i>hasud</i> .	<i>Equalize, Equalizing, ta'ādil</i> (<i>k.</i>); <i>musāvī sākhtan</i> ; <i>mavājib-i in du mansab rā bi-yak mīzān bāyad nīhād</i> (the pay of the two appointments must be equalized).
Environs , <i>savād-i⁵ shahr</i> ; <i>navāhī-yi</i> or <i>hāvālī-yi</i> or <i>hawl-i</i> or <i>hawsh-i shahr</i> .	<i>Equally, bi-'l-munāṣafa</i> ; <i>'ala's-savīyya</i> ; <i>ham-chūnīn</i> (in like manner).
Envoy extraordinary and Minister plenipotentiary, <i>vazīr-mukhtār⁶</i> ; <i>safir-i kabīr</i> (ambassador).	<i>Equator, khattu 'l-istivā'</i> .
Envy , <i>bar kas-ī hasad burdan</i> ; <i>tama'</i> and <i>hīrs</i> (covetousness); <i>bughz</i> and <i>kīna</i> (malice); <i>hasad qabīh ast</i> ; <i>chashm-i dīdan-i marā na-dārad</i> (he envies my good luck; also he hates me).	<i>Equiangular, mutasāvī z-zawāyā</i> .
Enzeli , <i>Anzali</i> .	<i>Equilibrium, muvāzanat</i> (of power only); <i>band-bāz langar-ash rā gum kard va part shud</i> (of balance).
Epaulette . <i>Vide Shoulder-cord.</i>	<i>Equipment, hama-yi mā yahtāj</i> (all necessary equipment).
Ephemeral , <i>khalq'u's-sā'ah</i> ; <i>shahparak</i> 'umr-	<i>Equipped, hāzir-yarāq</i> ; <i>musta'idd</i> (ready, prepared).
	<i>Equity, insāf</i> ; <i>adālat</i> .
	<i>Equivalent, mu'ādil</i> (adj.; of money); <i>badal</i> ; <i>'ivaz</i> (subs.).
	<i>Equivocation, tafra</i> ; <i>tafra-zānī</i> ; <i>mugħālaṭa</i> .
	<i>Era, 'asr</i> (age); <i>sann-i 'isāvī</i> or <i>sann-i mīlādī</i> (Christian Era); <i>sann-i hijri</i> (Muslim).
	<i>Eradicate, az bīkh kandan</i> ; <i>qal' u qam'</i> <i>k.</i> ; <i>istūṣāl k.</i> ; <i>musta'sal sākhtan</i> ; <i>az bīkh u būnyān bar kandan</i> .

¹ Barāy- qurbānī bāyād gūsfānī-i nāqīs na-dād.

² Buba-mī, vulg. for *baba-yi mara*.

³ Mīh is fog and haze on hills, not of a city.

⁴ In India "envelo e."

⁵ Sawād, Ar., "blackness."

⁶ No *izafat*. With *izafat* any representative sent by the state.

⁷ For *linga-ash*.

Eraser, <i>pāk-kun</i> (India-rubber).	Essence, <i>jawhar</i> ; <i>rūh</i> ; ‘ayn; ‘araq (anything distilled).
Erasing, <i>mahu</i> (k.) (by rubbing or drawing a pen through); <i>hakk k.</i> (with pen-knife).	Essential, <i>tijārat-i shān mumidd balki māddāyi māliyya ast</i> (=their traffic is essential to the revenue). <i>Vide Necessary.</i>
Erect, to, <i>afrākhtan</i> or <i>afrāshtan</i> ; <i>nasb k.</i> ; <i>bar pā k.</i> ; <i>istādū k.</i>	Essentially, <i>min hais^ul-ma^khaz.</i>
Erect, adj., <i>rāst</i> ; <i>sarv-bālā</i> (in stature).	Established, <i>muqarrar</i> ; <i>mutamakkin</i> ; <i>qāⁱim</i> ; <i>in tāzagi-hā</i> , <i>in qānūn guzāsha shuda ast</i> (or <i>binā shuda</i> or <i>bar pā shuda</i> or <i>jāri shuda ast</i>); <i>in amri-i musalbat ast</i> (established fact).
Erection, <i>afrākhtagī</i> ; <i>nu’uz</i> and vulg. <i>rāstī</i> (of penis). <i>Vide Building.</i>	Establishing, <i>bar qarār dāshṭan.</i>
Erivan, <i>Iravān.</i>	Estate, <i>amlāk</i> ; <i>milkīyyat</i> ; <i>mīrās</i> (heritage of kinsmen by law); <i>ū vasīyyat kard ki tamām-i mā yamlik-ash³</i> <i>māl-i pisar-i buzurg-ash bāshad.</i> <i>Vide Condition.</i>
Errand, <i>payām</i> and <i>payghām</i> (message); he went, but forgot the errand on which he was sent, <i>raft va-līkin qāsidī-yi¹ khud az yād-ash raft.</i>	Esteem, <i>i^tibār k.</i> (for persons and things); <i>vaq’</i> or <i>vaqār nihādan</i> (for persons or heirlooms, etc.); <i>muhtaram</i> or <i>mukarram dāshṭan</i> ; <i>bar in kāliska i^tibār dāram</i> ; <i>in angushtar rā vaqār mā-nihām</i> ; <i>bar in shamshīr i^timād dāram.</i> [dāza k.]
Erroneous, <i>fāsid²</i> (prop. mischievous, evil); <i>nā-savāb</i> ; <i>ghalat</i> ; <i>mā bāyad khyālāt-i bātil rā tark kunīm.</i>	Estimate, <i>bar-āvard k.</i> ; <i>takhmīn zadān</i> ; <i>an-Estrangement</i> , <i>bī-gānagī</i> ; <i>shakar-āb</i> (coolness); <i>judā<i>i</i> andākhtan</i> (to effect—).
Error, <i>khātā</i> ; <i>sahv</i> ; <i>ishtibāh</i> ; <i>khābt</i> ; <i>ghalat</i> (stronger than the preceding); <i>dar in kāghaz hīch ishtibāh mī-binid?</i> <i>gum-rāhī</i> (being in religious error); <i>ghalat-i ‘āmm fāshī</i> (a popular error but idiomatie, and accepted as correct).	Et cetera, <i>va-ghayra</i> ; <i>khāna-ash rajtam, dīdam ‘arūsī būd</i> ; <i>raqqās-hā, bāzī-garhā, qavvāl-hā, va va va</i> (m.e.; I went to his house and saw there was a wedding there; there were dancers, jugglers, ‘funny-men’, etc., etc., etc.).
Eructation, <i>āru gh</i> (k.).	Eternal, <i>jāvidān</i> or <i>bāqī</i> (without end), God is eternal, <i>Khudā azalī va abadī st</i> (without beginning and without end); <i>ān-hā⁴ ki az Khudā ta‘āla mī-tarsand surūr-i jāvidānī</i> (or <i>bāqī</i>) <i>mī-yāband.</i>
Erudition, <i>tarbiyat</i> ; ‘ilm.	Eternity, <i>abadiyyat</i> or <i>jāvidānī</i> (without end); <i>azalīyyat</i> (without beginning).
Eruption, <i>dāna-hā</i> (on skin); <i>jush</i> (of volcano); <i>Kuh-i Visuviyas tāza yak sar-i digar bāz karda.</i>	Ether, <i>asīr.</i>
Erzeroum, <i>Arzirūm.</i>	Ethics, <i>ilm-i akhlāq.</i>
Esau, <i>Isaw.</i>	Ethiopian, <i>Habashī</i> (of Abyssinia); <i>Sīdī</i> or <i>Sūdānī</i> (of the Soudan); <i>Zangi</i> (of Zanzibar); <i>Bambāsī</i> (of Mombassa); <i>kākū-siyāh</i> or <i>siyāh</i> (a Black)
Esaias, <i>Isha^kyā.</i>	Etiquette, <i>rasm</i> ; <i>takallusāt</i> (ceremonies); <i>qā‘ida-yi nishast u barkhāst</i> or <i>tahzīb</i> (polish, good manners); <i>ādāb u rustūm-i fulān chīz</i> (or <i>jā</i>).
Escape, <i>dar raftan</i> ; <i>fīrār k.</i> ; <i>gurīkhtan</i> , rt. <i>guriz</i> (to flee away); <i>rihā sh.</i> ; <i>az zindān fīrār kardand gurikhtand</i> ; <i>az murg jān-ash rā bi-dar burd</i> (he nearly died; he escaped death) = <i>az marg najāt yāft</i> (of threatened danger).	Etymology, <i>ishtiqaq</i> ; <i>masdar</i> ; <i>māddā</i> ; <i>sarf</i> (grammar as opposed to <i>nahv</i> ‘syntax’).
Escapement (of watch), <i>raqqās-i sā^uat.</i> <i>Vide Watch.</i>	
Escort, <i>mustahfiz</i> ; [badraqa, class., in m.e. means seeing a guest off]; <i>yasāvul</i> (escort of Shah, Governor).	
Esop, The Luqmān of the Qur ^{ān} is supposed to be Esop, <i>Luqmān ki zikr-ash dar Qur^{ān} āmada ast khyāl mī-kunand ki Isāp būda.</i>	
Especial, <i>amri-i muhimm</i> (important matter); <i>in amri-i makhsus-i st</i> ; <i>khāss.</i>	
Especielly, <i>khususaⁿ</i> ; <i>khāssa.</i>	
Esprit de Corps. <i>Vide Jealous.</i>	

¹ *Qāsidī* is also the office of postman (on foot).

² *Fāsid* is also applied to an evil thought.

³ Ar.; lit. “that which he possesses”; note Persian suffix *ash*, affixed to an Arabic phrase.

⁴ Or *anhaⁱ ki*—or *kasān-i ki* (but not *ishān ki*).

Euclid, Uqlidas ; Tahrir-i Uqlidas (Geometry).

Eulogist, maddah.

Eulogy, qasida (a poem); *chiz-i dar madh-i u gust* (he composed something in eulogy of him).

Eunuch, khwaja or khoja ; khwaja-bāshu (chief eunuch).

Euphemism, tahsin-i kalām.

Euphrates, Rūd-i Furāt va Dijla va Qārūn muttasil shuda ābhā-yi¹ shān bi-Khalij-i Fārs mī-rizad.

Europe, Farangistān.

European, Farangi ; ajnās-i Farangi hālā farāyān ast ; bali īn sūrat-i khānum-i Farangi²-i 'st, az īn chi dar āmad ? Jā-yi rashk nīst (Yes, this is a picture of a European lady. What is there in that? You need not be jealous).

Europeanized, farangi-mā'ab.

Evacuation, takhliya k. (mil.); *iṭlāq* (med.). *Vide Empty.*

Evade, guriz kardan ; pahlū-tuhī k. ; hīch tafra³ na-zan (do not shuffle); *bi-kūcha-yi Hasan chap raftan* (to avoid, q.v.). *Vide Evasion.*

Evaporate, Evaporation, paridan (vulg.); *jūzv-i havā shudan ; khushk shudan.*

Evasion, guriz ; pahlū-tuhī ; hīla (artifice); *tafra, tajāhūl* (pretending ignorance). *Vide Evade.*

Eve, dar sadad-i āmadan budam (I was on the point of coming to you); *dar sharaf-i raftan-i bi-Bamba⁴-i būdam* (I was about to start for Bombay); *dar kār-i jastan būdam ki u jilav-am āmad.* *Vide Evening.*

Even, hamvar ; sāf ; musattah (of land); *du khatt ham-barāhar bi-kash⁵ ; adad-i juft* (even number); *ham* (adv.). *Vide Money.*

Evening, shām (after sunset; also the evening meal); *sar-i shab* (the beginning of the night); *ghurub* (sunset); *imruz 'asr intizār-i ūrā mī-kasham ; khiyāl mī-kun-am⁶ ki imrūz 'asr-i mī-āyad.*

Event, vāq'i-a ; ittifāq ; mā-jarā ; sar-guzasht (adventure); *vide Accident*; *in hādisa-yi vahshat-āmīz ast ; bi-har hāl or bi-har sūrat* (at all events); *dar sūrat-i ki*—(in the event of).

Ever, gāh-i ; hargiz ; hīch vaqt; [with verb in

negative=“ never ”; also *aslān*; *abadān*]; *abadū'l-ābād* (for ever). *Vide Always.*

Evergreen, darakht-i hamīsha-bahār (tree).

Every, Everyone, har ; har kas ; hama-kas ; har kudām ; har naṣar (every one); *har yak* (each). *Vide All.*

Every kind, har jīns ; har jur ; har qism.

Everywhere, har jā : hama jā.

Evict, Eviction, bīrun kardan or rāndan ; bi-dar kardan, tr. ; rānda shudan, intr.

Evidence, gavāhī ; ta'dīl-i shāhid or shahādat (n.) (to correct evidence) ; shuhūd iqāma (k.) (to produce evidence); az shahādat-i ki dar dīvān-khāna dādand tagsīr-i ū sābit shud or isbāt (or şubūt) yājīt ; ta'āruz-i adilla (conflict of evidence); bisyār kam ast ki ka-mā yambagħi awqāl rā ṣarf-i mulāħaza-yi bayyina u shuhūd kunand (they seldom bestow much time on the consideration of evidence).

Evident, zāhir ; paydā ; badīhī ; āshkārā ; rūshan ; bayyin ; wāzīh ast ki shumā ishtibāh karda id ; bi-vużūh payvast ki—(it became evident that).

*Evil, badī ; sharr ; fasād ; shararat ; qabāhat (mischief, evil) ; bad ; sharir ; both good and evil exist in this world, dar dunyā ham khūb va ham bad paydā mī-shavad. *Vide Calamity, Misfortune.**

*Evil-eye, chashm-shūr ; avaunt the evil eye, chashm-i bad dūr ! Khudā ūrā az chashm-zakhm nigāh dārad ! *Vide Tongue.**

Evil-eyed, bad-chashm or shur-chashm (possessed of the evil-eye); *bad nigāh* (towards women).

Ewe, mīsh ; [quch “ ram ”].

Ewer, āftāba, ibriq ; āftāba-chī (ewer-bearer, after meals).

Exact, durust ; rāst ; kāmil ; bā hisāb (careful). *Vide Regular*; he was exactly two years in the service of my late brother, *du sāl durust* (or *tamām*) *pīsh-i marhūm-i barādar-am* (or *barādar-i Khudā bi-yāmurz-am*) *nawkar būd.*

Exaction, bi-ijhāf giriftan, subs.; *bi-zūr-i daganak giriftan*, verb. *Vide Extort.*

Exactitude, the exactitude so dear to the European is distressful to the Asiatic in that it tends to circumscribe the flight of his imagination, har qadar ahl-i Farangistān māyil-and bar in-ki har chīz rā ka-mā

¹ Note pl. of *āb*.

² *Tatra*, Ar., “ skipping.”

³ This may mean “ of the same length ” or “ parallel.”

⁴ But *khiyāl dashtan* “ to intend.”

- huwa haqquh ta'riñ numūyand hamān qadar
ahl-i Āsiyā az ān dūrī mi-juyand va zañmat
mi-shimārand chi vus'at-i khiyālāt-i shāñ
rā dar dā'ira-yi qayd dar mi-āvarad.
- Exactly, *gust har ki khabar-i* ān 'ujūba rā
ka-mā huwa haqquh bi-yārad sar-i ūrā az
gumbad-i dawwar mi-guzarānam—Prof. S.
T. (he said whoever will bring me full and
accurate information will be exalted to
the highest); *misl-i namuna bi-sāz*, *yak*
sar-i mu farq na-dāshla bāshad (make it
exactly like the pattern); *in chāqu misl-i*
khud-ash ast ki gum karda būdam, m.c. (this
penknife is exactly like the one I lost);
hū bi hu, adv. (exactly alike); *bi-'aynih*;
na'l bi-na'l (=as like as two shoes and also
=foot-print for foot-print); *har tawr-i ki*
gustam 'aynān bi-kun.
- Exaggerate, Exaggeration, *ū khayli bī-dād*
mi-kunad (m.c.); vide To embellish;
iqrāq (k.); his account of the fight was
greatly exaggerated, *sharh-i da'va-i ki* *ū*
ravish khayli iqrāq dāshi.
- Exult, *rif at dādan*; *sarfārāz* k. or *sar buland*
or *buland* k.; *bi-āsmān* burdan; *afrākhtan*
to exalt another person); *az khāk bar*
lāshtan; *ūrā bālā burda ast* (in joke).
Vide to praise and to honour.
- Exaltation, *sar-afrāzī*; *sar-bulandī*; *rif'at*.
- Exalted, *sar-afrāz*; *rubā-yi manī'a* (exalted
rank).
- Examination, *imtihān* (testing); *bāz-purs*
(k.) (of witness); *tajassus* (k.) (of cases);
jarh (k.) (cross-examination); vulg., *purs*
u su'āl.
- Examine, to, *ghawr-rasī* k. (to look into the
matter); *mulāhaza* k. (to inspect); *sar-*
kashī k. (inspect, q.v.).
- Example, *taqlid* k. (copy an example; good
or bad); let this be a warning to you,
in barāy-i shumā 'ibrat bāshad; *iqidā'*
bi-ū mi-kunam (I will follow his example);
but *mutāba'at-i kas-i kardan* (to follow the
example of a Prophet or an exemplar); *in*
khānum namūna-i (or *sar-mashq-i*) *barāy-i*
hama ast; *az rū-yi in bachcha hisāb*
kunid or *in bachcha rā barāy-i khud sar-*
mashq-i qarār bi-dihid; *bi-juz hāmin yak*
nawrid naql na-shuda ast (=except this
one example—); *chand shavāhid-i in qā'idā*
bayān kunid (quote me a few examples of
this rule from writers); *misl* (example
by any one); *nazir* (precedent).
- Excavation, *huſra* (k.); *haſr* (k.).
- Excavations *huſra-hā*.
- Exceed, *u dar fahm u firasat bar hama sabqat*
dārad; *ū az hadd tajāvuz mi-kunad*.
- Exceedingly, *bi-ghāyat*; *bi nihāyat*.
- Excel, to, *sabqat burdan*; *fazilat dāshtan bar*
—.
- Excellence, *khūbī*; *fazilat*.
- Excellency, *Hazrat-i Ajall*: 'Ālī Hazrat
(H.E.).
- Excellent, *a'la*.
- Except, *juz*; *bi-juz*, *bi-ghayr*; *illa*; *vara*;
hama kas āmadand magar ū. Vide Be-
sides.
- Exception, *istisnā'*; *shāzz*, pl. *shāzāt* (for
Ar. *shāzzāt*; gen. *shawāzz*); *hama bila*
istisnā' *āmadand*; *in istisnā'* *dāll-i bar*
qavā'id-i kulliyā ast (this exception proves
the rule).
- Exceptionable, *tadbīr-i ki pīsh gufta-id khiyāl*
mi-kunam ki bi-yak nuqta qābil-i i tirāz
ast.
- Exceptional, *mustaṣna*.
- Excess, *ziyādati*; *ifrāt*. Vide Abundance.
- Excessive, *muṣrit*; *bi-hadd u hisāb*, *az hadd*
bīrūn. Vide Wholly
- Exchange, *mubādala* (k.); *mu'āvaza* (k.) (of
things); *radd u badal* (k.) (of words or
despatches); what is the rate of ex-
change? *tas'ir-i* ¹ *pawnd chīst?* or *nirkh-i*
rūpiya chīst? *ṣarf-i pūl* (difference of
value between new coins and old); *ṣarf*
na-dārad (=at par); *ṣarūkhtan* (to ex-
change money); but *khurda* k. (to change
money); *hīch mayl na-dāram ki jā-yam rā*
bā jā-yi shumā 'iwaz bi-kunam; *'iwaz-i ān*
(or *dar izāt-i ān*) *in rā bi-shumā mi-diham*.
- Excite, *tashvīq* (d. or k.); *bar angīkhtan*;
tahriṣ bi-ta'lim (or *targhib bi-tadrīs*) *kardan*
(to encourage, incite, q.v.).
- Excited, *az jā dar raftan* (to get angry, ex-
cited); *bi-hayajān āmadan*; *kalla-ash garm*
shud.
- Excitement, *āshub*; *jush u khurush*; *haya-*
jān.
- Exclamation, *harf-i nida'* (gram.).
- Exclude, *khārij* k. or *sh*.
- Excluded, *mahrūm*. Vide Disappointed.
- Excommunication, *az dīn khārij kardan*.
- Excoriation, *khirāsh*.
- Excrement, *guh* (vulg.); *fazla*; *ghā'it* (in
m.c. *ghāyat*); *najāsat*; *chirk-i chashm* (of
eye). Vide Dung, Filth.

¹ *Tas'ir* is also the rate in cash of that portion of wages that can be drawn in kind.

Exculpate, *iibrā^f* n.; *ūrā bariyyu^z-zimma kardam*.

Exculpation, *bariyyu^z-zimmagi*.

Excusable, *ma'zūr*.

Excuse, 'uzr; 'uzr-i ma'qul (a reasonable excuse); *ma'zarat*; *bahāna* (evasion); 'uzr-i bad-tar az gunāh k. (to aggravate a fault by feeble¹ excuses); 'uzr or *ma'zirat āvurdan* (to excuse oneself); 'uzr khwāstan (to beg to be excused); 'afv k. or 'uzr qabul k. (to accept excuses, pardon); *nana gharib-am dar āvurdan* (to make pitiable, not false, excuses; *vide Entreat*); īshān 'uzr-i bis-yār āvurdand; az īn ki na-navishta būdan *ma'zūr-am dārid*; ādam-i ki tarsid² az īn bahāna-hā mī-āvarad.

Excused, *ma'zūr*.

Execrable, *manfūr u mazmūm*.

Execrate, to, *la'nat* k.; *nafrin* k.; *manfūr dāshtan* (abominate); *sabb u shatm bar ravān-i* ū mī-kunand (they execrate his memory).

Execution, *la'nat*; *la'n*, *nafrin* (k.); *sabb* (k.).

Execute, to, *ijrā^f* n. (of order); *pardākhtan* (of written deeds); *surat dādan* or *bi-jā* or *bi-anjām rasānidan* (to carry out); *bi-qatl rasānidan* (to kill); *dushamba-yi guzashtha bi-qisās-i khūn-i* *dunafar³* *bi-tanāb andākhtand⁴*; *bi-dār kashidān⁵* (to hang, etc.); *bi-tanāb andākhtan* (to strangle anyhow); *sar buridān* (to behead, q.v.); *bi-gach giriftan* (to wall up alive); *dahan-i tūp guzashthan* (to blow from a gun); *zinda pūst kandan* (to flay alive); *chār shagqa* k. (quarter alive); *sham' ājin⁶* k. (to stick lighted candles in wounds in the body of the offender, who is paraded in the streets till death)⁷; *tuqmaq* k. (to fix the head between two nails and beat out the brains with hammers); *bi-dum-i asp-i divāna*

bastan (to tear by wild horses); *chahār mīkh kashidān* (to peg out, crucify on the ground); *az kūh part kardan* (to cast from a cliff).

Executing a business, *ijrā-yi kār*; in how many days can you execute my order? *tā chand rūz-i dīgar mī-tavānid asbāb rā hāzir kunid?*

Executioner, *nasaq-chī*; *mīr-ghāzab⁸* (pl. *mīr-ghazabhā*) and *nasaqchī-bāshī* (chief executioner); *jallād* (rare in m.c.).

Executor, *vasī*, pl. *awsiyā*; *vasī-yi mīrās*; *u kīst?* (who is the deceased's executor⁹); *vakīl u vasī-yi murda¹⁰ kīst?*

Exempt from, *barī* (k.); *mu'āf* (*dāshṭai*); *āzād* (k.); *gumruk na-dārad* (exempt from customs duty).

Exercise, *mashq* (k. and d.) (to practise); *gardish* (k.) (walk); *varzish* (k.) (gymnastics); *varzish u mumārasat* (bodily exercise); *mudāvamat-i riyāzat-i badāni* (halts of exercise); *kasrat-i badāni*.

Exert, **Exertion**, *jidd u jahd* k., *kushish* or *sa'i¹⁰* k. (to endeavour); in spite of all his exertions he got nothing, *har-chi dast u pā zad chīz-i gīr-ash na-yāmad*; *bīyār davandagī kard*.

Exhaling, *nafas bār āvardan* or *bīrūn kashidān*; *dam zadan* (to blow); *'itr dādan* (of flowers).

Exhibition, *bāzār-i 'umumī¹¹*; *numāyish-gal*; *ta'mashā-gāh*.

Exhilarated, *sar-khush*; *sar-i kayf ast*; *parī dimāgh*.

Exhilarating, *farhat-bakhsh* or *mujarrih* (of air; drinks).

Exhilaration, *sar-khushī*; *sar-i kayfi*.

Exhort, **Exhortation**, *tahrik* (k. or d.); *tashvi* (k.).

Exigency, *iqtizā^f*; *muqtazayat-i vaqt* (exigencies of the case).

¹ Also lit. to aggravate a fault by a mischievous excuse, as when Abū Nu'ās pinched the Khalifah and said—‘But, I thought it was your wife.’

² *Tarsid* for *mī-arsad*; *az m-* “out of these, like these.”

³ Or *du adam*.

⁴ *Bi-tanāf kashidān*, “to strangle a man (with a shawl, etc.) on the ground.”

⁵ A noose is placed round the victim's throat and he is then hauled up to the top by means of a pulley.

⁶ *Ājin* k. (old) “to notch.”

⁷ Wounds are made in the body by daggers. Such punishments are most rare. There is too little, not too much punishment in Persia.

⁸ The *mīr-ghazab* wears red, in the East the colour of wrath.

⁹ *Marhum*, “blessed,” is used by Muslims for “deceased” : *mutawaffa* for other creeds. In Kirman, however, *marhum* is often used of Christians, Jews and Zardushtis—just as the Muslim salutation is there given to other creeds.

¹⁰ Ar. pron. *sa'y*.

¹¹ In newspapers the word *Ikspuzisiyun*, from Fr. *exposition*, is often used.

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isqilāh (or ‘ibārat) *rā dar zabān-i Inglīsī chi tawr tarjuma* (or *ma’nī*) *mī-kunand.*

Expression, *isqilāh* (idiom, etc.); *īn ‘ibārat rā dar Fārsī chi¹ mī-gūyand?* (how do they express this in Persian?); *ta’bir-i mutadāvil* (a common expression); *az sajha-yi jabin-ash* (from the expression of his countenance); *adā^s* (mode of speaking); *ghalat-i ‘āmm fasīh* (a current, though incorrect, expression; now good idiom).

Expulsion, *ikhrāj*; *nafī.*

Expunge, *qalam zadan* or *kashīdan*; *mahv* or *pāk k.* (to blur, obliterate); *hakk k.* (erase). *Vide* Erase, Cancel.

Exquisite, *bi-ghāyat nafīs*; *kāmil*; *tamām* (perfect).

Extempore, *murtajal* (rare in m.c.); *fī-l-badīha īn shīr rā guftam* (I recited these extempore verses).

Extend, *bast dādan*; *imtīdād dādan*; *īn qānūn avval^an makhsūs-i shahr būd*, *hālā hama jā jārī* ‘st.

Extension, *taṣvīl* (making longer); *tawṣī* (making more expansive).

Extensive, *vastī*; *basīt*; *kushāda*; *farākh.*

Extent, *vus’at*; *farākhī*; *bast*; *qadr*; *miqdār* (degree); *tā hadd-i ki*—(to such an extent that—); *chandān ki* (to whatever extent); *ān qadr* (to that extent, so much); *īn muntahā-yi ‘ilm-i shān ast* [*savād*=reading and writing only] (this is the extent, limit, of their knowledge).

Extraneous, *takhīf k.* or *d.*

Exterminate, *musta’sal k.*; *babr dar īn navāhī nasl-ash mungati* ‘shuda ast (tigers have been exterminated in this district).

Exterior, *zāhir*; *birūn* (subs.).

Extermination, *istīsāl k.*

External, *zāhirī*; *zavāhir* (externals).

Extinct, *ma’qud*; *ma’dum^a l-asar.*

Extinction, *itfā^s* or *intifā^s* (*k.* or *sh.*) and *faru nishāndan* (or *nishastan*) (of fire, thirst); *inqirāz* (*sh.*) (of a family). *Vide* Extinguish and Extinguished.

Extinguish, *khāmūsh k.*; *itfā^s* or *intifā^s* *k.* or *sh.* (of fire). *Vide* Extinction and Extinguished.

Extinguished, *muntafi*; *khāmush shuda.*

Extol, *tamjīd k.* (God or man). *Vide* Praise.

Extort, *bi-ijhaf* (or *bi-jabr*) *giriftan*; *man bi-*

zūr az ū va’da giriftam ki—. *Vide* Extraction.

Extortions, *ijhāfāt*; *ta’addiyāt* *Vide* Tyranny, Oppression.

Extract, *rubb* (boiled juice of certain acid fruits; sp. of pomegranate and mulberry); *rubb-i anār* or *rubb-i tut* (extract of pomegranate or mulberry); *shīra* (juice of plants); *shīra-yi angur* (boiled grape juice); *shīra-yi khurmā* (expressed and raw juice of dates); *shīra-yi qand* (the scum of boiling white sugar; mixed with water and eaten with bread); *jawhar²* (any essence); *‘araq* (a good spirit; made from dates and grapes); *ruh-i gulāb* (essence of roses; rose-scent); *intikhāb*, pl. *intikhābat* (from books). *Vide* Syrup and Juice.

Extraction, *mā hasal* (the outcome); *‘araq-gīrī* or *-kashī* (of spirits); *nasl* (descent).

Extraordinary, *fawq^a l-‘āda*; *ghāyat-i ihtirām* (extraordinary honouring); *īn mard ki ‘ujūba-yi rūz-gār u nādira-yi dahr-i khud būd* (the extraordinary character of this wonderful man).

Extravagance, *isrāf* (*k.*); *vil-kharjī* (*k.*); *ifrāt* (*k.*) (excess); *tajāvuz* (*k.*) (exceeding the bounds).

Extravagant, *isrāf-kār*; *musrif*; “I extravagant? Never!” *man u vil kharj?* *Hāshā.*

Extreme, *bī-hadd u hisāb*. *Vide* Wasteful.

Extremely, *dar ghāyat-i tashnāgī ast* or *bī-nihāyat tashnā ast* (he is extremely thirsty).

Extremity, *pāyān*; *ākhīr*; *kār bi-jān ra kard bi-ustukhwan rasid* (to be at the last extremity).

Exudation, *tarāvish.*

Exude, *tarāvīdān.*

Exult, *iżhār-i vajd kardan.*

Eye, *chashm*; *chāla* (eye-socket); *āhū-chashm* (gazelle-eyed); *chashm-i durusht* (large-eyed; a beauty); *chashm darida* (with staring, starting eyes; also shameless); *chashm-i nargisi* (sleepy-eyed; a beauty); *chashm-i man bāsh* (act the part of eyes for me); that woman has attractive eyes, *chashm-i ān zan giranda ast*; *chashm-i kutū* (beady eyed); *khurūs-chashm* or *bulbul-chashm* (small but fine eyed); *chashm-i pur bād* (puffy with swollen lids); *chashm-i gawd rafta* or *bi-gawd farū rafta* (hollow

¹ But *chi-tawr mī-gūyand* “ how do they pronounce it ? ”

² *Jawhar-i safid*, etc., is a euphemism for white ‘araq. *Jawhar-i qirmiz* red wine.”

eyed); *chashm-i zāgh*¹ (bluish eyed; *vide* Blue); *vide* Evil-eye; *agar chashm-hāyi² *tān rā bi-ham bi-guzārīd chi tawr mī-tavānīd bi-navisid?* (if you shut your eyes how can you write?); *chashm pūshidan*³ (to pardon); [*iqhāmāz k.* (to connive at); *dida na-dida k.* (to pretend not to see⁴); *chashm-ash bi-chashm-am uftād* (I caught his eye); *asp rā chashm zadand* (the horse has been struck by the evil eye); *chashm khurdan* (to be struck by the evil eye); *bi-ra⁵yū l'-ayn mushāhada namūdam* (I saw it with my own eyes); *zir-i chashm nigāh-am mī-kard*—Prof. S. T. (he was watching me out of the corner of his eye); *mardumak-i chashm* (pupil); *bi-chashm-zadan* (in the twinkling of an eye); *chashm dukhtan* (fix the eyes on); *tā madd-i nazār =tā chashm kār mī-kunad*; *sūrākh* (of needle). *Vide* Sunken.*

Eyeball, *ru-yi tukhm-i chashm-ash lakka āvurda ast* (simple cataract).

Eyebrow, *abru*; *abru-yi payvasta* (joined eyebrows; a beauty in Persian and Arab women)⁶; *abru-yi kutāh* (short eyebrows; an ugly feature); *abru-yi hilātī* (or *kamāni*) (arched brows); *abru-yi pācha-buzī* (bushy brows; an ugly feature).

Eye-glass, *'aynak-i yak chashmi*.

Eyelash, *miz̄ha*, pl. *miz̄hagān*.

Eyelid, *pilk* (vulg.); *palak* (or *ghilāf*)-*i bālā* (upper);—*zirin* (lower).

Ezekiel, *Hizqil*.

F

Fable, *īn kitāb-i afsāna ast*; *pand* (admonition); *amṣāl-i Luqmān* (Esop's Fables); *dāstān* (story, q.v.). *Vide* Tale.

Fabric, *qumāsh*, pl. *aqmisha*; *bināt* (building).

Fabricate, to, *az khud ijjād k.*; *ikhtirāt* n. (invent, q.v.).

Fabricated, *sākhta shuda*; *sākhtagī*; *man-dar-āvardī* vulg.; *īn ḥarfā man-dar-āvardī-yi ūst*.

Fabulous, *ma'lūm^u 'l-ism ma'dūm^u 'l-jism; vujuḍ na-dārad*. *Vide* note to 'Traces.'

Face, *rū* or *rūy*; *chihra*; *sūrat* (m.e.); *safha*; *sath* (surface); *du-chashm* (adj.); full face, *vide* Profile); *ān zan safid pūst ast* (fair in complexion; *vide* Fair); *gandum gūn* (neither dark nor fair for an Oriental); *zard* (pale, yellow of complexion); *safid u surkh* (red and white; complexion); *sabz-rang* (of dark complexion); *rū-yam namī-shavad ki bi-kunam*⁶ (I haven't the face to do it); *bi-ru-yi khud na-yāvurdam* (I didn't show it in my face, I didn't mind; for 'to put a good face on a thing' *vide* 'Job'; *vide* Attention, Ignore); *malīh* or *bā-namak* (pleasant of face, good-looking; *malīh* also used of a pleasant manner of address).

Face to Face, *rū bi-ru*.

Facetious, *shukh* (amusing; joking); *mas-khara* (a profess. clown); *muzhik* (funny, in good or bad sense; ridiculous).

Facilitate, *tas-hil kardan*; *āsān* or *sahl k.*

Facilitated, *sahl shuda*.

Facility, *suhulat*: *āsānī*.

Facing, *ru* (surface); *muḥāzi* (adj. and prep.).

Fact, *kār*; 'amal (deed); *fi-l-haqiqat* or *al-haqq* or *vāqi'-ash* in *ast ki* (in fact); the fact of the matter is you lost your temper, *ka-mā-hī-yi hāl⁷* in *ast ki az hāl-i tabī'i birūn raftid* (also applied to any change of mind or state); *latīfa bi-kinār rāst-ash* (or *rāstī-yash*) in *ast ki* (joking apart, the fact is—); *rāstī bāyad bi-ravim* (well; in fact, we must go then); *īn na gumān ast* 'iyān ast (this is an evident fact).

Factory, *kār-khāna*; *sābiq^a* *dast-gāh-i nūl-sāzī* *īnjā būda* (ast).

Faculty, *quvvat*, pl. *quvvā* and vulg. *quvvāt*.

Fade, *khushkīdan* or *pazhīnurdan* (of flowers and met. of people, animals); *rang parīdan* or *raftan* (of colours); *muzmahīl* or *kāsta shudan* (of people).

Fail, *bī-harj* u *bī-khīlāj* (without fail); 'aqlaš bi-jā*-i* na-rasid, *qāsir mānd* (he failed to guess it); *na-shavad ki na yāyēd* (=I hope you won't fail to come; *vide* Must; *nāmī-shavad ki*—); *agar bi-man kumak nāmī-dād az muddā-ā-yi khud-am mahrum*

¹ Zāgh said to be a corruption of zāj "alum" which in a lump is blue; vulg. supposed to be zāgh "a crow, etc."

² More colloquial *chashm-i tantra*.

³ *Chashm pūshidan* sometimes means *iqhāmāz kardan* or *rū avard na-kardan*.

⁴ *Musāmāha k.* negligence; neglecting to carry out any business properly.

⁵ Women often paint a join with *wasma* or with *kuhl*.

⁶ Don't however say *bi-kunam-ash*.

⁷ Ar. *كما هي* "as it was, i.e. as it happens." *Tabī'i طبیعی*.

mī-shudam; *zabān az ta'rif-ash 'ājiz ast* (the tongue fails to express it). *Vide Success.*

Failing, *muqassir* (in duty).

Failure, '*adam-i nayl-i murad* (failing to accomplish one's object); *na-kāmyabi* (being unsuccessful).

Faint, *bī-hush shudan*; *az khastagi va guris-nagī ghash kardam* (I swooned from hunger and thirst); *az bas ki khasta va gurisna būdand zu'f kardand* (they half fainted from—); *dil-ash az hāl raft*, m.e. (to be near fainting).

Faintness, *ghash* (without power of speech but not in a dead swoon); *zu'f* (weakness, failure of strength).

Fair, *hālā āsmān sāf ast*; *u misl-i gul nāzuk-andām ast* (she is beautiful as the rose); *sīmīn* or *yāsmīn-badan* (of fair skin; *vide Face and Complexion; Beauty*); *bā insāf*; *rāst-kār*; *amīn* (of shop-keeper); *pāk-bāz*¹ (in dealing); [*qimār-bāz pāk-bāz shuda ast*, the gambler has lost his all]. *Vide Middleing.*

Fairy, *parī* (female and good); *jinn*, pl. *ajinna*² and *dīv* P. (good and bad; males); *'ifrīt*, fem. *'ifritā* (a malignant, powerful *dīv*); *ay 'azīzān bāvar na-khwahid kard ki ān bāgh chunān bi-nazar mī-āmad ki gūyā pariyān rā bāl burīda vil karda būdand*—Prof. S. T. (you will not credit me, but it was as though the garden were filled with pinioned fairies); *sāya-yi jinn bar ū uftād* (possessed by a *jinn*). *Vide Devil.*

Faith, *mazhab*, pl. *mazāhib* (of sect); *dīn*, pl. *adyān* (relig.); *'aqīda*, pl. *'aqā'id* (an article of faith); *i'tiqād* (*dāshṭan* or *āvurdan*) (confidence); *vafā* (good faith); *mard-i va'da-rāfā* (a man of good faith); *taqīyya* (concealing one's faith; a Shī'ah doctrine); *ihdās-i dīn-i jadid namud* (he founded a new religion); *Nasrāniyyat* (Christian Faith); *Islam* (the Muslim Faith); *imān* (ditto; also honesty).

Faithful, *vafā-dār*; *bā-vafā* (of lovers, servants); *namak-shinās* or *namak-halāl* (of

servants, dogs, horses, etc.); *mu'minīn* (the Faithful, i.e., Muslims); *u nawkar-i amīn-i qadīm-i st* (he's a faithful old servant. *Vide Honest*); *agar īn khānā-zād-i mawrūsī³ rā nīz mahram-i īn rāz farmāyīd awla ast*, *va harchi dar 'aqīs-ash dar āyad bi-'arz khwāhad rasānīd*—Prof. S. T. (if you will condescend to inform your faithful slave about what is in your mind, he will advise you to the best of his poor understanding).

Falcon, *qūsh* (a general term for any of the Raptorees but by falconers specially applied to the goshawk); *siyāh-chashm* (black-eyed, i.e., the falcons or long-winged hawks as opposed to the *zard-chashm* “the yellow-eyed” or short-winged hawks); *tuār* or *tuvar* (the female falcon as opposed to *jurra* the male); *shunqār* (in Persia and formerly in India a jer-falcon; but in Basra, a ‘booted’ variety of the F. Saker is so distinguished⁴); *bālābān* P. (the ‘passage falcon’ of F. Sacer); *charkh* P. (the Eyess, or nestling of the same); *utalgi* T. (male or female of F. Sacer); *bahri* (the female Peregrine⁵); *shāhin* P. (properly the *Shāhin* Falcon, F. Peregrinator, but loosely applied also to the peregrine); *lāchīn* T. (the *Shāhin* falcon); *turumta* (the English merlin); *layl* (the Hobby); *dalīja-yi nākhūn-i siyāh* (the Common Kestrel); *dalīja-yi nākhūn-i safīd* (the Lesser Kestrel). *Vide Buzzard, Harrier, Kite, Hawk.*

Falconer, *qush-chi*; *qushī-bāshī* (Grand Falconer).

Fall, *uftādan*; *zamin khurdan*; *rikhtan bar*—(to fall upon, attack); *shināvar uftād* (local? he fell prone; *vide Prone*); he fell flat on the ground, *u ru-yi zamīn naqsh bast* or *dam-i rū uftād*; [*dam-i rū*, on the face]; *bi-qasd-i pusht uftād* (local? he fell flat on his back); *u az asp-i khud parīd va murd=az asp bi-zamīn khurda murd*; *az kūh part shud*; [*part-gāh*=precipice]; *ū taraqqī-yi ma'kūs dar dars karda ast* (he has fallen off in his

¹ *Murdan* “to die” is not used of flowers.

² *Ajinna* is incorrect as pl. of *jinn*; it is the pl. of *janī* fœtus. In Ar. *jinn* and *jinna* are collective noun, the sing. being *jinnī*.

³ *Khānā-zād* “a house-born slave” as opposed to *zar-kharīd* “purchased slave”; *mawruṣī* ‘hereditary.’

⁴ The *sang-sang* of some Panjab falconers.

⁵ By some Arabs the female is called *shahīna*.

studies); *rū-yi pā-yam uftād* (he fell at my feet); *az pa dar amadan* (of tree, man, etc.); *rumbēdan* (vulg.; to fall down, of houses; met. of men).

Fall through, *ba'd az tamām-i īn guft u gū-hā tadbīr-i mā zamin mānda ast.*

Fallow, *bā'ir* or *ghayr-i mazrū'* (uncultivated); *shiyār* or *khish shuda* (ploughed).

False, *durugh*; *kizb* (prop. subs.); *nā-rāst* (vulg., in P. Gulf; untrue); *ghaddār* (treacherous, q.v.); *yaqin dāshia bāsh ki īn khabar bī-pā* (or *durugh*) *ast*; *vāhi* (absurd, without foundation: of news¹); *qalb* (of money); *maghshūsh* (adulterated, q.v.); *rasūl-i kāzib* (a false prophet).

Falsehood,² *kizb*; *durugh*; *ghadr* (treachery, q.v.).

Falsification, *ja'l*; *tahriñ* (changing words or letters. *Vide Garbled*).

Falsify, *kalām-ash rā radd* (or *takzib*) *kardam* (to disprove); *sākhan* (of accounts).

Fame, *nam*; *shuhrat*; *āvāza*. *Vide Name*.

Familiar, *anis*; *ma'nus*; *khudimāni* (like one of the household); *āghā nawkar-ash rā bisyār rū dāda ast* (he has made his servant very familiar, has encouraged him too much); *jasūr*; *gustākh* (impudent, q.v.).

Familiarity, *ulfat*; *uns*; *āshnā būdan* or *shudan*. *Vide Impudence*.

Family, *ū 'iyāl-i³ bisyār dārad*; *nān-khwār*; *awlād*; *atfāl* (children); *silsila*; *khānāvāda*; *qawm* (from one ancestor); *najib-khandān* (of good family); *past-pāya* (of no family, a nobody); *dah sar 'iyāl dāram* (there are ten in my family dependent on me; i.e., wife, and nine children).

Famine, *khushk-sātī*; *qaht* or *qaht u ghala* (opposed to *farāvānī*); *ān qadr ghalla dar shahr kam būd ki bīm-i qaht-i mī-raft*. *Vide Relief*.

Famous, *mashhūr*; *nām-dār*; *ma'rūj*; *ma'rūf-i dunyā* (world-famous).

Fan,⁴ *bād-zan*; *hālā khunuk ast*, *bād-bi-zan lāzim na-dārad*.

Fan, to, *dāman zadan* (to fan a flame Eastern fashion); *bād zadan*.

Fanatic, *muta'assib* (also patriotic, q.v.).

Fanaticism, *ta'assub* (also patriotism).

Fancier, *kabūtar-bāz* (pigeon—); *bulbul-bāz*; etc., etc.

Fanciful, *inshā-yi khyālī* (of writings); *vahmī* (of people).

Fancy, to, *hazār khyālāt bar-ash mī-dāshī* (a thousand fancies coursed through his brain; lit. raised him up); *'uqāb bitasavvur-i gūshī farūd āmad* (the eagle imagining it to be meat, descended from the air); *har qism khyālāt dar dīl-am jā girist* (all sorts of fancies took hold of me).

Far, *dūr*; *ba'īd*; *tā kujā?* (how far?); *khaylī rāh* (very far); *dūr u darāz* (far off, far distant); *mā-dām-i ki zāhir-i sūrat-ash malhūz ast* (as far as his personal appearance goes); *tā jā-i ki muta'alliq-i bi-Kal-kattla ast*—(as far as Calcutta is concerned —).

Farce, *īn dunyā rā bāzī-yi taqlidī hisāb kun* —Prof. S. T. (just consider this world as a farce); *bāzī-yi khanda dar āvardand* (they acted a farce).

Fare, *kirāya* (hire); *ujrat* (of labourers); *ta'ām* and *khurāk* (food). *Vide Hire and Pay*.

Farewell, *vidā'* (k.) subs.; *al-vidā'* or *Khudā hāfiż!* interjection; *mī-khwāham az pidaram hilliyat bi-khwāham* (on a death-bed or previous to a journey).

Farewell, to bid, *Khudā hāfiżi k.* or *guftan*; *badarūd k.* or *g.* (class. *padrūd* or *bad rūd*). *Vide Adieu and Good-bye*.

Farm, to, *zirā'at k.* (land); *ijāra d.* (to give out to farm); *ijāra k.* (to accept).

Farmer, *fallāh*; *zari'* (cultivator); *mustaqir*; *ijāra-dār*.

Farrier, *na'l-gar* (one that makes horse-shoes); *na'l-band* and *na'l-chī gar* (one who shoes horses); *baylār* (horse doctor); *[pūz-māl* (farrier's horse-twitch); *sumtarāsh* (farrier's knife)].

Fart, *tīz*; *gūz* (z); *fisfisū* (k.) (silent); [*mard-i fisfisū-i ast*=“he's a piffler, a rotter”]; [*gūz dar bāzār-i mis-garān*⁵ = *lāj* *dar ghurbat*; *Vide Boast*]; *muhra bi-tās zadan* (lit. to cast a die in the glass; fig. to break wind aloud by accident; polite)

¹ *Vāhiyāt* “absurdities.”

² Falsehood was commanded by the Prophet for three purposes only; to get the better in war of an infidel; to please a wife; and to reconcile enemies; *vide also Gulistan*, St. I, Chap. 1.

³ In m.c. *'iyāl* is a respectful way of referring to a man's wife.

⁴ There are no punkahs in Persia.

⁵ The noise in the coppersmith's bazar is deafening and drowns lesser sounds.

=tiling-ash dar raft (by accident). *Vide*
Wind-mill.

Farther, *dür-tar*; *ba'īd-tar*; *qadr-i ān taraf-tar bi-raw*; *biyā bi-ravīm ān sar-i kūcha* (let us go to the other side, the further side, of the street). *Vide* Further.

Fascinate, to, Fascinated, *dil rubudan*; *farīf-tan* (rt. *farīb*) or *farīfta k.* (of a woman); *aſsun k.* or *khwāndān* (by magic); *shir mard rā mustasba' kard* (only used of lions, snakes); *ān pari-rū dil-ash rā burda ast = farīfta-yi ān nāznīn ast*; *az sukhanhā-yi shirin-ash mahv shudam*—Prof. S. T.; *dam k.* (by repeating charms and exhaling the breath); *'ishq-i ū marā aſsun kard*; *ism khwānda mār rā aſsun kardam*. *Vide* Charm and Magic.

Fascinating, *dil-farīb*; *dil-rubā* (of a mistress); *dil-gīranda* (of persons or things).

Fascination, *tilism* (a charm, q.v.; not forbidden by relig.); *jādu* or *sihr* (black magic; forbidden); *aſsun* (spoken; enchantment); *jazb* (attraction).

Fashion, *rasm*, pl. *rusum*; *atvār* pl.; *vaz'*, pl. *avza'*; *ravish*; *dastūr* (Indian in this sense); *sabk-i jadid* and *sabk-i qadīm* (new and old fashion); *qānun-i jadid-i Tihrān īn ast ki dast-kash bi-dast kunand*; the fashion in clothes changes yearly, *burish-i libāsh-hā har sāl 'ivaz mī-shavad*, or *farq mī-kunad*. *Vide* Cut.

Fast, *zūd*; *jald*; *tūz-raw*; *tund-raw* (of animals); *chunān gurīkt ki vi-gard-i u narāsidam* (he ran so fast I couldn't get near him even); *pur pīsh ma-raw* (here, not so fast; met.); *īn sā'at du daqīqa tund ast*¹; *mūkkam*; *mustahkim*; *māzbūt*; *qā'im*; *ustuwār*; *sift*, m.c. (firm).

Fast, to, *fāqa kashidan* Afghan (to go without food); *sawn* or *ruza girīftan* (relig. fast); *ruza mī-khurad* (he is not keeping the fast).

Fasten, *bastan*, rt. *band*; *mūkkam bastan*; [*pīch rā sift kun*, tighten the screw].

Fastened, *asp rā basta-i?* (have you tied up the horse?).

Fasting, *sā'im*; *rūza-dār* (adj.).

Fat, *gunda* (corpulent of men; also big, clumsy, of a horse); *sandūq-i gunda ast* (it's a big fat box); *barra chāq ast yā lāghir?* *mard-i chāq u farbih-i ast* (he's a

big fat man); *pīh*, subs. (fat); *charbī* (grease).

Fatal, *muhlik*; *zakhm-i kārī*, or *munkar*, or *muhlik* (a deadly wound); [*zahr-i qātil*, deadly poison].

Fatalist. *Vide* Predestination.

Fate, *sar-navish*; *tali'*; *bakht* (fortune, luck); *bakht-am bi-khwāb ast*; *chi kunam, īn nasīb-i man ast?* *Taqdīr*; *Qazā*; *Qazā u Qadar*; *Qismat* (Fate).

Fated, *maqdūr* or *muqaddar*; *qismatī*.

Father, *pidar*; *valid*; *bābā* (a child's expression; also vulgar)²; *Qibla-gāh* (resp.); *āqā* (respect.); *pidar-zan* (wife's father, father-in-law); *pidar-shū* (husband's father); *judd* or *bābā-yi buzurg* (grandfather); *nā-pidari* and *nā-madari* (m.c.; step-father and step-mother); *sīgha-yi pidar-farzandī khwānd* (he went through the ceremony of adopting him).

Fatherless, *yātīm* (in m.c.=*bī-pidar* or *bī-mādar*)³; *ū dar ānjā murda zan-i khud rā bīva bā panj yātīm bāqī guzāsh*.

Fathom, *baghal* (the measure of the extended arms).

Fathom, to, ' *umq-i āb paymūdān*; *ay mard!* *az hīla-yi zanān hargīz sar birūn mī-tavān āvard?* (oh man! can any one fathom the wiles of women?). *Vide* Comprehend, etc.

Fatigue, *khastagī*; *māndagī*; *kujtagī*; *dast-i jallādān az kasrat-i 'amat az kār mānd* (" — to the fatigue of their executioners").

Fatigued, *khasta*; *manda*; *az ziyadatī-yi gar-dish kufta shuda-am* (I am knocked up by the walk).

Fatima, *Fajima*. [lence.]

Fatness, *farbihī*; *chāqī* (vulg.). *Vide* Corpulence.

Fatted, Fattened, *parvārī* (of cattle, poultry).

Fault, *quṣūr* (vulg.) or *taqṣīr* (gen. and prop. slight fault); *khātā* (unintentional error); *sahv* (mistake); *khātī* (blundering); *ghalat* (grossly erring unint.); *īn sahv u ghalaṭ az kātib ast* (copyist's error); *jurm* (crime); *gunāh* (sin).

Fault-finding, *sukhan-chīnī* (also tale-bearing); ' *ayb-gīrī*; *nukta-gīrī*. *Vide* Criticism.

Faultless, *bī-gunāh*; *bī-quṣūr* (vulg.); *bī-taqṣīr*; *bī-'ayb* (of things); *kist ki taqṣīr na-dārad?* (or *gunāh-kār nīst?*)

¹ 'Aqab or kund "slow" (of watches, etc.).

² Often vulgarly prefixed to trades, etc.; *īn baba-yi qumar-baz* "this gambling fellow." Royal Princes say *shah-baba*.

³ *Yatīm* is properly "fatherless" and *yasīr* "motherless."

Faulty, *bā-'ayb*; *nāqis*; *ma'yūb* (of things). Favour, *mīhrbānī* (gen. kindness); *tavajjuh* (from superior); *fazl* or *karam* or *makrāmat* (pecuniary); *'ināyat* (bestowing things); *marhamat* (prop. kindness from a superior); *taraf dārī* and *taraf-gīrī* (partially); *ni'mat* (sp. for benefit of God); *tawfiq-i ilāhī* (favour of God); *iltiāt-i shakhsī* (personal favours); *lutf farmūda nām u nishān-i khud rā bi-man bi-gūyid*.

Favourable, *mas'ūd* (of time); *musā'id* (of time); *murāfiq*; *bad barāy-i bālā rajtan-i rūd-khāna muvāfiq ast*; *īn rā mumidd-i istiqlāl-i khud mī-dānist* (he thought this favourable to his power, strengthening his position).

Favoured, *mas'ud* (of people; by fortune).

Favourite, *īn tiflak 'azīz-i man ast* (this is my favourite child); *muqarrab va mu'tamad-i Pādishāh* (royal favourite); *ū nazār-karda-yi pidar ast* (favourite son); *ikhlīsā u imtiyāz-i kullī dar Hāzrat-i Pādishāh dārad* (royal favourite); *'ilm-i makhfi-yi kīmiyā muntahā-yi maqāṣid-i ī ast* (alchemy is his favourite pursuit); *bīshṭar mā'il bi-shikār-i bāz va ghayra ast* (hawking is his favourite sport).

Fawn, *barra-yi āhu* or *āhu-bachcha*; *āhu-barra*.¹

Fawn, to, *pal²* u *pācha būsīdan* (of dogs). Vide Toady, Flatterer, etc.

Fayence, *kāshī-kārī* (k.).

Fear, *khawf* (*dāshṭan*); *bīm* (d.) (fear) *dahshat* (d.) (panic); *hawl u hirās* (d.) (terror); *tars u larz* (d.) (fear and trembling); *mā bāyad ki az Khudā bish az insān bi-tarsim*; *ānjā mī-raftam, likin az tars-i dīr rasīdan na-raftam*; *az tars zahraash ab shud; bāk na-dārad* (he has no fear; also he doesn't care); *haybat* or *mahābat*; *ru'b* (fear, and incorrectly awe); *mabādā* (for fear lest). Vide Awe.

Fear, to, *tarsīdan*; *bīm*, or *khawf*, or *vāhīma*, *dāshṭan*; *hirāsān shudan*; *mī-tarsam mābādā bi-mīram*. Vide Fright and Afraid.

Fearful, *tarsū* (of men or animals); *ramū* (shy, of animals); *hawl-nāk* (of people or places); *khawf-nāk* (of places, etc.). Vide Coward, Frightened.

Fearless, *bī-tars*; *bī-bāk*; *nā-tars*.

Feast, *ziyāfat* (k. or d.); *mīhmānī* (k. or d.): *valīma* (d.) (a general feast; sp. at marriage, etc.) = *shīlān*³ (*kashīdan*); *'īd*, pl. *a'yād* (feast-days, holidays).

Feast, to, *ān ruz duvist mīhmān rā ta'ām dādam*.

Feather, *bāl* (prop. wing, but also flight-feather); *par*; *shāh-par* or *shāh-bāl* (flight-feather); *sar-push* (wing coverts); *yār-māliq* T. (tertiaries?); *mīstāh* (primary coverts); *qāpāq* T. and *'amūd* Ar. (the two centre tail feathers, the 'deck-feathers' of old falconers); *rudājā* Ar. (the outside tail feathers, one on each side); *dum-līza* (the small feathers under the tail; the 'brayles' of old falconers).

Feature,⁴ *sar u şurat*; *rang u ru-yi īn du tā khaylī bi-ham shabih hast* = *simā-yi īn du tā mişl-i ham ast*; *sar u rū*.

Feeble, *nā-tavān* or *nahij* (from sickness); *kam-zür* (gen.); *za'iʃ* (enfeebled); *hālā khaylī za'iʃ shuda ast*, *az jā-yi khud namī-tavānad harakat kunad*; *harakat-i māzبūhī* (feeble resistance).

Feed, to, intr. *mush-i darakhlī* (or *mush-i parrān*) *bi-mīva zīst mī-kunad* (the squirrel feeds on fruits); tr., *khurāk dādan*; or *khurānidan* (gen.); *kāh u dāna d.* (of horse); *jaw-ash pāk ast* (said of a well-fed horse or a romping boy).

Fee, *haqq'u'l-qadam* (gen. of a doctor or tutor); *haqq'u's-sa'i* (of broker); *haqq'u'n-nafas* (of lawyer, exorcist, etc.); *haqq'u'l-qalam* (of a *mirzā*); who pays his school-fees? *makhārij-i madrasa rajtan-i ūrā ki mutahammil mī-shavad?* vide Hush-money; *rusūm-i farrāshān* (often used for certain legal fees which, by a polite fiction, are assumed to be intended for the farrashes); *nasaq-bahā* (a fee to those that execute *nasaq*⁵). Vide Tip.

Feel, to, *ihsās k.*; *dast zadan* (to touch); vide Know, Experience; *az nuqṣānāt-i shumā muta'assī shudam* (I felt sorry at hearing of your loss); *kasālat mā'lūm mī-kunam* (I feel unwell); *dar tārikī pārīda mī-raftim*; vide Grope.

Feeling, *hiss*; *quvvā-yi lāmisa* (sense of

¹ But *hūbara* (also *hubāra* Ar. and *āhū-barā* P.) the *hubara* or bastard bustard.

² *Pal*, vulgar, is the lower part of the trouser-leg.

³ *Shilan* is properly a very long narrow table-cloth.

⁴ *Khāt u khāl* "markings" (of animals).

⁵ *Nasaq* is any mutilating or corporal punishment, other than death.

touch); <i>sard</i> (without feeling, i.e., emotion). <i>Vide Emotion.</i>	Ferocious, <i>daranda</i> ; <i>mūzī</i> ; <i>sag-tab'</i> (of people).
Feign, <i>bahana k.</i> (shamming); <i>riya k.</i> (hypocrisy in religion or love); <i>tajāhul k.</i> (to feign ignorance); <i>mahabbat-i riya'i darad</i> ; <i>tamāruz k.</i> (rare in m.c.; to feign sickness); <i>khud rā bi-dīvānagī zad</i> or <i>bi-khwāb</i> , etc., <i>zad</i> ; <i>murda-bāzī dar āvardan</i> (to sham being badly hurt); <i>kalak-bāzī-hā dar ma-yar</i> (no shamming). <i>Vide Pretend, Sham.</i>	Ferret, <i>mush-i khurmā</i> (a mongoose, ichneumon; not a weasel or ferret, etc.; class. <i>rāsū</i>).
Felicity, <i>sa'ādat</i> or <i>sa'ādat-mandī</i> .	Ferry, <i>ma'bar</i> , pl. <i>ma'ābir</i> (any crossing; ford, etc.); <i>safīna-yi 'ubur</i> and <i>'ibrī</i> (ferry boat; latter also = passenger by boat).
Fellow, <i>mardaka</i> ; in compounds <i>ham</i> , as <i>ham-qatār</i> (fellow-servant); <i>ham-nām</i> ¹ (of the same name); <i>ham-shahrī</i> (of the same city); <i>ham-sadā</i> (each echoes the other; also of the same tune); <i>ham-maktab</i> (school-fellow); <i>dardmand</i> (the poor fellow); <i>juf</i> or <i>linga</i> (of a pair).	Fertile, <i>hāsil-dih</i> ; <i>pur-hāsil</i> ; <i>tamām-i zamīnhā-yi ān vīlāyat hāsil-khīz ast</i> ; <i>zar khīz</i> (Afghan and Indian); <i>bār-āvar</i> ; <i>mīva-dār</i> ; <i>pur-bār</i> ; <i>muṣmir</i> (fruitful; of trees).
Fellow-creature, <i>ham-jins</i> (of the same species or class, rank); <i>u nīz banda-yi Khudā ast</i> .	Fertilize, <i>māyi dādan</i> (to fertilize date trees); [<i>talqī</i> and <i>ilqāh</i> in books].
Fellowship, <i>husn-i shirkat</i> (good-fellowship); <i>suḥbat</i> (also conversation).	Festival, <i>'id</i> , pl. <i>a'yād</i> (in Persian of relig. or semi-relig. festivals only); <i>jashn</i> .
Felt, <i>namad</i> (subs.); <i>namadī</i> (adj.).	Festivity, <i>shādī</i> ² ; <i>shādmānī</i> (joy); <i>jashn</i> (also festival, celebration).
Felt, <i>maḥsūs</i> (p. p.).	Fetch, <i>āvardan</i> , rt. <i>ār</i> or <i>āvar</i> ; <i>biraw qadrī mīva az bājh bi-chīn biyār</i> . <i>Vide Bring.</i>
Female, <i>māda</i> , <i>tāzīfa-yi inās</i> (the female ³ sex). <i>Vide Offspring.</i>	Fetid, <i>ganda</i> ; <i>gandīda</i> p.p. ('gone fetid'); <i>muta'affīn</i> ; <i>bū-yi gand</i> (a bad smell); [<i>gandanā</i> a leek].
Feminine, <i>mu'annas</i> ; <i>ta'nis</i> (in gram.).	Fetter, <i>qull</i> (gen. for neck); <i>qull u zanjīr</i> (for hands, feet and neck); <i>kunda</i> (stocks). [‘adāva.
Fence, <i>divāra</i> ; <i>divāra-yi chubī</i> or <i>divāra-yi khishtī</i> , etc.	Feud, <i>khāna-jangī</i> (family feud or civil war);
Fence, to, <i>in bājh rā az chūb dawr giriftā-and</i> .	Fever, <i>tab</i> ; <i>tab-i larz</i> (ague); <i>tab-i nawba</i> (intermittent); <i>makhlmalak</i> (scarlet fever); <i>tūfūs</i> (typhus); <i>hasba</i> (typhoid); <i>tab-i lāzīmī</i> or <i>tab-i diqq</i> (hectic fever or consumption); <i>tab-i niyās</i> ⁴ (puerperal fever).
Fend, <i>bachcha-hā-yash sar-i khud ast</i> (the young have flown and are able to fend for themselves).	Few, <i>qalīl</i> ⁵ [opp. to <i>kaśir</i> "many"]; <i>chand nājar-i qalīl</i> (m.c. a few men); <i>nāmī-dānam ānjā khaylī būdānd yā kam</i> ; <i>pāra-i az sarbāz</i> (or <i>pāra-yi sarbāz-hā</i> (a few of the soldiers); <i>chand nātar sarbāz</i> (a few soldiers); <i>ba'zī</i> (some); <i>panj ruz</i> (fig. a few days; also this life); <i>kamtar kas-i mi-tavānad</i> (few can do it).
Fennel, <i>shibīt</i> (green); <i>marza</i> (sweet fennel); <i>siyāh dāna</i> (small fennel); <i>rāz-dāna</i> (vulg. for <i>rāzīgāna</i>) (aniseed ?) <i>Vide Aniseed.</i>	Fewness, <i>qillat</i> .
Fenu-greek, <i>shambalīla</i> .	Fez, <i>fīs</i> .
Ferghana, <i>Farḡāna</i> .	Fiancé,-ée, <i>nām-zad</i> .
Ferment, <i>jush khurdan</i> ; <i>kaf k.</i>	Fibre, <i>risha</i> ; <i>nakh u risha-yi īn kuluft ast</i> (it is of course fibre); <i>līj</i> (of date; also a 'luſa' for the bath); <i>tār</i> ; <i>rishā</i> (thread).
Fermentation, <i>takhmīr</i> (of dough, tobacco, <i>halva</i> , etc.); <i>jūsh khurdan</i> (of wine or liquids).	
Fermented, <i>jush khurda</i> ; (but <i>jushida</i> boiled); <i>mukhammar</i> .	

¹ Also *samī* (for Ar. سَمِيٌّ) " of the same name, synonymous."

² *Awlad-i Zukur* and *awlad-i inās* " male and female offspring."

³ In India *shādī* " marriage."

⁴ *Ghusl-i niyās* the bathing forty days after child-bearing when the mother first leaves her room. There is a belief that if a mother dies before taking this bath, she will go straight to Heaven. The pains of child bearing are so great that all the mother's sins are forgiven on account of them, and as she has not left her room for forty days she has had no opportunity of committing fresh ones during that period.

⁵ " At least " *aqallan* or *fi'l-aqall*.

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khāna-yi Ustā-Sayn-i¹ *qālī-bāj rā surāgh*
kun (find out the house of Ustād Husayn,
 the weaver); *bi-ham rasīdan*, intr. (to be
 found, to be obtained); *bi-ham rasānidan*,
 tr.

Fine, *jurmāna* or *jarīma* k. or *giriftan* (in
 money); *latīf* (fine and good); *nāzuk*
 (delicate) *bārik* (slender and also not
 coarse); *sāf* or *khub* (of weather); *qalam-i*
rīza (a fine pen).

Fine arts, *sānā'i'-i nafsā*.

Fined, *agar daf'a-yi dīgar chunin kār bi-*
kunid shumā rā jarīma mī-kunand (if you
 do this again you will be fined).

Finger, *pīling² zadan* (to snap the fingers,
 as boys might do in a class); *angusht*;
 [*angusht-i pā*, toe]; *panja* (all five fingers
 or toes); *angusht-i shahādat* (fore-finger,
 q.v.); *angusht-i miyāni* (middle finger);
angusht-i kūchak (little finger); *shast*
 (thumb or big toe); *sar-i angusht* (finger-
 tip).

Finis, *tammat*; *tamām shud*; *khatm*; *khāti-*
ma.

Finish, *sākht u pardakht* (make and finish);
 this silver work is not bad but it lacks
 finish,³ *in nuqra-kārī bad nīst va likin ān*
puf-i kāsa-gari (or *tamāmiyyat*) *ki bāyad*
dāshtha bāshad na-dārad. Vide note to
 Negotiate.

Finish, to, *khatm* k. or sh.; *khalās* k. or sh.;
tamām k. or sh.; *bi-ākhīr rasānidan*;
anjām dādan; *sūrat dādan* (accomplish);
īn kār rā bi-jā bi-yāvarīd (accomplish);
takmīl or *anjām yāftan*; *bi-sar āmadan*;
bi-ākhīr rasīdan; *tamām shudan* (to be
 completed or ended); *pul tamām* (or
khalās) *shud* (the money is finished).

Finished, *mukammal* (completed), *bi-itmām*
rasīda (of provisions, money); *bi-ākhīr*
rasīda (of a work); I've done it and
 there's an end of it, *ān rā kardam raft*.
 Vide End.

Fir, *kaj*.

Fire, *ātash*; *ihtirāq* or *hariq* (conflagration);
ātash-gardān (a small iron basket attached
 to a long chain, whirled round to revive
 charcoal embers).

Fire, to, *ātash puf kardan* or *damīdan* (to
 blow the fire); *ātash* z. (to set on fire);
ātash giriftan (to catch fire); *ātash raw-*
shan k. or *durust* k. (to light the fire);
ātash khāmūsh k. (to put out the fire);
ātash bi-ham z. (to poke or stir the fire);
ātash āfrūkhtan or *rūshan* k. (to light a
 fire); *tūp andākhtan* or *khālī* k. (to fire a
 big gun); *dāgh* k. (cauterize or to brand);
tufang-i rū bi-man khālī kard (or *andākht*)
 (he fired a gun at me); *du si tīr* (or *gulūla*)
bi-shīr zadand ammā hīch yak na-khurd.

Fire-brigade, Fireman, *tulumba-chī* (of Fire-
 brigade). Vide Stoker and Bath.

Fire-place, *bukhārī* (in a living room); *tun*
 or *gulkhan* (of bath); *ujāq* (cooking
 place). Vide Stove.

Fire-temple, *ātash-kada*.

Firewood, *hizum*; *hīma*.

Fireworks, *ātash-bāzī* (k.).

Fire-worshipper, *majus⁴*; *gabr*, vulg. *gawr*;
Zardushti; *Pārsī*; *Ibrāhīmī*; *ātash-parast*;
mugh.

Firing, *tūp-zanī* or *tūp-andāzī* (k.) (of big
 guns; vide Bombard); *tufang-andāzī* (k.)
 (of rifle); *dagh-nīhi* (k.) (branding). Vide
 Train.

Firm, *sābit*; *ustuvār*; *qāyim* (vulg.); *pāydar*
 (lasting; of buildings, etc.); *muhkam*;
mustahkīm; *rāsikh* (in faith, etc.); *sābit-*
qadam (in relig., in promises, etc.). Vide
 Tight.

Firmness, *istihkām* (strength; of things);
sabāt-i qadam (of persons in opinions or
 deeds); *pāydarī* and *davām* (lasting long);
rāsikh^ul-i'tiqād (firm in his faith).

First, *aval* (pl. *avā'il*); *ghurra* (the first of
 the month); *dar ibtidā^z* (at first); *az aval*
 (from the first); *kudām kār aval bāyad*
kard? *bādī dar kār ū būd* (he was the

¹ *Ustā-Sayn* the usual m.c. form of *Ustād-Husayn*.

² Professional dancers (*raqqaṣ*) snap the fingers in this manner. Sometimes the company snap their fingers to testify approval.

³ Prop. *kāsa-gari*: it is a custom of a 'plate-maker' to blow over a cup, etc., just made as though to give it a finish.

⁴ *Majūs* coll. in Ar., *Majūsī* noun of unity. *Zardushti*, perhaps from some similarity in the Muslim legend of the ordeal by fire, has been confused with Abraham. The Muslims for some time tried to make the name of Zardusht forgotten, and the fire-worshippers were known by the name of *Ibrāhīmī*. Muhammad Shah, son of Fath 'Alī Shah, protected the Fire-worshippers, who resumed the name of *Zardushti*. By the Muslims however they were called *Gabr*, which name has come to signify 'infidel.' In India they are called *Pārsī*, and this name is being introduced into Persia. The Persian Zardushts resent being styled *Gabr*.

first to do this); *mutakallim* (the first person; gram.).

Firstly, *avval^a*.

Fish, *māhi*; *hut* (the sign Pisces); [the Arabic word *hut* is applied to the fish that swallowed Jonah, called also *nihang* or 'shark']; *māhi-yi dūdī* or —*dud-zada* (smoked fish); *māhi-yi khushk* (dried—); *māhi-vash* (fish-like; of certain sea animals).

Fish, to, *māhi giriftan*; *sayd-i māhi k.*

Fisherman, *māhi-gīr*; *sayyād* or *shikār-chī* (any kind of trapper, falconer, sportsman, etc.); *chand sayyād-i dīdam ki dām-i khud rū mī-andākhānd*.¹

Fish-hook, *qullāba-yi māhi-gīrī*.

Fish-net, *dam* or *tur-i māhi-gīrī*.

Fissure, *shikāf*; *darz*.

Fist, *musht*; *musht bastan*=*dast musht k.* (to close the fist).

Fisticuffs, *musht-zānī* (*k.*).

Fistula, *nāsūr*.

Fit, adj., *qābil*; *shāyista*; *lā'iq*; *vājib*; *rava*; *munāsib* (proper); *ū muṣlaq^an* *bāb-i īn kār nīst* (he is quite unfit for this job); *ṭabīt-āt-am ziring ast* (I'm feeling very fit); subs., *bī-hushi* (*k.*) (a swoon); *għash* (*k.*) (a semi-swoon); *sar urā girift* (fit of epilepsy).

Fit, to, *īn gabā bar-ash chust ast* (this coat fits him); *kalid bi-qufl khurd* (the key fitted the lock); *kaʃħ andāz-i pā-yam ast*.

Fitness, *shāyistagi*; *liyāqat*; *munāsabat*; *mawzūniyyat*.

Five, *panj*; *pān-sad*² (five hundred).

Five-fold, *panj muqābil-i an*; *panj lā* (in five folds).

Fix, to, *bar pa* or *nasb k.* (to erect); *nishān-dan* (to plant; of trees, etc.); *qarār d.*; *ta'yīn k.* (to assign); *kudām rūz rā qarār guzāshiēd* or *muqarrar kardid?* *qīmat-ash bi-chand guzarāndid* (or *tayy³ kardid?*) (what price did you settle for it?); *chashim dūkhtan bi*—(to fix the eyes on, stare at); *gir kardan* (to get into a fix).

Fixed, *burīda* (m.c.; settled); *mushakhkhas*; *mu'aayan*; *muqarrar*; *qarār dāda shuda* (decided, settled); *hazār tūmān qīmat-i īn khāna qat⁴ shuda ast*.

Flaccid, *shul*; *līz*; *narm*.

Flag, *'alam*; *bayraq khwābanīdan* (to lower a flag; met. to vacate the field, run away; also simply 'to depart'); *bayraq-i Iran rā dīdam ki rū-yi arg⁵ bād mī-khurd takha-sang* (of stone); *bach* (root of *Acorus calamus*).

Flag, to, *sust shudan*; *sang-farsh k.* (pave with stones).

Flagellation, *tāziyāna-zānī*; *shallāq-kārī*; *chūb-kārī* (also working in wood); *kutak-kārī*.

Flagon, *qarāba*; *kup*; *sabu* (bottles; of different shapes).

Flame, *shu'la* (of fire or lamp); *zabāna* (fire only); *mushta'il* (part., burning; in flames).

Flaming, *ishti'āl* (subs.); *mushta'il* (partic.).

Flamingo, *qāz-i surkh* (lit. scarlet goose).

Flap, to, *par* or *bāl z.* (of a bird, when flying); *par par k.* (fluttering).

Flare, *ātash gurgur mī-kunad* (of the noise of the fire).

Flashing, *darakhshān*.

Flashy, *mard-i bā zarq u barq* (in good or bad sense).

Flask, *bagħalī* (a flat bottle that contains rather more than a quart); *dabba-yi rūgħan* (—for clarified butter; of metal); *dabba-yi bārūt* (for powder). Vide Pouch.

Flat, *musattah*; *khwābida* (lying down); *jush-raffa* (of drinks); *kāsid* (dull, of trade); *sust*; *sard*; *kasil* (feeling dull); *shakl-i kura-yi zamin chi tawr ast*, *mudavar, yā musattah, yā murabba'*, *yā bayżavī?* [*mus-tāl* oblong]. Vide Fall.

Flat-bottomed, *tah-pahn*; *zir-farākh*.

Flat-iron, *uttu*.

Flatter, *chāplūsī k.* and *tamalluq guftan*; *sabzī pāk k.*; *khush-āmad guftan*; *bād zir-i bagħal-ash dād* (to make a fool of by—)= *pīzur bi-pālān-ash chapūnd* (vulg.).

Flatterer, *bādinjān-i dawr-i qāb* (lick-spittle); *chāplūs*; *sabzī-pāk-kun⁶*; *tamalluq-gū*; *ħashiya-nishīn* (hanger-on and dittoer). Vide Toady and Ditto.

Flattery, *chāplūsī*; *khush-āmad*; *tamalluq*; *chirā īn tawr tamalluq-i marā mī-kunid?* *chirā īn qadr sisal⁶ bi-pālān-ash mī-kunid?*

¹ *Māhi-gīr* is also a name of the common heron. *Dām* is properly "a snare" and *tūr* "a net."

² Pronounced *pūn-sad*.

³ *Tayy k.* also "to travel."

⁴ *Arg* residence of Shah or governor; the citadel; *qasr*, palace of Shah.

⁵ i.e. *Sabzī baray-i u pak mī-kunad*.

⁶ *Sifal* long straw used for stuffing a palan.

- (why do you flatter him so?); *bī-hama chīz* (without joking; without flattery; I am speaking seriously).
- Flatulent**, **Flatulency**, *naffakh* and *badī* (of foods; causing flatulence); *naʃkh-i mīda*; *shikāyat-i naʃkh dāram* (I am suffering from—); [*bādū* and *fīsū* (pretentious)].
- Flatwise**, *takhta ra pahn bi-guzar na īstada* (lay down the plank flatwise not on its edge).
- Flavour**, *maza*; *zāfiqa*; *khush-mazagī* (being nice flavoured). *Vide* Taste.
- Flaw**, *'ayb*; *naqṣ*; *mū* (crack; also black lines in stones or in gems); *lakka* (spot); *navisht u khwān naqṣ dārad*, *bātīl ast* (vulg.; there is a flaw in the contract, it is invalid).
- Flax**, *kattān*.
- Flay**, *pust kandan* or *kashīdan*, *salkh k.*
- Flayer**, *sallākh* (one that slaughters, and also sells liver, head and feet, etc.); *pust-kan*.
- Flayed**, *pust-kashīda*; *pust-kanda*.
- Flaying**, *sallākhī* (k.).
- Flea**, *kayk* or *kahk* or *kak*.
- Flea-bitten**, *magasī* (of a grey horse).
- Fledged**, *vide Fend*; *par bīrūn āvurda* (half-fledged).
- Flee**, *fīrār k.* (gen.); *pusht dādan* (in a fight); *chīrā bi-gurīzīm?* *khawf nīst*. *Vide* Coward.
- Fleece**, *to*, *vide To flay*; *pashm giriftan* (to shear); *lukht-am kardand pīrāhan ham na-guzāshand*.
- Fleeting**, *nā-pāydar*; *fānī* (of the world, life, etc.); *guzarān* (passing away); *gurīzān* (fleeting); *sāya-yi zā'il* or *—ravān* (a fleeting shadow; *vide* Shadow). *Vide* Unstable.
- Flesh**, *gusht* (also applied to ‘flesh’ of fruits); but *in mīva gushtī ast* (this fruit is dry, without juice); *nafs kushtan* (to mortify the flesh).
- Flexible**, *narm*; *lams¹*; *fanarī* (springy); *mīsl-i fanar jihanda*; *in chūb cham u khām bar mī-dārad*; *in khayzurān lams ast*.
- Flicker**, *chirāgh kūr kūr mī-suzad*.
- Flight**, *gurīz* (k.); *fīrār* (k.); *parvāz* (of birds); *gurīzandan* and *munhazim k.* (to put to flight). *Vide* Defeat.
- Flinch**, *mizhgān bi-ham zadan*; *takān khurdan*; *dast-am rā rū-yi sūrat-ash burdam*, *pas kashīd*. *Vide* Wince.
- Fling**, *to*, *īn chi jūr gulhā ast?* *bi-yandāz-i shān dūr* (or *bīrūn*); *part k.* (with force).
- Flint**, *sang-i chāqmāq*; *az chāqmāq² zadan ātash paydā mī-shavad*; [*fatila* tinder-wick, for flint and steel].
- Float**, *hālā vaql-i madd-i bahr ast jahāz ru-yi āb mī-āyad*.
- Flock**, *galla* (of sheep, of birds); *rama* (of cattle); *ānjā galla-yi gusfand-i*.
- Flock**, *to*, *mardum bi-dīdan-ash gurūh gurūh āmadand*.
- Flood**, *saylāb* (sh.), *rūd-khāna bi-tughyān āmad*, or *tughyān kard*; *Tūfān-i Nūh* (the Deluge).
- Floor**, *takhta-push* (of boards); *zamīn-i īn utāq ta'mīr lāzim dārad*; *zamīn-ash rā farsh-i ājurr karda and*; *daraja*; *ṭabaqa*; *martaba* (storey).
- Floor-cloth**, *zilū* (a cotton stuff used for the floors of schools and mosques); *zīr-farshī* (common and coarse); *farsh* (better quality, placed over former).
- Florid**, *surkh*; *sūrat-ash mīsl-i chugandar surkh ast*; *ān mard sūrat-ash ziyād khūnī-st* (m.c.).
- Flour**, *nān az ārd durust mī-kunand*; *ārd k.* (to grind to flour or to powder); [*tāpū* (a large earthenware receptacle or ‘bin’, q.v., for flour, rice, etc.)].
- Flourish**, *zinat dādan*, or *shākh u barg nīhādan* (in writing); *shahr dīgar sūrat-i ābādī girift*, or *shahr bāz rawnaq girift* (the city again flourished = *āb-i rafta bi-jūb amad*); *sā'at-at rā bi-man jilva ma-dih* (don’t flaunt or flourish your watch at me).
- Flourishing**, *kām-rān* (successful; of people); *ma'mūr* (of country); *rīsha dar āb ast*; *bā āb u tāb*; *kār-ash bi-khūbī mī-gardad* (in business); *rawnaq dārad*; *kār u bār-ash chāq u chilla ast* (his business is flourishing).
- Flow**, *to*, *Rūd-i Aras bi-Daryā-yi māzandarān* (or *bi-Bahr-i Khazar*) *muttasil mī-shavad*, or *mī-rizad*, or *khālī mī-shavad*; *āb-i rud khāna kudām ṭaraf jāri'st?*
- Flower**, *gul*; *shigūja* (bud); *na-bāyad īn gulhā rā bi-chinid*; *khaylī gul-bāz ast* (he is a great flower fancier); *zubda-yi qushūn* (the flower of the army). *Vide* Elite; *arval-i javānī* or ‘*unjavān-i shabāb* (the flower of youth).
- Flower**, *to*, *gul dādan* or *kardan*; *shikustan*

¹ *Lams* “flexible” and *shaqq* “inflexible, rigid.”

² *Chaqmag i tufang* “cock of a gun.”

- or *shigufan* (to open into flower from the bud).
- Flowing, *jarayan*; *zuljhā-yash tā surīn rikhā* or *uſtāda*.
- Fluent, *tund-adā*; *Fārī rā ravān harf mī-zanad*; *ū agarchi zabān-i Inglīsi sahīh harf namī-zanad valī dar ān ḥarrāf¹* (or *lassān*) *ast*.
- Fluently, *ravān khwāndan* (to read fluently).
- Fluid, *ābakī*; *mārī*.
- Fluids, *chīz-hā-yi raqīq u sayyāl*; *māriyyāt*.
- Fluidity, *sayyālī*.
- Flush, *rang-ash bar āfrukhta shud* (he flushed; from anger or shame).
- Flute. *Vide Fife.*
- Flutter, *tapīdan*; *par par k.* *Vide Bate.*
- Fluttering, *bāl-zānī*.
- Fly, to, *paridan* or *parvāz kardan*, intr.; *bi-bād dādan*, tr. (of a hawk, a paper-kite, etc.); *par-i bāl-i tuṭī rā chīd ki na-parad* (or *mabādā bi-parad*); *jahīdan* (of a spring).
- Fly, subs., *īnjā magas pur ast* (this place is full of flies); *īnjā ism-ash bāyad Magas-ābād bāshad na Dawlat-ābād* (this place should be called Magas-ābād and not Dawlat-abad); *guh-magas* (fly speck); *pasha-yi khākī* (sand-fly).
- Fly-blown, *magas-rīda*, vulg. (fly-spotted; and also stale).
- Fly-flap, *magas-rān*.
- Fly-fringe, *magas-parān* (for eyes of horses or donkeys).
- Flying, *buand-parvāzī* (high-flying; lit. or met.).
- Foal, *kurra*; *kurra-asp*; *kurra-khar*.
- Foam, *kaf*; *daryā kaf mī-kunad*; *bi-hadd-i ghayz kard ki dahan-ash kaf āvard*.
- Focus, to, *mīzān shudan*, intr. (of camera, binocular, etc.); *bi-mīzān āvardan*, tr.
- Fodder, *'alīq*; *'aluṣa* (fodder and grain); *'alaf* (green); *kāh* (dried straw, chopped). *Vide Seller.*
- Foetus, *'alaqa* or *muzgha*; *janīn* (rare?).
- Fog, *mīh-i ghālīz-i* (a dense fog); *mīh-i kam-i* (a slight fog, or mist); *ghubār* (dust fog); *bukhar* (steam or exhalation from marshy ground); *az zamin ātash bar mī-khīzad* (of haze); *dūd rū-yi havā rā girist* (the smoke, or fog, hid everything).
- Fogginess, *kudurat-i fahm* (of understanding); *mīh girifstan-i havā*, etc. *Vide Fog.*
- Fold, *īn chīz-hā rā dar kāghaz bi-pich* (or *tah* or *tā kun*); *navardidān* (to roll up); *du lā k.* or *du tā k.* (to double up); *si lā k.*, etc. (to fold three times); *dast zir-i bagħal nihādan* (to fold the arms English fashion); *dast bastan* (to fold the arms as Persian servants² do); *Sunnīhā namāz rā dast-basta mī-khwānand* va *Shī'a-hā dast-vāz* (the Sunnies cross the hands in front; the Shi'ahs let the arms hang straight down by the side).
- Fold, *āghul* (of sheep); *tah* (of cloth, etc.); *chīn* (wrinkle); *du tah*; *du barābar* (two-fold); *lā* or *tah*; *lā-yi dar rā bāz kard* (he opened one fold of the door).
- Follow, *pushī-i sar raftan*; *jilaw bi-raw man az 'aqab mī-āyam* or *dumbāl-at mī-āyam*; *iqtidā k.* (to follow the example of holy men); *pay-ravī k.* (follow the example of, good or bad); *tashyī'-i janāza k.* (in funeral procession); *az īn qarār* (as follows:—); *badraqa raftan* or *mushāya'at k.* (to follow a guest to the door, etc., on taking leave); *basta muta'aqqib-i īn kāghaz khwāhad rasīd* (the parcel will follow this letter); *hamīsha tābi'-i gūyanda-yi ākhīrīn ast* (weak, q.v., always follows the last speaker); *bi-mallab-ash namī-tavānam pay bi-baram* (I can't follow his meaning).
- Follower, *pay raw* and *tābi'* (gen.); *murīd* (relig. only); *muqtadī* and *muqallid* (of a great *Mujtahid*); *ummāt* (followers of one prophet only; but in Arabic also for nation); *millat*, pl. *milāl*, (nation; but in Arabic only for followers of one prophet); *rajjāla* pl. (camp-followers).
- Folly, *khariyyat* vulg.; *hamāqat*; *balāhat*; *muntahā-yi hamāqat* or *ghāyat-i khariyyat* (height or extreme of folly).
- Foment, to, *bakhūr* or *tabkhir k.* (to steam); *taftīt k.* (with hot oil); *takmīd k.* (dry or wet); *taskhīn k.* (med.).
- Fond, *in mīva rā abad*³ *dust namī-dāram*; *'āshiq-i gulāb hastam*.
- Fondle, *navāzish k.* (a kitten, a mistress); *dast rū-yi sar kashīdan* (stroke the head). *Vide Caress, Coax.*
- Food, *ghīza* (pl. *aghīziya*=dishes, meats); *ta'ām*, pl. *at'īma*; *īn chi qism khurākī'st*; *qūt-i lā-yamūt na-dārad* (he has nothing to eat, he's starving); *ma'kūlāt u mashrūbāt* (meats and drinks); *khurish* (a special

¹ *Harrāf* and *lassān* alone have the idea of loquacity.

² *Dast jūr kardan* "to fold or join the hands as Hindus do."

dish); *in khurish-i khūb-i ast* (this is a nice *plat*); *rizq*; *ruzi* (daily food, daily bread, sent by God).

Fool, to, *rīsh-khand k.* (to fool a person; make an April-fool of).

Fool, *ablah*; *ahmaq*; *khar*; *pakht* vulg. (thick-headed); *dabang* (cracked); *sādālawh* (simpleton); *maskhara* or *maskhara-chī* (professional fool); *lūtī* (bear or monkey leader, etc.). *Vide Ass, Mad, Simpleton.*

Foolish, *bī-vuqūf* (=an ass; doesn't know how to behave); *bī-aql* (no brains); *bi-shu'ūr* (wanting in perception); *rīsh-gāv*, (m.c.).

Foot, *pā* (foot or leg, sp. hind-leg; of man, beast or furniture, etc.); *sum* (hoof); *pā-yi ū misl-i gūr-i bachcha ast* or *pā-yi gūrī dārad* (he has enormous feet); *pā-yash rā bi-bīn*, *Khudā shutur rā rahm kunad!* (said by a jealous woman of a rival; = "Did you ever see such feet as she's got?"); *pusht-i pā* (instep); *kaf-i pā* (sole); *gawdī-yi pā* (arch); *dāmana* (of mountain); *juz** or *rukñ* (in scanning); *piyāda*, adv. (and subs.) (on foot).

Footman, *piyāda*; *shatir* (a running footman; in front of a horse).

Footstep, *qadam*, pl. *aqdām*; *radd-i pā* or *āsār-i pā* (—track); *pay-ravī-yi pidar-ash mī-kunad*, or *az rū-yi garda-yi pidar-ash raftār mī-kunad*¹ (local) (in good or bad sense).

Footstool, *kursī-yi zīr-i pā*.

Fop, *Mīrza Qashamsham* (a fop); *qashang*.

For, *bi-vāsita-yi*, or vulg. *bi-vāsa-yi*; (*mahz-i*) *pās-i khātir-i shumā īn kār rā kardam*; *az du sā'at īnjā ast* (he has been here for two hours); *tā du sā'at bīrun mī-ravam* (I'm going out for two hours); *az barāy-i*; *jihat-i*; *nafyān* va *isbātān* (for and against); *zīrā ki*; *chunki*; *bi-illat-i īki*; *chirā-ki* (because).

Forage, *'alīq* (barley and straw or hay).

Vide Fodder. [Raid.]

Foray, *chapaw* (k.); *chapāwal* (k.). *Vide*

Forbearance, *hawsala āvardan*; *tahammul kardan*; *hilm dāshtan*.

Forbearing, *burd-bār*.

Forbid, *nāhī k.*; *qadaghan n.*; *chirā az āmadan man' kardīd* (why did you forbid him to come?).

Forbidden, *mamnu'*; *qadaghan ast* (it is² forbidden); *mamnu'āt* or *manahī* (things forbidden).

Forbidding, *māni'*.

Force, *zur*; *jabr*; 'unf (violence); *shiddat*; *hiddat* (severity); *hālā rūd-khāna pur zūr ast*; *quvvā-yi barqiyya* (electric force); *bīgār giriftan* (to seize men for forced labour—generally without pay—for State purposes³).

Force, to, *majbur k.*; *vā dāshian bi*—; *jārī sh.* (to come into force). *Vide Compel.*

Forceps, *ambur-i dandān-kashī* (for teeth); *gāz-ambur* (blacksmith's); *minqāsh* (tweezers); *kalbatayn*⁴

Ford, *guzar-gāh*; *gudār* vulg. (usually mountain-pass); *ma'bar*, vulg. *mi'bar* (also a ferry boat). *Vide Ferry and Crossing.*

Ford, to, *az rūd-khāna bi-pā 'ubur kardand*. *Vide Wade.*

Forearm, *sāqa-yi dast*; *sā'id*; *dast* (fore-arm or fore-leg of an animal as opposed to *pā* the hind-leg).

Forecast, *hads zadan* (to conjecture); *tadbīr-bāfi* or *tārh-rīzī k.* (planning beforehand). *Vide Prophesy.*

Forefathers, *ajdād* (forefathers; pl. of *jadd* grandfather, q.v.); *aslat* pl. *Vide Ancestors, Ancients.*

Forefinger, *sabbāba*; *angusht-i shahādat* (the forefinger is used in emphasising the words of the *kalima* or creed⁵).

Fore-foot, *sum-i dast* (of horse); *panja-yi dast* (dog, etc.).

Forehead, *pishānī*; *nāsiya*; *jabin*.

Foreign, *ashyā-yi khārija* (foreign goods); *idāra-yi khārija* (Foreign Office); *Vazīr-i umūr-i khārija* (Foreign Minister); *ū bimulk-i ghurbat rafta*; *dakhīlī bi-mātlab nīst* (foreign to the subject).

¹ *Garda* is a small bag of powdered charcoal used in copying drawings. A pricked tracing is placed on a clean sheet of paper and the bag of charcoal dabbed and dusted over the pricked lines of the tracing.

² But *qadaghan k.* "to order."

³ 'Amala-yi qalam "labourers so seized." *Bigari bihtar az bi kari*; a common saying. *Bi-sukhra giriftan* (class.).

⁴ Dual of *kalba* "a bitch," fem. of *kalb* "dog."

⁵ Also Shi'ahs when repeating the *ziyarat* point the forefinger towards the grave or at a distance towards the *qibla*.

Foreigner, *gharib* [pl. *ghurabā* “the poor”]; *ajnabi* (pl. *ajanib*, rare in m.e.); *khārijī*; *bīgāna* (stranger, i.e., not of the same household; an outsider); *namī-guzarand khārijā*¹ az *mulk-i shān ‘ubūr bi-kunand* (foreigners are not permitted to pass through their country).

Foreignness, *ajnabiyat*.

Fore-leg, *dast* (opp. to *pā* hind-leg); *sāqayi dast* and *qalam* (shank).

Foreman, *ustād*.

Foremost, *bar hama mugaddam*; *aval*; *jilaw-tar ast*; *az hama pīsh-tar*.

Forenoon, *aval-i zuhr*.

Forepart, *jilaw*.

Foresight, *pīsh-bīni*; *basīrat*.

Foreskin, *qūlfa*, *pust-i sar-i hashaja*.²

Forest, *jangal*; *bisha* (of trees); *tarafayn-i rāh kūh-hā*³ *pūshīda az jangal būd* (on both sides of the road were hills covered with forest).

Foretell, *pīshin-gū-i* k.: *az ghāyb guftan*; *ki mī-tavānad az pīsh bi-gūyad ki fardā az pardā-yi ghāyb chi zāhir mī-shavad?*

Forge, *kūra-yi āhangarī* (a smith’s forge) [kura also=a furnace, a brick-kiln].

Forge, to, *surkh karda kuftan* (of iron); *ja'l n.*; *ū imzā-yi ūrā ja'l kard*, or *muhr-i ūrā bar tamassuk taqallub kard* (he forged his signature).

Forged, *ja'lī*; *sākhtagī*; *bi-ham bar bāfta* (of a story).

Forgery, *ja'l*; *sākhtagī*. Vide Counterfeit.

Forget, *raft va likin paygham-ash rā az tah farāmūsh kard* (he went but completely forgot his message); *banda rā az khātir-i sharif na-bāyad andākht* (don’t forget me); *marā az dil-at mahv na-kun*, or *az yād-at na-ravam* (ditto).

Forgetful, *farāmūsh-kār*; *farākh-gūsh* (lit. ‘wide-eared’ = *az yak gush mī-shinavad va az digar dar mī-andāzad*).

Forgetfulness, *farāmūshī*.

Forget-me-not, *gul-i farāmush* (flower).

Forgive, *a'fv* k.; *mu'āf* k.; *bakhshidān*; *az sar-i gunāh guzashtan*; *guzasht k.*; *agar iqarrā mī-kard ma'zūr-ash mī-dāshtam*; *Khudā ūrā bi-yāmurzad* (God forgive him); *Khudā pidar-ash rā bi-yāmurzad*, *pisar chi quh-i dar āmad!* (=God curse the father for having left such a rotter of a son); *Khudā fil rā bi-yāmurzad!* *chi shikam-i*

gunda-i dārad! *Khudāvand vālidayn-i shumā rā bi-yāmurzad* or *rāhat farmāyad* (a form of thanks; gen. implies that the parents are dead).

Forgiving, *ghafur* (of God); *bā-guzasht* (of men).

Forgotten, *gāv-khur shuda ast* (of customs); *farāmūsh shuda*; *hargiz-farāmūsh-na-kun* (adj.; never-to-be-forgotten).

Fork, *changāl* (also claws); *kāh-parān* vulg. and *awshīn* (winnowing-fork; for *afshānī*).

Forked, *du-shākhā* adj. (bifurcated); *munsha'i'b* (into several branches).

Form, *shakl*; *hayfat*; *tarkīb*; *rīkht* vulg.; *parī-paykar* (of fairy form); *daraja* (at school); *gadd-i sarv kulliyat-i rāst ast*; *rasm-i khīlāb* (form of address). Vide Figure.

Form, to, *tashkil dadan*, tr., and—*yāftan*, intr

Formal, *rasmāna* (official); *bā-takalluf* (of people, ceremonies).

Former, *an* (‘that,’ i.e., the farther off); [*īn* ‘this,’ i.e., the latter]; *sābiq-u'z-zikr* (mod. newspapers; opp. to *ākhir-u'z-zikr*); *kudām-ash bihtar ast*, *avvalī yā ākhīrī*? *dar zamān-i salaf* or—*qađīm*; and *dar awqāt-i pīshīn* (in former times). Vide Ancient.

Formerly, *sābiq-a'*; *sābiq bar īn*, or *pīsh az īn*.

Formidable, *muhib* (terrifying); *i'tirāzāt-i shumā bar in tadbīr vāqī'a' sakht ast*; *milāt-i atrāf az vay hisāb bar giristānd* or *mī-burdānd* (he was formidable to the surrounding nations); *sayl-i bunyān-kan*; *rafta rafta chunān parishān va az nazārhā sāqīt gashtānd* *ki na dawlat rā bi-īshān ummīd-i* *va na dushman rā az īshān bīm-i mānd* (they gradually became so broken and discouraged that they ceased to be formidable). Vide Fortification.

Formula, *nuskha* (medical); *qā'iда-yi jabriyya* (algebraic); *kalima* (relig.).

Fornication, *zināt* (or adultery); [*zina-yi muhsina*, “adultery,” q.v.]; *jinda-bāzī* (frequenting female prostitutes); *mard-bāzī* (of women).

Fornicator, *zānī* (or adulterer, q.v.); *jinda-bāz* (frequenting female prostitutes).

Forsake *tark guftan* or *k.* (of habits; vide Abandon); *dast bar dashtan az—*; *vil k.*; *na-bāyad dūstān-i khud rā dar hālat-i parishānī vā guzāshī* (or *tark kard*).

¹ *Khārijī i mazhab* “of another sect or religion.”

² *Hashaja* glans penis.

³ Not *kūh* sing. which would mean “the hill.”

Khārijī = Sunnī; so called by the *Shī'ahs*.

Forsaken, <i>mahjūr</i> ; <i>az haram rānda va az dayr mānda</i> (forsaken by both parties).	Foster-brother, <i>barādar-i razā'i</i> ; <i>ū ham-shīr-i man ast.</i>
Fort, <i>qal'a;¹ Pers. pl. <i>qal'ajāt</i>²; <i>hisār</i> (a fort or a fortified wall around a city).</i>	Foster-mother, <i>dāya</i> .
Fortieth, <i>chihilum</i> .	Foster-sister, ⁴ <i>khwāhar-i razā'i</i> .
Fortifications, <i>burj u bārū</i> (of a town, etc.); <i>istikkāmāt</i> (protections);— <i>burj-i gilīn sadd-i Iskandarī mī-namūd</i> (—the slightest fortification seemed formidable).	Foul, <i>palid</i> (gen. of Satan, or of living things); <i>muta'affin</i> ; <i>bad-bu</i> (evil smelling); <i>kasīf</i> (dirty; in m.c., often untidy).
Fortified, <i>mahsur</i> (<i>k.</i>) (also besieged); <i>mahsun</i> or <i>muhassan</i> (<i>k.</i>).	Fouling, <i>jirm-i qalyān</i> , etc. (of pipe).
Fortify, <i>qal'a bandī k.</i> ; <i>mustahkim k.</i>	Foul-mouthed, <i>bad-dahan</i> ; <i>harza-dahan</i> ; <i>bad-zabān</i> (lit. and fig.); <i>dahan-darīda</i> (also impudent, answering back); <i>fahhāsh</i> (fouly abusive).
Fortitude, <i>tāqat</i> (<i>āvardan</i>); <i>dar balā khaylī tāhammul namūd</i> ; <i>sabr</i> (<i>k.</i>) (endurance, q.v.). <i>Vide Bravery</i> .	Found, to, <i>ihdās k.</i> (to found ⁵ a city; a well); <i>ta'sis-i</i> (or <i>binā-yi</i>) <i>īn madrasa rā jūlānī guzāshī</i> ; <i>rīkhtan</i> (to cast in a mould).
Fortnight, <i>du-hafta</i> .	Foundation, <i>pay-i khāna</i> (<i>guzāshī</i> or <i>nīhādan</i>); <i>shālūda</i> (<i>rīkhtan</i>); <i>sang-i bunyād-i khāna rā ū guzāshī</i> ; <i>īn khabar-i bī-pā'st</i> (this rumour is without foundation).
Fortunate, <i>nīk-bakht</i> ; <i>khush-bakht</i> ; <i>javān-bakht</i> ; <i>bakht-yār</i> ; <i>tāli'-mand</i> ; <i>iqbāl-mand</i> ; <i>khushā bi-hāl-ash</i> (may he prosper, be fortunate!); <i>mubārak bād!</i> (may it be fortunate for you!); <i>bakht-i Nādirī dārad</i> (he is a very lucky person); <i>īn kār sakht bi-jā uṣtād</i> (it happened opportunely). <i>Vide Fortune and Lucky</i> .	Founded, <i>ta'sis yāfta</i> ; <i>mabni bar</i> —; <i>bunyād-i shahr az kay nīhāda shuda ast</i> or <i>guzāshīa shuda ast?</i> (when was the city founded?) = <i>īn shahr az kay ābād shuda ast?</i> (= populated).
Fortunately, <i>bi-yārī-yi bakht</i> ; <i>az husn-i itti-fāq</i> ; <i>khush-bakhtāna</i> .	Founder, <i>bānnī</i> ; <i>mu'assis</i> .
Fortune, <i>māl-i farāvān iam' karda ast</i> ; <i>bakht</i> ; <i>iqbāl</i> ; <i>tāli'</i> ; <i>qismat</i> ; <i>māl</i> ; <i>dawlat</i> ; <i>śarvat</i> (wealth); <i>bakht-i ū bāz</i> (or <i>bīdār</i>) <i>shuda ast</i> (he is now fortunate); <i>bakht-ash basta</i> (or <i>khwābīda</i>) <i>ast</i> (he is now unfortunate); <i>iqbāl rū bi-man hargiz nāmī-āvarad</i> (fortune never comes to me); <i>bi-marg i pidarash pūl-i hanguft-i gīr-i ū āmad</i> (he inherited a fortune on his father's death); <i>murgh u māhī dar khwāb dida ast</i> (he's come in for a fortune ³). <i>Vide Fortunate and Wealth</i> .	Founding, <i>ta'sis</i> ; <i>binā</i> .
Fortune-telling, <i>kahānat</i> (divination); <i>ghayb-gū'i</i> ; <i>dast mī-binad</i> (he tells by hand). <i>Vide Omen, Palmistry, Geomancy</i> .	Foundling, <i>kucha'i</i> (adj.); <i>bachcha-yi sar-i rāh bar dāshīa</i> , or <i>bachcha-yi sar-i rāhī</i> .
Forty, <i>chihil</i> .	Fountain, <i>sar-chashma</i> or <i>chashma</i> (spring); <i>hama jā fawwāra-hā mī-jihad</i> (fountains are playing all around us).
Forward. <i>Vide Impudent</i> .	Four, <i>chahār</i> , <i>chahār-tā</i> or <i>chahār-lā</i> (in four folds); <i>chahār muqābil</i> (four-fold); <i>lālā 'abbāsī</i> (four o'clock flower).
Forward, to, <i>firistādan</i> ; <i>irsāl k.</i> or <i>dāshātan</i> ; <i>rasānidān</i> ; <i>īn kāghāz rā bi-khidmat-i ja-nāb tagdīm mī-numāyām</i> .	Fourteen, <i>chahār-dah</i> .
Fossil, <i>jamād</i> , pl. <i>jamādāt</i> (anything without life); <i>mutahajjir</i> . <i>Diary</i> .	Fourth, <i>rub'</i> , or <i>chahār-yak</i> , or vulg. <i>chārak</i> (a fourth part); <i>chahārum</i> (ordinal).
Fossilized, <i>mutahajjir</i> (<i>sh.</i>); " <i>fasīl</i> " (Shah's	Fowl, <i>murgh</i> ; <i>juja</i> (prop. chicken); <i>murgh-i khānagī</i> (domestic fowl); <i>tayr</i> , pl. <i>tuyūr</i> (bird); <i>paranda</i> (collec.).

¹ Not to be pronounced as in India: divide the word into two distinct syllables *qal 'a* (not *qila*).

² Arabic plur. *qila'* not used in colloquial.

³ *Har an kā khwāb binād murgh u māhī .. Na-mirad ta bi-binād badshahī*. Refers to the dream of Nadir Shah.

⁴ Marriage with a foster-sister is as unlawful as marriage with a sister.

⁵ Also "to discover."

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- Friendly, *dūstāna*; *rafāqat^a*; *mushfiqāna*; *ū bā dūstī-yi tamām pish āmad*¹ (he treated us in a very friendly way)
- Friendship, *dūstī*; *yari*; *rafaqat*; *ittihād*; *pāy-mardī* (k.) (standing by a friend).
- Fright, *bīm* (*dāshṭan*); *tars* (d.); *hawl* (d.); *khawf* (d.); *vahshat* (d.); *dahshat* (d.); *vāhima k.*
- Frighten, *tars var-dashṭan* (to take fright); *tars*, etc., *khurdan* (to be frightened); *tarsānīdan*; *chashm-i kas-i tarsānīdan* (=to frighten slightly); *hamchū tarsīdam ki zahra-am raft*.
- Frightful, *tars-nāk*; *hawl-nāk*; *dahshat-nāk*; *haybat-nāk*; *man shakl-i* (or *haykal-i*) *hawl-nāk i dīdam*. Vide Challenge.
- Frigid, *bī-hālat*; *khushk*; *sard*; *afsurga*; *yakh* (of persons).
- Frigidity, *burūdat* (of things or of temperament); *afsurdagi* (of persons).
- Fringe, *risha* (of turban or coat); *dāmana* (an added border); *sanjāf* (hemming, bordering); *magas-parān* (for eyes of horses, donkeys); *chatar* (of hair over the forehead of girls).
- Frisk about, to, *shalakhta* (and vulg. *shiling-takhta*) z. (of goats, boys, etc.); *jast u khīz* z. (of goats or monkeys).
- Frisky, *shalakhta-zan*.
- Frivolous, *zan-i nā-mā-qūl*; *sabuk*; *bī-māt-nī*.
- Frizzle. Vide Frying.
- Frock-coat, *kulīcha* (without pleats and with short sleeves); *kamar-chin* (with pleats); *sardārī* (Napoleonic frock-coat). Vide Coat.
- Frog, *qurbāqa* T.; *ghūk*; *vazaq*; *kurvagh*. Vide Lively.
- From, *az*; *az pish-i*.
- Front, *pishī* or *jalavī* (adj.); *pish* or *jalaw* (adv. and prep.); [*dandān-i pish-i dahan*, vulg. for *dandān-i jilaw* 'front tooth']; *jilo bi-yujt man az 'aqab mī-āyam* (or *mī-rasam*) (go on ahead, I'll follow).
- Frontier, *sar-hadd*,² pl. *sar-haddāt*; *du sā'at u nīm*³ *kashid tā rasidim bi-sar-hadd-i Hind*.
- Frost, *zhāla* (hoar frost).
- Frost, to, *shakar-push* k. (of cakes).
- Frost-bitten, *sarma-zada*; *sarma-khurda*.
- Froth, *kaf*.
- Frou-frou, *khish-khish* (noise of silk, or of any new dress).
- Frown, *chin* (or *kham*) *bi-abru īvardan*.
- Frown, to, *abru-yat rā chirā kai kar da-ī?* (why are you frowning?); *akh-ru k.* (to look disgusted); *turush-ru sh.* (to be sour-faced).
- Frozen, *yakh-basta*; *munjamid* (of liquids).
- Frugal, *khana-dār* (thrifty); *pas-andāz* (saving); *umurāt-i khānagī rā chiguna sar-anjām mī-dihad*, *bā qā'ida yā bi-vil kharji*⁴? *dar kharj kardan daqīq ast* (he is too economical).
- Fruit, *mīva*; *bar*; *samar*, pl. *asmār*; *ānja mīvajāt-i mumtāz bi-'amal mī-āyad* (fine fruits are produced there); *murakkabāt* (lemons, oranges and citrons; yellow fruits); *naw-bar* (first fruits given to big people; or first fruits brought for sale to a town); *khusk-bar* (dried fruits).
- Fruitful, *bār-dār* or *pur-bar*; *mīva-dār* (giving fruit, of trees); *hāsil-dih* (of ground).
- Fruition, *tamattū'*; *tana'um*; *talazzuz*.
- Fruitless, *bī-şamar*; *bī-mīva*; *bī-bār*; *ghayr-i mufid*; *bī-natīja*; *lā-hāsil*.
- Frumenty, *shīr-gandum* (a dish made of wheat boiled in milk⁵; raisins are sometimes added).
- Frustate, to, *mahrūm k.* (disappoint, etc.); *bātil k.*, or *hadar k.* (of plans).
- Frustrating, *butlān*; [*ibtāl* not used in m.c.].
- Frustration, *hirman* (disappointment, q.v.); *ba'd az hadar raftan-i tadābir-am* (after the frustration of my plans).
- Fry, to, *biryān k.*; *qirmiz k.*; *surkh k.* (with butter in a pan).
- Frying, *jīz jīz* (k.) (frizzling; noise of frying).
- Frying-pan, *tāva*; *māhī-tava*; *az chula*⁶ *bī-chāla uftādan* (out of the hole into the well; out of the frying-pan into the fire).
- Fuel, *sukht*; *sukhtanī*.
- Fugitive, *firārī*; *muhājir* (emigrant); *panāhī* (one who seeks shelter); *gurīz-pa* (truant, of boys; runaway, of slaves); *firār-kun nīstam* (I'm not a man to run away, likely to abscond). Vide Deserter.

¹ If the pronoun *mā* 'us' be inserted, *bi-* is substituted for *bā* before *dūstī*, as *ū bā mā bi-dūstī-yi tamām pish āmad*.

² *Sar-hadd* in m.c. also = *qashlāq*.

³ Afghans (but not Persians) say *du va nīm sā'at*.

⁴ In India *kifāyat* "economy." In m.c. the European word *ikānamī* is used.

⁵ *Firni* is rice cooked in milk.

⁶ *Chula* a small hole in the ground and *chala* a big pit.

Fulcrum, *takya-gāh*.

Fulfilment, *takmīl* (k.) (of promise, rare; also finishing in study); *anjām* (d.); *ikhtītām* (k.); *bi-itmām* (or *ikhtītām*) *rasā-nīdan*; *iṣā-yi* or *vafā-yi* *va'da* (k.) (of promise).

Full, *mamlūv az*—; *pīp khālī'st yā pur?* *pur az āb*, or *pur-i āb*; *lab-rīz* (full to the brim); *sīr* (satiated); *ambāshīta* or *mash-hūn* (of dry things); *chapānda* (vulg., crammed full); *āganda* (stuffed full but not crammed); *nīm-pur* (half-full); *pul rā tamām u kamāl pardākht* (he paid up in full).

Fuller, *gāzur* or *gāzur-gar* (a washerman); *gil-i sar-shū'* (a kind of fuller's earth).

Fulness, *pūrī*; *sīrī* (satiety); *āgandāgi* (being packed full); *chapāndān* (being overcrammed).

Fumigate, *dud dādan*; *bakhur d.*

Fun, *maḥz barāy-i bāzī* (for fun); *khaylī naql dāshī* (it was very funny, q.v.). *Vide Joke.*

Functionary, *ma'sūrī*.

Fundament, *surūn*; *nishīman-gāh* (polite); *mā-taht* (facetious); *kun* (vulg.); *maq'ad* (vulg., the anus); *mawzī-i mu'tad* (polite; anus).

Fundamental, *aslī*; *az usūl*; *usūl-i dīn panj ast*; *chīz-i 'umda* (m.c. only); *chīz-hā-yi 'umda dar dīn-i Muhammad*: *namāz*, *va rūza*, *va khums u zakāt*, *va hajj*, *va jihād ast* (m.c.).

Funeral, *tadfin* (k.) (burying, q.v.); *tashyī-i janāza* k. (to assist at, or to follow, a funeral).

Fungus, *chatr-i mār*; *qu*(?)¹; *qārīch* (mushroom).

Funny, *khanda-āvar*; *muzhik* (causing laughter); *maza-dāshī*. *Vide Fun.*

Fur, *pusī*; *khazz* (name of a special fur). *Vide Ermine, Squirrel.*

Furious, *mutahavvir*; *misl-i shīr-i zhiyān* (or *pil-i damān*); *vide Angry, etc.*; *bi-haya-jān āmadan* (to be—).

Furnace, *kura* (of smithy; of kiln); *tun* or *gulkhan* (of a bath).

Furnish, to, *aşaş' l-bayt-i khāna rā durust kardan*; *in chīz-hā rā bi-chi zūdī mī-tavānīd hāzir kunīd* (or *muhayyā kunīd*)? (how soon can you supply these?).

Furnished, *ārāsta*; *bā-asbāb*; *mafrūsh* (carpeted).

Furniture, *mabl* (Fr.; house-furniture); *aşaş' l-bayt* (ditto); *ū hama jūr asbāb mī-suzad*; *zīn u barg* (horse furniture).

Furrier, *pūstīn-dūz* (one who makes *pūstīns* or sheep-skin coats); *kulah-duz* (one who makes fur hats and lines coats); [a man who makes felt hats is called *kulāh-mal*]; *khazz-farūsh*.

Further, *ān sar-ash* (its further end or boundary); *dūr-tar*; *bālā-tar*: *dīgar pāyīn-tar* (further down); *dīgar*; *bāz* (moreover). *Vide Farther and Besides, etc.*

Fury, *shiddat-i ghayz*.

Fuss, *shuluq* (k.); *'ar u tīz* (k.) (vulg.; lit. braying and breaking wind; of noise and fuss); *shāt u shut* (k.) (sp. of women).

Fussy, *shuluqī* (vulg.); *shāt u shut dārad*.

Futile, *bātil*; *bīhūda*; *'abas*.

Future, *āyanda*; *mustaqbal*, or *mustaqbil* (part.); *istiqbāl* (subs.); *ākhirat* (future state, next world); *dar mustaqbil*, or *dar āyanda*, or *ba'd az īn* (adv.; in future).

Futurity, *az pīsh namī-tavānīm khabar bī-dīhim*=*'ilm-i ghayb na-dārim*.

Fy, *uff bar tu* (to servants or children).

G

Gabriel, *Jibrā'il*; *Jibril*.

Gad-fly, *khar-magas* (horse-fly).

Gaffer, *'ammu* (lit. pat. uncle); *khālu²* *Safar dūst-i man ast* (Gaffer Safar is a friend of mine).

Gaiety, *khush-mazagī* (of temperament); *imrūz-hā Landan kayf dārad* (there are gaieties now in London).

Gain, to, *fā'idā*; *sarfa*; *nafī*; *az īn kasb* (or *kāsibī*) *tavaqqū-i manfa'at-i ziyād dārid?* *pahlū-yash khaylī charb ast* (there is much gain to be had by living with him).

Gain, to, *tund raftan* (of watch).

Gaining, *tahsil* (k.); *iktisāb* (n.) (acquiring).

Gait, *raflār*. *Vide Walk and Waggle.*

Gaiters, *pā-tāba* or *much-pīch* (properly 'putties').

Galangal, *sa'd i kufī*.

Galaxy, *Kahkashān* (*Milky Way*); *majma'-i³ māh-rūyān* (galaxy of beauty).

Gale, *tūfān* (with rain); *bād-i tūfān*.

¹ *Qū* is "touchwood" and also Turkish a "swan."

² Lit. "maternal uncle."

³ *Ma'din* "mine" is sometimes used in this sense.

- Galen, *Jālinūs*.
 Gall, *zahra* (gall-bladder) and *zard-ab* (the contents).
 Gall, to, *khirāsh k.*; *zakhm k.*
 Gall-apple, *mazū*.
 Galled, *kharāshida*; *zakhm shuda*.
 Gallery, *rīvāq*¹ (gallery looking into a court-yard; also portico and projection of eye-brow); *ghulām-gardish* (round a court-yard on the ground-floor or on an upper storey); *gushvāra* (gallery inside a hall).
 Gallingale. *Vide Galangal*.
 Gallop, *chahār-na'l raftan*; *bi-tākht raftan*; *tākhtan* or *tākht dādan* (tr.); *jilo-rīz raftan* (at a gallop); *sar-i shinaw raftan* (fully extended); *davānidan* (to cause to gallop; also to race, q.v.).
 Gallows, *dār*; *qāpūq* T. (the frame of a doorway and also the place of execution).
 Gamble, *qimār-bāzī k.*; *burd u bākht k.*
 Gambler, *qimār-bāz*; *harif-i bad-i rā du-chār āmada būdam ki Lailāj*² *shāgird-ash namī-shud* (I met an opponent in gambling that could have beaten Lailāj himself).
 Gambling, *qimār*³ (*bākhtan* and vulg. *zadan*).
 Game, *shikār* or *sayd* (quarry); *khurus-i jangī* (game-cock); *bāzī* (a play); “we played three games and he won two; I then became tired” (*mā si martaba bāzī kardīm, ū du daf'a az man burd, kasālat-am paydā shud*); *īn bāzī-hā īnjā dar māyār; man ki gul namī-khuram* (now none of these games here).
 Game, [*qayqāj zadan*, shooting when at a gallop; but *qayqāj nishastan*, to sit making a half turn in the saddle towards the rear or to sit in a chair half-turned].
 Game-keeper, *shikār*⁴ (head *shikārī* to the Shah, a good post); *shikārchi* (any *shikārī*); *shikār-bān*; *nakhdchīr-bān*.
 Gaming. *Vide Gambling*.
 Gang, *jamā'at*; *guruh*.
 Gangrene, *khura*; *ākila* (rare).
 Gaol, *zindān*; *dustāq-khāna* (m.c.); *mahbas*; *ambār* (m.c.).
 Gaoler, *zindān-bān*.
- Gape, to, *khamyāza kashidān* (yawn); *dahan gushādan* (of young birds).
 Garbled, (—story) *bayān-i sākhta*; *tahrīf shuda*.
 Garden, *bāgh*⁵; *būstān*, or *bāgh-i guldar*, or *gulzār* (flower); *Bāgh-i 'Adn* or *Bāgh-i Bihisht* (Paradise); *dar-i bāgh rā chīrā vā guzārdīd?* *al-hāl dar-i bāgh-i sabz-i bi-man nishān mī-dihad* (=will you walk into my parlour? said the spider); *bāgh-i nabātāt* (Bot. Gardens).
 Garden, to, *bāgh-bānī k.*; *islāh k.* (lay out a garden; also to prune).
 Gardener, *bāgh-bān*; *bazar-gar* (cultivator).
 Gardening, *sayfi-kāri* (k.) (summer gardening; also met. ‘to do things out of season’); *bāgh-bānī k.*
 Gargle, *bā ab-i zāj-i safid gharghara bi-kun* (use a gargle of alum); *mazmaza* (k.) (rinsing out the mouth).
 Gargling, *gharghara* (noise of—).
 Garland, *tāj-i gul* (for the head); *band-i gul* (a necklace of flowers).
 Garlic, *sīr*.
 Garment, *jāma*; *libās*.
 Garrison, *sākhlu* or *sākhlaw* (ساخلو) T.; *ahl-i qal'a* (all the people in the fort); *mustahfizin-i qal'a*.
 Garrulous, *ruda-darāz* (m.c., gen. of old people); *virr-gu*.
 Garrulity, *ruda-darāzi*.
 Garter, *zānu-band*: *jurāb-band*; *nishān-i zānu-band* (Order of the Garter: Shah's D.).
 Gas, *gāz*; *chirāgh-i dudī* (gas-lamp); *shahr bā chirāgh-i gāz rūshan ast* (the city is lighted by gas).
 Gasp. *Vide Extremity*.
 Gastritis, *varam-i mi'da*.
 Gate, *darvāza*; *qāpu* T.
 Gate-keeper, *gāpuchi*; *muhāfiz-i darvāza*.
 Gateway. *Vide Door-way*.
 Gather, to, *chidaan*, rt. *chin* (pluck); *jam' k.* (collect); *chirk jam' shudān* (of wound); *rīza-hā-yī*⁶ *nān rā bar chīn* (brush up the crumbs, with the hand).

¹ *Agāsi*, m.c. for portico; also, gallery.

² “Lailaj wouldn't have been even a pupil to him.” Lailaj is supposed to have invented the game of *nard*.

³ Gaming (*maysir*) is forbidden in the Qur'an. *Maysir* was played by ten men, with ten unfeathered arrows, of which seven had shares and three had none. The stake was a camel which was divided into ten portions, the three drawing the portionless arrows paying for the camel.

⁴ In India an assistant falconer or a common bird-catcher, etc., is called *mīr-shikar*.

⁵ The idea of *bāgh* is a place where trees are.

⁶ *Khurda-ha* “broken bits.”

Gathering, *mīva-chīnī* (of fruit); *jam'iyyat* (concourse; vide Crowd); *ijtimā'* (collecting).

Gauntlet, *qalchaq* T (of iron); *dast-kash* (any glove or gauntlet); *bahla* (falconer's).

Gauze, *khāssa* (a fine cloth); *tan-zīb*; *tur* (netting or lace); *mushabbak* (of wire).

Gay, *khandan*; *khush-hal*; *khush u khurram*.

Gaze at, *chashm dukhtan* (stare at); *chashm-charānī k.* (to gaze leisurely at a panorama, to gaze at natural scenery).

Gazelle, *āhu* P. (the Persian gazelle), *ghizāl* (for Ar. *ghazal*).

Gazette, *gāzai* (Eur., newspaper); *akhbār-i rasmi* (official gazette).

Gelding, *akhta* (of horses); *khasī* (of goats, birds; also facetiously applied to men).

Gem, *javhar* (or *gawhar*¹), pl. *javāhirāt*; *sang-i qīmatī* (precious stone).

Gemini, *Jawzā*² Ar.; *Sitāra-yi du paykar*

Gender, *jins*.

Genealogy, *hasab u nasab*; *shajara* (tree; sp. of Sayyids and kings); *nasab-nama* (tree; gen.); *kursi-nāma* (succession tree of saints and great dervishes).

General, *amīr-panj* (supposed to command 5000); *'umumi* (adj.); *shuyu'-i*³ *dārad*=*mutadāvil ast* (to be in general use); *'umūmān* va *khusūṣān* (in general and in particular).

Generally, *bishtar awqāt*; *aksar-i awqāt*, or *aghlab-i*³ *awqāt*; *majmū'ān* *bayān mī-kunam* (I will explain generally).

Generated, *paydā shuda* (gen.); *mutavallid* (being born; not of insects). Vide Breed.

Generation, *tawlīd* (*dādan* or *sh.*, gen. of insects, etc.) (begetting); *silsila* (race); *pushī* (a single generation); *pushī bi-pushī*, or *naslān* *ba'dā* *naslīn*⁴, or *abān* 'an *jadd*⁵ (from generation to generation); *tavallud* (spontaneous generation as opposed to *tavālud* propagating); *ālat-i tanāsul* (male organ o—).

Generosity, *karam=jud* (liberality, q.v.); *fazl*; *tafazzul* (open-handedness; stronger than *fazl*); *dād u dihish*; *sakhāvat-i u hadd na-dārad*=*ū bī-hadd dast u dil bāz ast*; *ū daryā-yi fayz* (or *karam*) *ast*; *tafazz-*

zul-i ziyād bi-kharj mī-dihad (he over-tips or makes a show of his generosity); *jāma-yi sakħāvat rā Khudā bar qāmat-i ān zan burīda būd*—Prof. S. T. (=*sakħāvat mun-hasir bi-ū būd*; the latter a common hyperbole).

Generous, *sāhib-karam*; *sakhi*; *sayyāz*; *gushāda-dast*; *dil u dast-ash bāz ast*. Vide Liberal.

Genius, *nādira-kār* (a genius, a great inventor); *qariha* (natural talent); *malaka* (an acquired facility).—“The abode of the *Jinn* (genii) is Mt. Caucasus. They eat, drink and propagate their species. They appear to mankind in the shapes of serpents, dogs, cats or human beings” (*asl-i manzil-i Ajinna Kūh-i Qāf ast*; *akl va shurb va tawlīd mī-kunand va bishakl-i mār, sag, gurba, yā insān, bi-dīd-i mardum mī-āyand*. Vide Star and *Jinn*).

Gentian, *juntiyāna* (Eur.); *kharbaq*.

Gentle, *fagīr* or *mazlum* (of animals or men); *rām* (tame, not frightened); *halīm* (mild; of men); *najīb* (of animals; of men = noble).

Gentleman, *mard-i najīb*; *ān āghā rā mulāqāt karda-id*; *bā ū āshnā'i dārid?* (do you know that gentleman?); *īn Hazarāt mī-khwāhand bi-ravand* (these gentlemen wish to go); *āghāyān* (a better word than the preceding; would be applied to Khans, Millas, etc.); *mardumān-i najīb īn jur harakat namī-kunand* (gentlemen don't do such things).

Gently, *ārām*; *yavāsh* T.; *āhista*; *narmak narmak nazdīk-i utāq-am āmad*.

Genuine, *asl*⁶; *khālis* (pure, without mixture. Vide Adulterated).

Genuineness, *asālat* (also nobility of birth); *asliyyat*; *khālis būdan*.

Geography, *dar ilm-i jughrāfiya kitāb-i tabīlīj karda ast*; *jughrāfiya-yi tabī'i* (physical —); *jughrāfiya-yi siyāsi* (political —).

Geologist, *mādin-shinās*; *julājiyā-dān* (Eur.).

Geomancer, *rammāl*.⁷

Geomancy, *'ilm-i raml*.⁷

Geometrical, *handasi*.

Geometrician, *muhandis* (in m.c. gen. = ‘Engineer’), *handasa-dān*.

¹ The Ar. pl. *javāhir* is gen. used as a sing. in m.c.

² Also *shuyu'i* adj.

³ مجهوعاً.

⁴ نسل عد سل.

⁵ جد عن آباً.

⁶ The autonym is *badal*.

⁷ *Raml* Ar. “sand.”

Geometry, 'ilm-i handasa; uqlidas rā khüb mī-dānād.

Georgia, Gurjistān.

Georgian, Gurjī.

Geranium, sham'-dānī.

German, Almānī (man); māl-i Almān (adj.).

Germany, Almān; Namsā.

Gesture, harakat, pl. harakat.

Get, paydā kardan; gīr āvardan; bi-ham rasānidan; andūkhtan (to horde, collect); shumā kitāb-hā-yi¹ ziyād dārīd (you have got a lot of books); āb-i shān bi-yak jūb namī-ravad (they will never get on, pull together); buland shaw, pa shaw (stand, get up). Vide Rise); hammām-ash 'araq pas namī-dihad (you won't, or can't, get anything out of him).

Ghost, dīv; jinn (a being of fire. Vide Jinn and Genius); shaytān (devil); pārī (fairy); 'ifrit; ham-zād (ghostly double, q.v.); Ruh^u 'l-Quodus (Holy Ghost); sāya; arvāh (used as a sing.); siyāha(?) (bogey?); ulūlak (a bogey, to frighten children).

Ghoul, ghul (masc. and fem.²); narrā-ghul (used of a man in rather a bad sense = lazy and lusty brute; often applied to wrestlers).

Giant, ū misl-i 'Uj ast (he is as Og, King of Bashan; said of a big man); dīv (sometimes applied to a man of great stature).

Gibbet, dār. Vide Gallows.

Giddiness, darvār or duvār; gīchī.

Giddy, pish-i chashm-am siyāh shud; sar-am dawr mī-zanad; az bas dawr-i khud gash-tam sar-am gīch shud (I'm giddy from spinning round); bi-maghz (flighty).

Gift, hadya (for hadiyya), pl. hadāyā (gen.); ta'ārif (gen.); pishkash (prop. to a superior); armaghān or sawghāt (a rarity or nice thing brought back from a journey); tuhfa (any such rarity or speciality); nazr (from a tenant; also vow); muzhdayānī (for good news; vide news); isār (a self-sacrificing gift); bi-gadā panj rupiya isār kard (he gave the beggar five rupees, which he could ill spare); Awliyā³'llāh hamīsha isār-i bi-nafs mī-kunand (the saints are unselfish in their acts); malaka (a talent); mawhabat (gift of God).

Giggle, to, kirkir, or hirhir, kardan.

Gild, to, tazhib k.; mī-dānīd chi-tawr kitāb-ha rā āb-tilā-kārī⁴ (or tilā-kārī) mī-kunand?

Gilded, muzahhab (k.); muṭallā⁵ (k.). Vide Gilt.

Gilding, tilā-kārī; muṭallā-kārī.

Gilt, ū bi-man qāb-i 'aks-i muṭallā-⁵i nishān dād (he showed me a gilt picture frame). Vide Gilded.

Gimlet, barma (lit. a brace; vide Bit); misqab (any boring instrument); matta (a kind of gimlet).

Gin, tala, vulg. talla (a trap); dām or band (any snare, q.v.).

Ginger, zanjabil, vulg. zanjafīl; murabbā-yi zanjabil (preserved ginger).

Giraffe, zurāf or zurāfa.

Gird, bar miyān bastan; miyān, or kamar, bastan (to gird the loins).

Girded, daman dar miyān, or dāman balā chīda (with loins girded up); kamar basta.

Girder, tir.

Girdle, shāl-i kamar (a waist-shawl); kamar-band or kamar; zunār (sacred; of Persis); bīkh-i kamar-ash rā (or bīkh-i qaddash rā) giriştam va vā-sh dāshtam (I seized him by the girdle and stopped him).

Girl, dukhtar; sabiyya; u panj bachcha (or awlād)⁶ dārad, si tā pisar va du dukhtar; khādima (a maid-servant); kaniz (a negress slave of any age).

Girth, tang (of saddle); girdī (circumference); dawra-yi sīna-ash chi qadr ast?

Give, dādan, rt. dih; bakhshīdan, or arzānī dāshtan; atā k.; vāpas, or pas, dādan (give back); taslim k. or rasānidan (to deliver); zih zad⁶ (=he gave in, gave up); qalam dādan (to give out); sipar andākh-tan or sar-i taslim kham k. (to give in, yield). Vide Gift.

Giver, dihanda; atā-kunanda (bestower); rasānanda Khudā ast.

Gizzard, sang-dāna, vulg. for sang-dān.

Glacier, bahman.

Glacis, khāk-rīz.

Glad, masrur; shād-mān; farah-nāk; khush; dil-am āsūda shud (=I'm glad); dar īn amr khush-hāl hastūd yā ranjida-khātir?

¹ Or kitāb-i ziyād.

² In Persia ghul is male or female, but in Arabia the former is distinguished by the term qutrub.

³ In India mulamma'.

⁴ Note the ra.

⁵ Awlād, plural of walad "child."

⁶ Zih "bowstring."

(are you glad or not at what has happened?)
 Gladness, *khush-hālī*; *shādmānī*; *farah*; *masarrat*; *khursandī*.
 Glance, to, *yak nazar k.*; vide Glimpse; *tir bi-sang khurda kaj raft* (the arrow glanced off the stone).
 Gland, *ghudda* Ar., pl. *ghudad*; *ghadud* P.
 Glanders, *sarāja* or *sarrāja*; *ufa* (glanders?).
 Glass, *shisha*; *āyina* (mirror); *jam* (pane of glass; also any cup); *bār-fitān* (coloured glass-ware, opaque); *bulur* (cut glass, table glass; properly crystal); *mutavajjih bāsh*, *in shisha mi-shikanad*¹ (take care; the glass will break); *yārū* (a facetious name for a wine-glass); *langari* (a kind of drinking glass); *istikān* (little deep tea glass); *shisha-yi sā'at* (sand- or hour-glass); *āyina-yi ātashī* (burning glass); *lālā* (a round and cup-shaped glass candle-shade or globe); *mirdangi* (a glass cover or chimney placed over a light to protect it from draughts). Vide Mirror.
 Glass-blower, *shisha-gar*.
 Glass-ware, *bulur-ālāt*.
 Glaucoma, *āb-i siyāh*.
 Glazed. Vide Porous.
 Glaze, to, *muhra kashidān* (to glaze paper, etc., with a shell); *shisha zadan* (put in window panes).
 Glazier, *shisha-bur*; [in some places glazier's work is done by painters '*naqqāsh*'].
 Glean, *khusha bar chidān* (to glean); [but *khusha chidān* 'to reap and gather the harvest'].
 Gleaner, *khusha bar-chīn* (lit.); *khusha-chīn* (lit. and met.).
 Glib-tongued, *khaylī ravān harf mī-zanad*; *zabān-ash khub mī-gardad* (he talks glibly).
 Glibness, *ravānī*; *darūgh-i ravān-i* (a glib lie).
 Glimpse, *agar khānum rā yak nazar bi-bīnam amr-i buzurg-i'st*.—Prof. S. T. Vide See.
 Glimmer, to, *kurkurak sūkhtan* (candle guttering).
 Glimmering, *sitāra-yi za'iṣ-i* (a glimmering star).
 Glissoire. Vide Slide.
 Glitter, *darakhshidān*.
 Glittering, *barq barq*; *zarq u barq*² (subs.); *shu'lā-zan*; *darakhshān* (part.); *barrāq* (shining).

Globe, *kura*; *kura-yi zamīn* (Earth); *fānus* (of lamp); *lālā* (of candle. Vide Glass).
 Globose, Globular, *kuravī*; *mudavvar*; *gird* (round); *mustadīr* (rare).
 Gloomy, *tīra* or *girifta* (of sky, atmosphere); *fikr-hā-yi tīra u tār* (gloomy thoughts).
 Glorifying God, *tamjīd* (k.) (also of men); *tasbīh k.*; *tasbīh u tahīl k.*
 Glorious, *jalīl*; *zu 'l-jalāl* (of God); *majīd* (of God).
 Glory, *majd u jalāl* (of God); *hālā* (round the moon, and hence halo of a saint).
 Glorying, *iftikhār*; *mubāhāt* (vaunting, q.v.); *lāj* (boast, q.v.).
 Glossary, *farhang*. Vide Dictionary.
 Gloss, *hāshiya*, pl. *havāshī* (*navishṭan*) (marginal notes); *tafsīr*, pl. *tafsīr* (commentary); *rakhshandagī* (of hair, etc.).
 Gloss over, to, *taqsīr-i marā raft u ruju' kar-dand*; *parda bar rū-yi kār-am kashidān* (to gloss over a fault); *musāmahāt* (k.); *bad-khūñi-yi zan rā māst-mātī karda va payvastāgī-yi abrū-yash rā jalva dāda* (glossing over the lady's bad temper and making much of her two eyebrows joined in one —).
 Glove, *bahla* (falconer's glove); [*kaff* or *chaff* in Basra and Baghdad]; *mangala* Ar. (a padded canvas cuff that takes the place of the hawking-glove); *dast-kash* [in India an assistant falconer is called *dast-kash*, i.e., one who carries and handles a hawk]; *kīsa* (for bath).
 Glowing, *bar afrūkhtagī*, subs. (of face); *qirmizi* or *surkhī* (of face or of metals); *bar afrūkhta*; *inushla'il* (adj.).
 Glue, *sarisham-i māhi* or *sarisham* or *sīr-sham*; *āhār* (paste); *bi-najjār bī-gū* *in du takhtā rā bā sarish bi-ham bi-chaspānād*.
 Gluey, *chaspnāk*.
 Glutton, '*abd'u'l-batn* (sometimes applied to a fool); *pur-khur* (greedy feeder); *shikam-parast*; *chi qadr hīrs mī-zanī*, *kam bi-khur* (what a glutton you are, eat less); *shikamū*, vulg.
 Gluttony, *pur-khuri*; *shikam-parastī* (devoted to good living; also gluttony); *ju' 'l-baqar*.
 Gnarled, *pur-girih*.
 Gnash, *dandān fishurdān* (to clench or grind the teeth, gen.); *dandān sā'īdan* (grind the teeth in sleep only); *dandān khirc*

¹ *Mutavajjih bāsh in shisha na-shikanad* "take care lest this glass break."

² Vulg. *arq u barq*.

khirch *k.*, tr. and intr. (in sleep. *Vide* Grind).

Gnat, pasha.

Gnaw, jāvīdān (a bone; also to chew); *kha'īdān* (to gnaw as a mouse; also bite the nails).

Go, raftan, rt. raw; rah raftan (to walk, q.v.); *tashrif burdan* (resp.); *kār k.* (of watch); *dawr n.* (go round); *dar raftan* (go off; of gun or people); *taraddud dāshlān*¹ (to go to and fro; also to vacillate); *dih biraw!* (go away!; also go on, go on).

Goad, daganak (z.) (ox-goad); *gāv-ran* (z.); *gāv-sanj* (z.); *suk zadan* (met.).

Goal, manzil-i maqsūd; maqsad; sar-i gaz (in polo; in India *darwāza*).

Goat, buz; buz-i tagga (for stud purposes); *buz-i qandī* (a he-goat let about by *lūtis*; gen. has its beard dyed red); *chūpān* (any herdsman or tender); *galla-ban*, the owner of flocks).

*Gobble, to. *Vide* Hurriedly.*

Go-between, dallāl (any go-between; broker); *dallāla* and *mashshāta* (sp. for marriages; classically the latter is a tire-woman that goes from house to house).

Goblet, tung (of earthenware or glass); *surāhī* (gen. of earthenware); *kup* (very large decanter-shaped bottle; also vulg. "cheek" because it bulges out); *kūza* (earthen, with long neck).

God, Khudā; Allah; Haqq ta'āla (God Most High); *Khudā na-kunad* or *Khudā na-khwāstā* or *Khudā na-karda* (God forbid); *bi-fażl-i llāh* (by the goodness of God); *Astagħfir' llāh, na-kardam* (God forbid; I did not do it); *bi-khwāst-i Khudā agar*—(God willing if I—); *Khudā shāhid ast ki*—(God is my witness that—); *bi-'llāh va-'llāh*, or *bi-'llāh*, or *bi-Khudā* (By God!); *az barāy-i Khudā* or *qurbatān ilā 'llāh* (for God's sake); *na'ūz bi-'llāh* (we take refuge with God); *Khudā dānā 'st*, or *va-'llāh a'lam* (=God knows best); *Allāhdū li-'llāh* (God be praised); *in-shā Allāh* (Please God, or I hope so); *māshā Allāh* (as God willed; an expression of admiration, etc., etc.); *bārak-Allāh* (God bless you; an exclamation of praise or admiration); *Subḥān Allāh* (Gracious God!); *khāk-am bi-dahan* (= 'God forgive

me but I am obliged to mention these tyrannies'; only when referring to tyranny of rulers; *lit.* may my mouth be filled with earth, i.e., may I die); *Khudāyā!* (Oh God!); *Khudā hāfiẓ-i shumā* (God preserve you; good-bye); *Khudā na-kunad ki ū bi-mīrad* (God forbid that he should die); *agar, Khudā na-karda* (or *na-khwasta*), *u bi-mīrad*—(should he die, which God forbid—); *Khudā pidar-i asp rā bi-yāmurzad ki marā az dāhan-i shīr khalās kard.*

Godliness, Khudā-parastī; Khudā-shināsī; taqva (piety).

Godsend, Khudā firistāda; Khudā-dād-i būd ki jān bi-dar burdam (it was a godsend that I escaped); *bād-āvard* (windfall).

Gog and Magog, Yājuj u Mājuj (two barbarous tribes descended from Japheth).

Gold,² tilā; zar-i khālis (pure gold) [*zar* alone not used in m.c.]; *tilā-kub* (inlaid with gold); *varaq-i tilā* (gold-leaf); *in zanjīr az tilā ast yā mis?*

Golden, zarīn or zarrīn; tilā, or az tilā; tilāī (generally 'gold-coloured').

Goldfinch, sihra (in Kirman 'a gold-finich').

Goldfish, māhi-yi surkh. *Vide* Carp.

Goldsmith, zar-gar.

Goloshes, zangār.

Gomorrah, Ghūmūrah. *Vide* Sodom.

Gong, nāqus (also a big bell).

Gonorrhoea, suzāk; suzanak.

Good, khub (gen.); *nik* and *nīku-kār* (of people or horses); *khush-khulq* (good-natured); *bah!* (interj.); *nik u bad* or *khayr u sharr* (good and evil).

Good-breeding, akhlāq; akhlāq-i hasana.

Good-bye, Khudā-hāfiẓ (by guest); *Khudā-hāfiẓ* or *fi amān' llāh* (by host); *Khudā-hāfiẓi guftan* (to say good-bye); *bi-jihāt-i hamishagī Khudā-hāfiẓi mē-gūyam* (I'm going to say good-bye for ever).

Good-morning, sabbaha-k Allāh bi'l-khayr.

Goodness, Good deeds, nīkī; nīkuī; khayrāt (good works generally but sp. alms); *hasanāt* (good deeds); please have the goodness to —, *az rū-yi lutf* —.

Good news, muzhda; khush-khabarī; bisharat.

Good-night, shab-khush (old); *massa-k Allāh bi'l-khayr.*

¹ *Taraddud* also anxiety: coming and going of anxious thoughts.

² Vessels of gold and silver are forbidden by Muslim law. In Persia silver tea-spoons often have small holes in the bowl; as they do not then hold liquids, they are by a quibble supposed not to be 'vessels.'

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me]; *farzān ki*, or *giriftam ki*, *shumā bar hagg hastid*, *bāz*—(granted you are right, still—). *Vide* To give and Admit.

Granulate, to, *ru-band shudan*.

Grape, *angur*; *ghura* (unripe; for sherbet, vinegar); *tufala* (vulg. for *sufala* lit. dregs, sediment) (skins and stones left after expressing the juice); *angur-i 'askarī* (stoneless grape, the *be-dāna* of India); *angūr-i siyāh* (purple grape); *rīsh-i bābā* (black from which wine is made); *khāya-yi ghulāmān* (only used for sherbet); *angūr-i yāqūtī* (a good variety); *tāk* or *maw* or *raz* (vine).

Graphic, *ranj rā chunān bayān kard gūyā tamām-i awzā'* dar *chashm mujassam gar-did*.

Grasp, *dast giriftan*; *vide* Comprehend; *bi-gūsha-yi dīmāgh-am nāmī-āyad* (I can't grasp this).

Grass, 'alaf; *hashish* (also Indian hemp or *bhang*); 'alaf-i salām¹ 'alay-kum (a troublesome weed in gardens; when weeded it at once re-sprouts and greets you); *buzak mā-mīr*, *bahār mī-āyad* (=the steed dies while the grass is agrowing). *Vide* Weed.

Grass-cutter, 'alaf-bur. *Vide* Woodman.

Grasshopper, 'alaf-ting; and incorrectly *malakh*. *Vide* Locust.

Grate, to, *kharashidān* or *tarāshidān* (nutmeg, etc.). *Vide* Pare and Gall.

Grateful, *minnat-pazīr*; *shukr-guzār*; *mam-nūn*; *kamāl-i tashakkur rā² khwāham dāsh*.

Grater, *kadū-tarāsh* (for carrots, etc.); *kadū-kash* (ditto).

Grating, *shabaka*; *panjara* (of windows).

Gratis, *muft*, or *muftakī*, vulg.; *rā'igān*; *majjān^an*); *hamīn tawr bi-ā dādam* (I gave it to him for nothing).

Gratitude, *tashakkur*; *imtinān*; *mānnuniyyat*. *Vide* Obligation.

Grave, *muvaqqar*; *bā tumkīn*; *bā vaqār*; *sangīn* (adj.); *vide* Dignified, Sedate; *in kār mas'ūliyyat-i ziyād dārad*, or *taklīf-i buzurg-i ast* (a grave responsibility); *gūr*; *qabr*, pl. *qubūr*; *mazār*; *mazja'*; *zārih* (of saints). *Vide* Tomb.

Grave-digger, *gūr-kan* (also the badger); *qabr-kan*.

Gravel, *sang-rīza*; *shin* (mud and sand mixed); *rīg-i masāna* or *sang-i masāna* (the disease).

Gravel, to, *rīg-farsh k.*

Gravelled, *rīg-farsh*.

Gravitation, *kashish*.

Gravity, *tamkīn*; *vaqār*; *sangīnī* (sedateness); *razānat-i māddā* (specific gravity; of metals only); *markaz-i saqālat* (centre of gravity); *quvvā-yi jāzība* (met., attraction, of women; and lit., the force of gravity).

Gravy, *āb-i gusht*.

Gray, *kabud* (blue grey like a *kabutar*); *khākistarī* (ash-coloured); *filfil namakī* (pepper and salt; also grizzled); *qizil T.* (nutmeg-grey; prop. = "red"); *gizil nīla* (iron-grey); *sinjābī*. *Vide* Grey.

Gray-beard, *rīsh-safid*; *shaykh*, pl. *shuyukh* (elder).

Graze, *charīdan* intr.; *charānīdan* tr.; *kharashidān* (scratch, grate, etc.); *asp-hā rū-yi dasht mī-charand*, but *dar sahrā charā mī-kunand*.

Grease, *charbī*; *pīh* and *pī* (fat); *shuhūm* (pl. of *shahm*).

Greasy, *charb*; *pur az pīh*; *mucharrab* Ar. P.

Great, *buzurg*; *kabīr*; 'azīm'; *jasīm* (in body); *hajīm* (of books); 'amā'id³ u *buzurgān* (the great); *shumā minnat-i ziyād bar man⁴ nihāda īd* (you have done me a great favour); *a'yān u ashrafī-i shahr*. *Vide* Grandees and Notable.

Greece, *Yūnān*.

Greedily, *bā hirs*; *sharāb rā misl-i gār mī-khurad*, or *sharāb hawlakī mī-khurad*.

Greedy, *hāris* (in eating); *tammā'* (for gain); *shikamū* (fond of eating much); *dil-i dārad*, *harchi zibā dīd mī-khwād* (adj. lit. he has a nature that covets every nice thing he sees; *mī-khwād*, vulg. for *mī-khwāhad*).

Greek, *Yunānī*; *ahl-i Yunān* or *Yunāniyān* (the Greeks).

Green, *sabz*; *sabz-i barg-i nārangī* (orange-leaf green or darkish green); *qara-mashī* (dark green, the colour of vetches); *tāza* (fresh); *na-ras* (unripe); *vide* Inexperienced; *sabzī*, subs., pl. *sabzī-ālāt* (greens⁵).

Greengrocer, *sabzī-farush*; *mīva-farush* (fruiteer).

Greeting, *ahvāl-pursī* (asking after the health); *tabrik-i 'Id guftan* (i.e., saying 'Id-i shumā mubārak bād'); "after saying 'How d'ye do,' I said—" (*ba'd az dīmāgh*

¹ In this name the *tanwin* is generally omitted.

² Pl. of 'umda.

³ Compare *sharbat alat* "sherberts, various kinds of sherbet" and *shirini alat*.

² Note the *rā*.

⁴ Or vulg. *bar-i man* for *barāy-i man*.

- chāqī, guftam—*; *salām* ‘alay-kum, (but in greeting a person *salām^un* ‘alay-kum or *as-salām^u* ‘alay-kum).
- Grey, rish-i jaw-gandum-i dārad* (grizzled). *Vide Gray and Gray-beard.*
- Greyhound, tāzi; tāzi kashidān* (to slip a greyhound).
- Griddle, sāj.*
- Grief, ghussa (kh.)* (grief, sorrow; lit. things that choke); *huzn* (sadness) (*k.*); *alam* (lit. pain); *gham(m)* (the face being clouded through grief); *gham(m) u ghussa (kh.)*; *ū pidar-i khud rā ranj u mihnā¹ dāda ast*; *bi-sabab-i marg-i pidar-ash dil-ash bughz kard* (m.c.).
- Grievance, shikāyat (k., az); gila (k., az).*
- Grieve, ghamm, etc., khurdan, and huzn k., intr.; azurdan, ranjāndan, dil-khur k., dil-tang k., tr.*
- Grieved, magħmm (with clouded face); mahzūn (saddened); dil-khūn (very grieved).*
- Grievous, sakħi; shadid; sadma-yi sangīn (grievous hurt).*
- Grill, kabāb k.* (of meat); *biryān k.* (to fry; also to parch); *birishta k.* and *bu dādan* (to parch; roast coffee, etc.); *tu-yi raw-ghan qirmiz k.* (fry in butter). *Vide Roast.*
- Grim, ‘abus.*
- Grimace, turush-rū²i k.* and *turush-rū sh.*; *akhrū k.* (gen. from pain); *nishūn k.* or *dar āvardan* (m.c.; of children); *sūrat sākhtan* (make grimaces; also to compose the face for a photograph).
- Grin, to, nishak vā k.* (of dog, monkey); *dandān namūdan.*
- Grind, sāidān or sābidañ (of tools; rubbing the hands together, etc.); ās k.* (in hand-mill); *khirch khirch k.*, tr. and intr. (to grind the teeth; *vide Gnash*); *in ghalla rā dar āsiyā ārd kun*; *shumā hich mi-dānid za farān (rā) chi tqawr mī-sāband³* (do you know how to grind saffron?); *silāya k.* (of spices on a stone).
- Grinder, charkh-gar (of knives); ās-gardān (of mill); dandān-i āsiyā (tooth).*
- Grindstone, sang-i sāb or sang-i fisān (whetstone or hone); charkh-i sāb (a circular grindstone); dam-i charkh bi-dih, tīz bi-shavad (grind it on the stone).*
- Gristle, kirich kirichū³ (vulg.); kurkurak. Vide Cartilage.*
- Grizzled. Vide Grey.*
- Groan, nāla kashidān; ah kashidān (to sigh and groan).*
- Groats. Vide Grout.*
- Grocer, saqat-farush (sells adviya, i.e., spices, and tea, sugar, etc.); baqqāl (sells vegetables and cheese). Vide Confectioner.*
- Groceries, māl-i sagat.*
- Groin, bikh-i kash; bikh-i rān (of humans; also a butcher's term for rump-steak).*
- Groined, du-tāqa (architec.).*
- Groom, jilaw-dār (head); mihtar (under); mīr-ākhur (head of the stables; of princes, governors, etc.).*
- Groove, khāna; gawdī.*
- Grope, dast pālun k. or dast palmās k.* (to grope in the dark); *kurāna harakat k.*
- Gross, għaliz (of words, people; thick, of liquids); harza (of words; opp. to ma-qul).*
- Ground, zamin; khāk (earth); zamīna (of picture; background); jahāz dar rīg ni-shast (the ship grounded); zamīn-gīr sh. (to lie down and hug the ground; in wrestling).*
- Ground floor, tahtānī adj. (opp. to fawqānī).*
- Groundless, bī-jihat; īn khawf durugh bud (vulg., the fear was groundless); bī-jā.*
- Ground-rent, kirāya-yi zamīn-i⁴ īn bāgh chi qadr ast?*
- Grouse, siyāh-sīna P., and bāqri-qara T. (the “black breast,” i.e., the large sand-grouse); kokar or kawkar P., and qilqiruq T. (the large pin-tailed sand-grouse).*
- Grout (pl. groats), bulghur; [bulghur, k., of a child just learning to talk].*
- Grove, khīyābān; darakħtistān-i dār-bast (for creepers); raz-bandī (for vine); darakħt-zār (a clump of trees).*
- Grow, kāshtan, tr. (to sow or plant); bi-‘amal āvardan (raise); rustan, rt. rūy, intr.; numuv k. (of trees and humans); sar, or tinja, zadan (of seeds just appearing); bātīdan and rushd k. (of humans); nashv u numā k. (of plants, humans); gul-i ziyād-i dar bāgh-i Khān bi-ham mī-rasad.*
- Growl, Growling, ghurridān (low growling of dogs or lions). *Vide Grumble*; [na’ra kashidān, to roar; of lions].*

¹ Pl. of *mihnat*.² The saffron is wetted with rose-water and then rubbed in a china mortar. The extract is used for colouring pilaw, sweetmeats, etc.³ So named from the sound it emits when chewed.⁴ The term *kirāya-yi bāgh* might include the rent of the buildings in the *bāgh*.

Grown, *az ān vaqt ki shumā rā dīda būdam khaylī qadd kashīda-īd* or *khaylī rushd karda-īd* (you have grown a lot since I last saw you).

Growth, *rushd*; *numuv*; *nashv* (Ar. *nushuv*) *u numā*; *rushd-ī ki na-karda* (he has not grown!).

Gruel, *harīra*¹ (made of rice and water cooked and mixed with sugar and almonds, etc.); *jaw-shir* (barley water).

Grumble, *lund lund* (or *qum qum*, or *qur qur*) *kardan* (dissatisfaction in a low tone); *shikam-am qur qur mī-kunad* (from hunger, etc. = *qul hū Allāh mī-khwānad*).

Grunt, *bagh bagh kardan* (of pig).

Guarantee, *zāmin shudan*; *mukaffal shudan*; *kafālat namūdan*; *zāmin* (person).

Guaranteed, *īn sā'at rā zamānat karda-and ki dah sāl kār mī-kunad*.

Guard, *qarāvul* (mily. term); *kishīk-chī* (a patrolling sentry); *mustahfiz* (of a post, jail, etc.); *pās-bān* (gen. term); *hīfz*; *hirāsat* (protection); *afvāj-i khāṣṣa* (Shah's body-guard).

Guard, to, *kishīk kashīdan* (of sentry); *pās-bānī n.* (gen.); *hīfāzat k.*; *nīgāh dāshtan* (keep).

Guarded, *mahfuz* (also safe); *mahrus*.

Guard-house, *qarāvul-khāna*; *sar-i dam* (at a cross-road).

Guardian, *murabbī* or *valī* (teacher or guardian of a youth); *buzurgtar*, m.c. (ditto); *lala* (a servant, mentor, vide Tutor); *qayyim* (of orphan); *vasī* (appointed by will).

Guardianship, *mūhāfazat* (protection); *visāyat* (by will over a minor); *zīr-i dast-i mullā urā guzāshtam*.

Guarding, *nīgāh-bānī* (k.); *hīfāzat* (k.); *hirāsat* (k.).

Guard-room. Vide Guard-house.

Guava, *anjīr-i Hind*.²

Guess, *qiyās k.*; *hads zadan* (to conjecture); *ānchi dar dil-am ast mī-tavānīd qiyās bi-kunīd* or *bi-fahmid?*: *shast-ash khabar shud* (he's guessed we are discussing him = *havā-yi kār rā fahmid*). Vide Thumb.

Guest,³ *mīhmān*; *mīhmān khar-i sahib-khāna ast* (a saying; = I will follow you).

Guidance, *rāh-numā*ī** or *rah-barī* (k.); *balādiyyat* (k.); *hidāyat* (k.) (spiritual).

Guide, *rāh-bar* or *rah-bar*; *rāh-numā⁴*; *dalīl* (of road); *chāvūsh* (professional for a pilgrim band); *hādī* (sp. spiritual); *agar-chī hīch vagt az ān rāh na-rafta būdam mā-hāzā bī-balad⁵ raftam*.

Guide, to, *baladiyyat k.*; *dalālat k.*; *hidāyat k.* (spiritually); *barāy-i shumā balādī mī-kunam* (I will act as your guide). Vide Pilgrim.

Guilt, *gunāh* or *gunāh-kārī*; *khaṭā-kārī*; *taqṣīr*; *quṣūr*.

Guiltless, *bī-guṇāh*; *bī-taqṣīr*; *bī jurm*; *ma'sūm* (pure by nature, of a prophet, etc.).

Guilty, *mujrim* (criminal); *gunāh-kār* (sinful); *muqassir*, and *khaṭā-kār* (committed a fault).

Guinea, *jīna* (money).

Guinea-fowl, *murgh-i habashi*.

Guinea-worm, *rishta*; *pīvak*.

Guitar, *'ud*; *tār* (any stringed instrument); *si-tār* (of three strings); *kāsa* (the body); *dasta* (the long neck); *kharak* (bridge); *gūsh* or *gūsha* (pegs); *mīzrab* (plectrum); *sīm* (the strings or wires).

Gulf, *khalīj*; *khur* (for Ar. *khawr*) (narrow river mouth); *bughāz* T. (the broad part of a river mouth; also straits).

Gullet, *gulu*, P., *hulqum* A. (throat); *hanjara* Ar. (windpipe).

Gully, *gulu-gāh*, also = the neck of a spear.

Gulp, *jur'a* or *qurt* (one gulp of water, etc.).

Gulp down, to, *bi-zūdī faru burdan*; *qurt dādan* or *zadan*.

Gum, *uzū* (m.c.); *samqh* (gum-arabic); *jitk* (any gum on bark of trees); *katra* (traga-canth); *mastaki* (for mustaqā, mastic); *lāk* (shellac); *bun-i dandān* (of teeth), also *gūsh-i dandān*.

Gun, *tufang*; *du-lula* or *tufang-i du-lula*ī**⁶ (double-barrelled); *tufang-i fatīla*ī** (match-lock); *chāqmāqī* (a flint-lock); *zamburak* (small camel-gun); *tup* (cannon); *iāh-pur* (breech-loading); *dahan-pur* (muzzle-loading); *shash-khāna* (rifled); *qundāgh* (stock); *chāqmāq* or *chākush* or *chakush*

¹ In India 'congee' (*kānjī*).

² In Bengal the guava is erroneously called *anjīr* "a fig."

³ A guest should not stay so long as to incommodate his host, but according to a precept of the Prophet, the host should entertain him three days.

⁴ *Badrīqā*, in India "a guide, escort," in modern Persian means going a short distance along the road to speed a parting friend on a journey.

⁵ *Balad* = *vaqif*.

(cock, hammer); <i>shaylānak</i> (trigger); <i>tūp-i musalsal</i> (a quick-firing gun).	Habitually, 'ādat*; <i>bar hasb-i 'ādat</i> .
Gunner, <i>tūp-chī</i> (of big gun); <i>tufang-chī</i> (a rifleman).	Hackneyed, <i>bāzāri shuda</i> ; <i>dast-i har kas uftāda</i> .
Gun-metal, <i>chawdan</i> .	Hadramaut, <i>Hazramawt</i> .
Gunpowder, <i>barut</i> or <i>bārut</i> .	Hafiz, <i>az Hāfiẓ tafaṣṣul justam, chun ki kam waqt-i 'st ki takhalluf</i> (or <i>takhāluf</i>) <i>namūda bāshad</i> (I sought an omen from Hafiz; his omens seldom fail). <i>Vide</i> Divination and Bibliomancy.
Gunshot, <i>partāb-i gulūla</i> , or <i>partāb-i iīr</i> (distance of—).	Hag, <i>pīr-i zāl</i> and <i>'ajūza</i> (any very old woman). <i>Vide</i> Beldame.
Gunsmith, <i>tufang-sāz</i> ; <i>tūp-rīz</i> (one that casts cannon).	Hagar, <i>Hājar</i> ; "and Hagar called out 'Oh Abraham! with whom leavest thou me?' He answered 'With God'" <i>va Hājar sadā karda pursid</i> "Ay Ibrāhīm marā bi-ki sipurdi?" <i>Javāb dād</i> "Bi-Khudā."
Gurgling, <i>qulqul</i> or <i>ghulghul-i mīnā</i> (the gurgling of wine).	Haggard, <i>dāsh-tūlak</i> T. ('moulted outside'); of falcon); <i>tulakī</i> (gen.) ('intermewed' or moulted= <i>jarnās</i> Ar.).
Gushtasp, <i>Gashtāsp</i> .	Haggle, to, <i>vide</i> Bargain; <i>jir u da'vea k</i> .
Gusset, <i>baghalak</i> (a gusset under the arm-pit).	Hail, <i>tagarg sar-darakhti-hā rā!</i> <u><i>kharab kard</i></u> .
Gust, <i>latma</i> (slap; also of waves); [<i>nafha</i> , a gentle puff; <i>hubub</i> , blowing].	Hail, to, <i>tagarg bārīdan</i> .
Gut, <i>ruda</i> .	Hair, <i>mu</i> ; <i>filfil-mu</i> , subs. and adj. (wool of Negroes); <i>mu-yi zahār</i> and vulg. <i>pashm</i> (of the pubes); <i>gisū</i> (long back hair of women); <i>zulf</i> (side curls of women, or long back curls of men); <i>kākul</i> (top-knot of Muslims or of Zardushti boys); [<i>kākulī</i> is a species of crested lark]; <i>dallāk rā bigū bi-yāyad mūy-am rā islāh kunad</i> (or <i>bi-chinad</i>) (tell the barber to come and cut my hair); <i>rishma</i> (strands of camel-hair worn by dervishes round the waist, or round the <i>kulāh</i> ; also for <i>rashma</i> Ar. rein, q.v.). <i>Vide</i> Curl and Locks.
to, <i>rūda-ash bi-kash</i> or <i>shikam-ash pāk in</i> (of fowl)	Hair-dresser, <i>mashshāta</i> (of women). <i>Vide</i> Tire-woman and Maid.
.ter, <i>rāh-i āb</i> , or <i>āb dar-raw</i> (on ground); <i>iāv-dān</i> (on roof); <i>jadval</i> (a drain).	Hair-pin. <i>Vide</i> Pin.
ittural, <i>halqī</i> ; <i>az hanjara-ash harf mīzanad</i> . <i>Vide</i> Voice.	Hair-splitting, <i>mū-shigāfī</i> (k.).
ymnasium, <i>zür-khāna</i> ; <i>varzish-khāna</i> .	Hairy, <i>pur pashm u pila</i> (long haired, etc., of dogs); <i>pur mu</i> (of men).
Sypsum, <i>gach</i> (as dug out); <i>sāruj</i> (mixed with lime and ashes; also Portland cement).	Half, <i>nim</i> ; <i>nīma</i> ; <i>nisf</i> ; <i>yak nisfa-yi līmū</i> or <i>nisf-i līnu</i> (half a lemon); <i>hā!</i> <i>agar bakhti-at yārī kard har chi ḥārdī bāyad barālār-i khud-at bi-man qismat bi-dihī</i> (now, if luck befriend you, whatever sum you get you must halve, share equally, with me); <i>shamshīr zad, du nīm shud</i> (he cut him in half with his sword); <i>nisf-i ziyyād-ash</i> or <i>nisf-i ziyyāda-tar-osh</i> (more than half ²).
Gypsy, <i>kawlī</i> (said to be a corruption of <i>Kābulī</i>); <i>qara-chī</i> ; <i>lūlī</i> (a tribe that dances, etc.); <i>dast-muzd-i Zubayda rā bi-dih</i> (= cross Zubeyda the Gypsy's hand with a bit of silver); <i>tāli-i shumā rā mī-binam</i> , <i>dawr-at bi-gardam</i> (I'll tell your fortune my dear).	
Gyrate, to, <i>charkh zadan</i> , <i>pir khurdan</i> ; <i>dawr gashtan</i> .	
H.	
Habit, 'ādat (k.); <i>khūy</i> (k. or <i>giriftan</i>); <i>ūādi'st ki har rūz subh gardish kūnad</i> ; <i>rasm</i> , pl. <i>rusūm</i> ; <i>tariqa</i> ; <i>dastūr</i> (Indian but coming into use); <i>dustūr</i> in Ar. permission); <i>ma'mul</i> (custom). <i>Vide</i> Custom.	
Habitated, <i>maskūn</i> (for house or land; also haunted, q.v.); <i>ābād</i> (land only).	
Habitant, <i>sakin</i> (gen.); [<i>sākinīn</i> only of a house, or a quarter or city].	
Habitation, <i>maskan</i> , pl. <i>masākin</i> ; <i>manzil</i> . <i>Vide</i> Residence.	
Habitual, <i>mu'tād</i> ; <i>ma'mūlī</i> .	

¹ *Sar-darakhti* "fruits grown on trees" (not melons, etc.).

² Corresponds to the English colloquialism "the larger half."

Half-caste, *du-nasla* (of men) ; *du-raga* (of animals).

Hall, *bārīka* (a passage with rooms off it); *kiryās* (a hall, gen. octagonal, not joining the main building); *īn khāna yak dālān*¹ va si utāq dārad; *tālār* or *ayvān* (a verandah, or open room on pillars); *tālār-i dah-mīla* (a room open on one side and with ten pillars).

Halo, *hāla* or *hālā* (round moon, on Saints' heads); *khirman* (of moon); *nur* (round Prophets' and Imāms' heads).

Halsband, *jalqu* (the 'neck-band' for short-winged hawks).

Halt! *vā ist!*; *bāsh!*

Halt, to, *lang k.* or *utrāq k.* (on a journey or march); *maks k.* (for some minutes); *māndan*; *tavaqquf k.* (for some time); *langidān* (to limp).

Halter, *afsār*; *qabil-i ḥanāb ast* (he deserves the halter).

Halting-place, *manzil-gāh*; *farūd-gāh* (for passengers from ships).

Halve, to, *vrde* 'Half'; *du-nim kardan*; *nisf k.*

Halving, *tansīf*; *nisf kardan*.

Ham, *gūsh-i bulbul* (a facetious name); *gūsfand-i farangi*; *gūsh-i gurāz*.

Ham, *Hām* (son of *Nūh*).

Hammer, *chakush*; *mangana* (T., corrup. of Eng. "machine"; a steam-hammer or steam-presser); *kalla-pā* (large smith's hammer).

Hammock, *nanu*; *nāni*; *nanuśī*.

Hamstring, *pay zadan* (but *pay buridan* 'to track foot-prints'); *pay buridan*.

Hand,² *dast* (also fore-leg); *dast bi-dast* (from hand to hand); *chahār angusht* (a hand's breadth); *gurg-i bārān-dida* or *kuhna-rind* (an 'old hand'; an 'old soldier'); *aqrabak* (of watch; lit. 'small scorpion'); *dast-i īrā bi-gīr* ("take his hand"); not in m.c. "help him"³); *az taraf-i digar* (on the other hand); *kār bi-har jā munjarr bi-shavad khayr-i mā'st*, *az yak taraf asp az yak taraf pūl* (it is to our advantage however it may end; on the one hand a horse, on the other money); *du-dasti*

(adv. with both hands); *yak dast shudan* (join hands; in a good or bad sense); *dast d.* (to shake hands); *fulāna zan dast-i shūhar-ash rā zīr-i sang mī-dārad* = *dar dast-i khud khüb nigāh mī-dārad* (she keeps her husband in hand); *ū bāzū-yi man ast* = *dast-i rāst-i man ast*, he's my right-hand man).

Hand, to, *vide* To pass; *ūrā dād bikushand-ash* (vulg.) (he handed him over to be killed); *ūrā bi-kushtan dād* (he caused him to be ruined); *dast u girbān shudan* (to come hand to hand, close quarters). *Vide Entrust.*

Handcuffs, *khaliṭī*; *zanjīr-i dast*.

Hand-made, *dast-sākhta*; 'amal-i yad(d)⁴.

Handicraft, *pisha*; *shughl*; *kasb*; *kāsibī*; *san'at*.

Handiwork, *kār-i dast*; 'amal.

Handkerchief, *dast-māl*.⁴

Handle, *dasta-yi īn zabāna* (or—*in khāna-yi mīz*) *shikasta ast*; *pīr-i zan dasta-yi jārūb bi-dast-ash āmada chunīn bar sar-ash navā-kht ki mardaka bi-ū panāh āvard*—Prof. S. T.

Handled. *Vide Soiled.*

Handmaid, *kanīz* (Negress or Georgian). *Vide Maid, Tirewoman, Hair-dresser.*

Handmill, *dast-ās*.

Hand-rail, *dast-andāz*.

Handsels, *dasht* (first money taken in the morning); *ay bābā!* *hanuz dasht na-kardām ki turā chīz-i bi-dihām* (said to a beggar by a shopman).

Handsome, *hasin* (gen.); *jamīl*⁵ (gen.); *vajīh* (in face) (all of people); *qashang*; *maqbūl*; *khush-gil* (pretty; gen.; not so strong as former; even used of buildings); *khush-manzar* (of buildings or views and rarely of people); 'ālī (m.c. of buildings); *khush-tarkib* (well-made, of anything); *khush-quvāra* (well-made, of living things); *shakīl*; *khush-andām* (of fine form; of living things); *khush-chashm u abrū*, or *khush sar u sūrat*, or *malīh* (good or pleasant looking); *dar vajāhat mu'tadil ast* (his looks are middling); *bā tanāsub-i andām* (well-formed, well-proportioned).

¹ *Dālān* gen. hall in a gateway or near the entrance, not in the house; it leads into and out of the *kiryās*. Some houses, however, have no *kiryās*.

² Muslims eat with the right hand. In helping themselves to a dish, Persians will sometimes use the left hand. In Muslim society, Europeans should be careful to use the right hand.

³ *Ūrā dast-gīrī kun* (m.c.) "help him."

⁴ In India 'ū-māl.

⁵ In Arabic *jamīl* implies stoutness as well as good looks.

Handspike, *ahrum*, or *dīlum* (lever, of iron or wood); ‘atala Ar. (rare) (lever).

Handy, *sar-i dast* (at hand).

Handwriting, *khatt*; *khatt-i shīrīn* (beautiful writing); *ʃulānī sāhib-i chahār khatt ast* (So-and-so can write four kinds of handwriting); *khatt-i ja'lī* (disguised writing; also forged writing); *shīva-yi khūb dārad* (he writes a nice hand).

Hang, to, *āvīkhtan*, rt. *āvīz*; *āvīzān k.*; *bar-* or *bi-dār kashidān* or *zadan*, and *maslub k.* (to execute by hanging by the neck; lit. the latter means to crucify¹); *bi-ṭanāb andākhtan* (to strangle on the ground or to execute by hauling up from the ground); *az darakht mu'allaq k.* (execute by hanging from a tree); *kalīd-hā rā ru-yi mūkhāvīzān kun* (or *bi-yāvīz*), or vulg. *kalīd-hā-rā gal-i mīkh bi-kash* (hang the keys on the peg); *guh mī-khuram ki nazdīk-i ū bīravam*² (I will be hanged if I go near him); *gardan-at khurd shavad!* or *chashm-at kūr shavad!* (=hang you!).

Hanged, *maslūb*¹ (prop. crucified).

Hanger-on, *muta'alliq*; *az vā bastagān*; *tūfaylī* (parasite); *hāshiya-nishīn* (and toady).

Hangings, *parda-hā* (curtains, etc.); *āvīza-ha* (lamps).

Hankering, *dar fikr-i chīz-i budan*; ‘*aqab-i ān qālī chashm andākhta am* (I have an eye on that carpet).

Happen, *ru dādan*; *ittīfāq ustādan*; *vuqu' yāftan*; *bi-zuhūr rasīdan*; *vārid āmadan*; *tārī shudan* (to come suddenly upon; *chūn shab tārī shud*); *in hādiṣa kay vāqi' shud?*; *fi'l-i sar mī-zanad* (something will happen); *ba'd bi-sar-am har-chi bi-yāyad bi-yāyad* (let happen what will); *har-chi bād-ā-bād* (happen what may); *dar dunyā hīch hamchu chīz-i shuda ast?*; *khūb, chi bi-sar-at āmad?* (“well, please; what befell you?”, of unpleasant events only); *nafahmīdam chi shud*; *agar in kār tawr-i ki mī-gūyam sūrat bi-gīrad bi-tu chīz-i khwāham dād* (if things turn out as I expect I

won't forget you); *kār-i shudanī mī-shāvad* (what is to happen, will happen).

Happiness, *masarrat*; *farah*; *khush-vaqtī*; *dar in dunyā hīch kas rāhat-i kāmil nādārad*.

Happy, *khush-vagt*; *masrur*; *khush u khurram*; *dil-shād*; *ān-hā-i ki az Khudā mī-tarsand 'āqibat khush-hālī mī-yāband*.

Harass, *āzār k.*; *izār dādan*; *aziyyat dādan*; *parīshān k.*

Harbinger, *pish-raw*; *khabar-rasān*; *muzhdāavar* (of good news).

Harbour, *bandar*, pl. *banādir* (port); *langar-gāh* (anchorage); *qāvī* (any extensive harbour); *ma'man* (refuge); *kishtī qarīb-i gād-bandī*³ *lāhim shud = dar rīg farū nīshast*.

Hard, *sakht*; *shadīd* (severe); *khushk* (of bread); vide Difficult; *sabaq-i ki bi-man dāda* and *āsān ast yā mushkil?*; *sakht-gīrī k.* (to be hard on).

Hard-featured, *sakht-rū*; *khishin*⁴-*rū*.

Hard-fisted, *kuluft-dast* and *sakht-dast* (lit.); *mumsik*; *āb az dast-ash namī-chakad* (met.).

Hard-hearted, *sang-dil*; *sakht-dil*.

Hardly, *mushkil* or *zur*; *mushkil mī-dānam* (this can hardly be the case; also I don't think it can be done; *shak*⁵ *mī-dānam*, has much the same meaning); *tā pā birun guzāshī saqī pāyīn āmad* (he had hardly set foot outside when the roof came down); *zur-am mī-āyad in kār rā bi-kunam* (I can hardly do that; I don't want to do it).

Hard-mouthed, *harun* (m.c. a puller, a horse; prop. restive), *bad-lagām*; *sar-kash*.

Hardship, *zulm* (lit. tyranny); *shadā'i-zamāna* or —*bakht* (the hardships of fortune). Vide Toil.

Hardware, *āhan-ālāt*.

Hare, *khar-gush*⁶ *bisyār tarsu* (or *ramu*) 'st.

Hare-lipped, *lab-i khargushī dārad* or *lab-shakar ast*; *lab-i ū muhra khurda ast* (local); *shutur-lab*; *lab-chāk* (Gilan).

Harem, *andarun*; *haram*; ⁷ *haram-sarā* (gen. of kings).

¹ Properly to crucify; *salib* “a cross.”

² A crude but common expression; *guh* lit. “human excrement.” An angry master will say to an offending servant *az guh guh-tar-i*, *az khar khar-tar* (m.c.).

³ The corruption of some Bombay word.

⁴ For *khash* n.

⁵ *Shak* P. for Ar. *shakk*.

⁶ *Khar* old Pers. “big.” Compare *khar-chang* “crab,” *khar-muhra* (a large shell, a “large cowrie”).

⁷ *Haram* also the sacred enclosure of the *Ka'bā* at *Makka*, and of tombs at *Madina*, *Karbelā*, *Mashhad*, etc.

Hark, *gūsh*, *gūsh*!

Harlot, *jinda* (m.c.); *qahba*; *fahisha*; *zan-i zāniya*; *zan-i kusū* or *zan-i kus-dih* (vulg.).
Vide Whore. [terry].

Harlotry, *jinda-bāzī*; *zinā-kārī* (also adul-
Harm, *zarar rasāndan*; *mazzarrat* (r.); *ziyān* (k.), or *khasārat* (k. or r.), or *nuqsān* (r. or *dādan*) (loss); *āyā chunīn kār kardan* ‘ayb-i dārad?; *bāk-i nīst* (there’s no harm); *chirā?* (why not?).

Harm, to, *azīyyat* k. (living things); *zarar rasāndan* gen.; *sadma* z. (to living things).

Harmonize, *ham-āhang*, or *ham-navā*, *būdan* (gen. in music; but of people also); *in rang-hā hama ham-navākht*¹-and.

Harmony, *muwāfaqat* (gen.); *viʃq* (gen.); *āhang* and *ham-naghmagī* (of music); *ham-rang* va *ham-āhang shudan* (to be in harmony with, of people only); *ham-āhang* (gen. of music but of people also); *muwa- baqat*²-*l-asvāt* (harmony of voices).

Harness, *yarāq* (equipment of a saddle horse; also harness; arms and accoutrements, etc.).

Haroun-al-Rashid, *Hārūn*³, *r-Rashīd*.

Harp, *chang* (gen. played by Jews; it is placed flat on the ground and not upright like a Welsh harp).

Harper, *changi*⁴ (gen. a woman); *chang-zan* (man or woman).

Harridan, *kuhna-jinda*. Vide Hag and Bel- dam.

Harrier, *bil-bāqlī* T., and *shab-māla* Kurd., and *Abu-hikab* Ar. (the bird). Vide Kite.

Harrow, *takhta* k. or *takhta-kashī* k. (with a board studded with nails); *māla kashīdan* (with a log of wood); *shāqul* (k.) (also a mason’s line).

Harsh, *durusht* (in words, manners; also “big”); *zibr* (rough, of things); *khishin* (coll. for *khashin*, rough; of persons or things).

Harshly, *durushtāna*; *sakht-gu*zī** *farmudid* (you’ve spoken harshly).

Harshness, *durushtī* (also bigness; vide Big, Large); *khushunat* (of disposition, or cloths).

Harvest, *mahṣul* or pl *mahṣulāt*⁵; *mahṣul-i*

in bāgh chīst? (what is the money value of the grain and fruit-crop of this garden?); *imsāl az jihat-i qillat-i āftāb diraw* ‘aqab *uftāda ast* (the harvest is late this year on account of the dull weather); *sayfī* (summer harvest); *shitavī* (winter harvest).

Hasp, *chift* (also bolt of a door).

Haste, *zūd* or *shītab* (k.); *bi-sur’at raftan*; *ta’jil* (n.); *bi-ta’jil mī-navīsam tā bi-pūst* *bi-rasad* (I am writing in haste ‘to save the post’); *in du kalima bi-rasm-i istījāl nigārish yāft* (=yours in haste; vide ‘Yours’); *bar sabīl-i ijāla navīshīa shud* (ditto, at the end of a letter); *‘ajala az Shayfān ast va ṣabr az Rahmān*⁶ (common saying).

Hastening, *ta’jil*: *dar zud rasādan* (or *rasāndan*)-i ū *bāyad kūshish bi-kunīd*.

Hastily, *shītabāna*; *bi-ta’jil*.

Hastiness, *tund-mizājī* (of temper).

Hasty, *dast-pācha* (flurried); *ta’jil namudan kār-i ādam-i ‘āqil*⁷ *nīst*.

Hat, *kulāh-i farangi* (European hat; also a round summer house, etc.); *tāj-i hasht tark* (dervishes’ cap of eight pieces, each shaped like the divisions of an orange); *ha- mān vaqt ki dar utāq dākhil shud kulāh rā bar dāshṭ*⁸; *pukh pukh* (barrel-shaped hat worn by farrāshes); *tās-kulāh* (a felt hat while new and in shape); *agar na-kunam in rīsh nīst*, *dum-i khar ast* (=I’ll eat my hat if I don’t do so; said by men); *agar na-kunam in lachak lachak-i*⁹ *fāhiša-hā bāshad* (said by women).

Hatch, *dar āvardan*; *murgh rū-yi tukhm-hā khwābīda*. Vide Broody.

Hatchet, *tabar*; *tabarcha* (small).

Hate, to, *tanaffur dāshtan* (to feel aversion to, to loath); *az hīch bāyad nafrat na-kunīm ghayr* (or *magar*) *az gunāh*; *sāya-yi ūrā namī-tavānād rū dīd*, vulg. (he cannot bear the sight of him); [but *az man guzashta sāya-am rā ham namī-tavānī dīd* = injure me? why you cannot even hurt my shadow!]; *dushman rā bad dānistān*; *karāhat*, or *makrūh*, *dāshīan* (to dislike much, detest); *ūrā namītavānam bi-bīnam*.

¹ Ham-navākht also of music.

² In some districts a term of abuse, as female harpers are generally prostitutes.

³ Hasil is used in the sense of *ta’i a*. In India *mahṣul* railway or boat-fare, etc.

⁴ Or *al-‘ajalah mina’ sh-Shayfān va ‘t-tā’annī mina’ r-Rahmān*.

⁵ Note singular; or *kār-i ‘āqilān*.

⁶ *Kulah*, *a az sar-i kas-i bar dashtan* also signifies “to get the better of.”

⁷ *Lachak* = chargad.

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heart of the city); *dil-i insān māyil¹* *bi-gunāh ast*; *az bar khwāndan* (to repeat by heart); *dars-i imrūz rā ravān dārid* (or *ravān-i shumā ast?*) (do you know to-day's lesson by heart?); *ma-tars*, *dil-i payda kun* (take heart, don't be frightened); *shāyad dukhtara jā-yi dīgar-ī²* *dil-bastagi dārad* (perhaps the girl has lost her heart to some one else).

Heart-burn, *dil-suzish*.

Heart-disease, *maraz-i qalb*.

Hearth, *pīsh-bukhārī*.

Heartily, Hearty, *az ru-yi dil u jān*; *qalbān*; *ikhlāsān*; *az tah-i dil*; *bā ishtihā* (for eating); *bā garm-jūshī*.

Heat, *garmi*, or *t-b* (heat or light of sun or fire); *harārat* (applied to disposition, fever, sun, etc.); *harārat-i gharīzī* (natural heat of the body); for 'heat' of animals *vide* Season; *imruz khaylī garm ast*, *havā khafa ast* (it's close); *hīch rūh dar badan-ash nīst*, or *harārat na-dārad* (he has no heat in him; *vide* Life); *dar qahr-i garmā* (in the depth, or great heat, of summer).

Heathen, *but-parast* (idolater); *kāfir*, pl. *kuffār* (vague term; infidel); *mushrik*, pl. *mushrikīn* (polytheist, often applied to Hindus and to Christians); *mulhid* (prop. one that denies the existence of God); *zindiq*, pl. *zanādiqa* (fig. a believer in the Zand; now one only outwardly a Muslim). *Vide* Idolator and Infidel.

Heaven, *bihisht* P., or *jannat* Ar.; *firdaws-i barīn* (the highest heaven); *'arsh* (the seat of God above the 7th heaven); *dar bihisht āsāyish-i bīrūn az hadd-i bayān ast*, *dar jahannam 'azāb-i bi-pāyān*.

Heavenly, *samāvī*; *bihishti*.³

Heavens, ⁴ *aflāk* (sing. not used); *samavāt* (sing. not used colloquially).

Heaviness, *sangīnī*; *sigl*; *saqālat*; *sar-girānī* (of head; and met., "anxiety").

Heavy, *sangin*; *vazni*; *saqīl* (also indigestible, of food); *sakht*; *shādīd*; *tund* (severe; of rain, snow, or wind); *sangin* (severe; of

snow or rain); *sangīn ast*, *chi taur bi-baram* (it is too heavy for me to carry); *'ibārat-ash khaylī sangīn ast* (= he is a heavy writer).

Hebrew, *'Ibrānī*; *Ibrī*; *Yahudī*, pl. *Yahud* (Jew); *Isra'īlī* (Israelite).

Hedge, *khār-band* or *khār-bast* (also hurdle).

Hedge-hog, *jujuk* or *jujak*; *khār-pushi*.⁵ *Vide* Porcupine.

Heed, to, *gūsh dādan*; *tavajjuh k.*; *multafit shudan*; *maħall guz̄ištan*. *Vide* To listen.

Heel, *pāshna*.

Heel-rope, *pa-band* (also, adj., tied by the leg; fig.).

Heifer, *gūsāla-yi māda*.

Height, *bulandī*; *irtifa'*⁶; *rīf'at*, *miyāna-qāmat* (of middle height). *Vide* Stature.

Heir, *vāris*, pl. *vurasā* for *varasa*; *mīrās-khur*; *sāhib-khūn* (legal heir of a person murdered); *valī-'ahd* (heir apparent); *jā-nishīn* (successor; not necessarily heir).

Heir-loom, *tarika*; *murda-rīk* (rare). *Vide* Relic.

Heliograph, *hilugrāf* (Eur.).

Hell, *Jahannam*, and *Duzakh* (the whole place); *Saqar* or *Saqar*; *Darak* (Lowest Hell); *bi-Darak-i Asfal bi-raw* (go to the Lowest Hell); *bi-raw bi Tun u Tabas*⁷ (= go to Hell!); also *bi-raw bi-Jahannam*; *sag-i dūzakh* (hell hound).

Hellish, *dūzakhī*; *jahannamī*.

Helm, *sukkān-i*⁸ *kishtī*.

Helmet, *khūd*.

Help, *madad* (k. or d.); *imdād* (k.); *yārī* (k.); *i'ānat* (k.); *mu'āvanat* (k.); *ta'yid* (k.); *pushti* (k.); *dast-yārī* or *dast-gīrī* (k.) [but *dast-gīr* = "captured"]; *dar īn amr marā kumak mī-kunīd?* — *bi-shart-i ān ki gūsha-yi kār-i banda rā ham bi-gīrīd* (— on condition that you help me too); *az man pushti kard* or *gīrīft* (he took my part); *chāra nīst* (there is no help for it). *Vide* Assistance.

Help! *ay dād*, *ay faryād*, *bi-rasīd!*; *ay mu-salmānān!*

¹ Properly *mā'il* Ar.

² Note this m.c. *ja-yi dīgar-ī* for *ja-yi dīga* : *dīgar-ī* prop. means "another person."

³ In India *bihishti* is a water-carrier, because to quench another's thirst is a heavenly act.

⁴ Traditions regarding the fabric of the seven heavens differ.

⁵ The porcupine *sikhu* is sometimes called *khār-pushi*.

⁶ *Irtifa'* in classical (or Indian?) Persian also means revenue.

⁷ There are however worse places than *Tun* and *Tabas*.

⁸ *Sukkan* is also the Ar. pl. of *sakin* "inhabitant"; in Persian only the Ar. reg. pl. of this, *sakinīn*, is used.

Helpless, *lā-chār*; *bī-chāra*; ‘ājiz; *dar-mānda*; *bī-dast u pā*; *magar dast-i shumā basta ast?* (= helpless creature!).

Helpless, to be, *az kār dar māndan*; *az javāb ‘ājiz shud* (he could not answer); *az marg-i barādar-ash kamar-i ū shikast* (after his brother's death he became helpless, he could do nothing¹); *bī dast u pa shud*.

Hem, *maghzi* (a border or hemming of other cloth added); *labak* (edging, gen. of tape); *bi-khayyāt bi-gū īn pārcha rā sijāf² bi-gīrad*; *hāshiya* (border of shawl or carpet); *dāman* (skirt or hem of cloak, etc.).

Hemming, *bakhīya* (k.).

Hemistich, *misrā’* or *misra’* = *nisf-i bayt*.

Hemlock, *shukarān* or *shawkarān* (a species of hemlock). *Vide* Henbane.

Hemorrhage, *khun-ravish*(?); *jarayān-i dam*. Hemorrhoids, *bavasir-i khunī* (pl. of *bāsur*, sing. not used).

Hemp, *bang³* or *varaqu'l-khayāl* (leaves); *hashish*; *chars* (for Hindustani *charas*; for drinking); *kanab* (for Ar. *qinnab*).

Hen, *murgh-i khānagī* (gen.; but sp. female); *mākiyān* (rare in m.c.).

Henbane, *saykarān* (night shade ?); *bikh-i taft* (the poison supposed to have been given to *Sugrāt* or Socrates; hemlock ?).

Hence, *az ānjā*; *az īn jihat* (for this reason); *az īnjā* (from this place); *ba'd*, or *az īn pas* (of time).

Henceforth, *ba'd az īn*; *ba'da-hā* or *ba'da-hu*.

Henna,⁴ *hinnā* Ar., or vulg. Pers. *hīnā*; *hinnā-ash rang na-girift* (he did not succeed); *hinnā-ash rang na-dārad*. (his business does not flourish; also he has no awe, authority, q.v.); *hinnā bastan* (to dye with henna). *Vide* Dye.

Hen-pecked, *muzakkar-i samā'i* (of husband); *zan-murid*.

Heptagon, *musabba'*: *haft-gūsha'*.

Her. *Vide* His.

Herald, *chā'ush* (guide to a *qāfila*; also an official that rides a little way ahead of the Shah's carriage; *chāwīsh* in Turkish a Sergeant); *munādi* or *jārchi* (public crier);

rīkā or *shātir* (a runner immediately in front of a carriage).

Herat, *Harāt*.

Herb, *sabzī*, pl. *sabzījāt*, or *sabzī ālāt* (vegetables and kitchen herbs); *rustānī* (any vegetable); *īshān fāqat nabātāt mi-khurānd*.

Herd, *gala* or *galla* (gen.); *rama* (of sheep or goats); *khayl* or *rama* *asp* (of horses).

Herod, *Hīrudis*.

Herdsman, *galla-dār* or *galla-bān*; *shabān* or *shubān*; *chūpān*.

Here, *īnjā*; *īn-sū*; *hūy hūy* (look here, look here!); *tak tak* (here and there; dotted about); *īn ast* ‘Azīz Beg,⁵ *khud-ash mi-āyad* (here is ‘Azīz Beg himself, now coming).

Hereafter, *dar āyanda*; *sipas*; *pas az īn*. *Vide* Henceforth.

Hereditary, *īrṣī*; *mawrūṣī*; *mīrāṣī*; *maraz-i mawrūṣī* (hereditary disease); *amrāz-i mu-tanāsila* (hereditary diseases). *Vide* Disease.

Heresy, *bid'at*; *rafz* (the heresy of the Shi'ahs).

Heretic, *ahl-i bid'at*; *khāriji* (the Sunnis are so called by the Shi'ahs); *rāfiḍī* (the Shi'ahs are so called by the Sunnis).

Heritage, *īrs* or *mīrāṣī*; *matrukāt* pl.

Hermaphrodite,⁶ *nar u muk*, vulg. for *nār-māda*; *nar-māya*, *zan-mard*; *khunṣā*; [*khoja* T. “eunuch”]; [*mukhannas* Ar. an effeminate person, but in Persian hermaphrodite].

Hermit, *gūsha-nishīn*; ‘ābid (devotee, q.v.; not necessarily hermit); *zāhid* (leads an ascetic life, not necessarily alone).

Hermitage, *sawma'a*.

Hernia, *fatq*; *qari*.

Hero, *yal*; *gurd* (old); *gav* (by Zardushtis); *shir-mard*; *ghāzī* (religious warrior); *Rus-tam-i vaqt ast*.

Heroic, *vide* Brave; *bahr-i mutaqārib* (heroic verse; the metre of the Shah-Nāma).

Heroism, *yalī* (rare). *Vide* Bravery.

¹ *Kas-i ki barādar na-dārad quvvat-i kamar na-dārad*; common saying.

² *Sijāf* prop. “piping.”

³ Urdu *bhang*; in Ar. *banj*. *Hashshāshīn*, smokers and sellers of *hashish*, from which is derived ‘assassin.’

⁴ The Zardushti women do not dye the nails with henna. The custom, too, is dying out amongst Muslims.

⁵ *Beg* pronounced like the English word “beg.”

⁶ In public prayers, hermaphrodites take their station between men and women, but in other respects they observe the customs of women. For the spiritual existence of these unfortunates, *vide* *Hidāya*, Vol. IV, p. 559.

Heron, *māhī-gīr*; *būtimār* (heron ?); ‘aqār or *haqār* (common heron); *jarda* (purple heron); *vāq* (night heron); [in poetry *gham-khurak*, *ghussa-khurak*, and *Mālik*‘l-Hazīn; not *huzn*].

Herpes, *tabkhāl*.

Hesitate, *taraddud dāshṭan*; *pas u pīsh k.*; *dar shish u bish uftādan*; *dil dil k.* (to be uncertain); *pas-i gardan-at rā ma-khārān* (= don't hesitate, don't turn over excuses in your mind).

Hesitating, *mutaraddid* (part.); *muzabzab*; *taraddud* (d.) (subs.).

Hesitation, *taraddud*; *tazabzub*.

Hexagon, *shash-gusha*; *musaddas*.

Hexagonal, *shash-gushātī*; *musaddasī*.

Hiccough, *fuvak* (also sobbing, q.v.); *saksaka*. *Vide* Sub.

Hidden, *panhan* (k.); *nīhān* (k.); *nīhufta* (k. or *dāshṭan* or *guzāshṭan*); *pushida* (k. or d. or g.); *makhfi* k. or d. or g.); *nā-padid* (*gashtan*) (not visible); *mastūr* (also covered).

Hide, charm (untanned hide of oxen, elephants or very large animals; also leather); *pust* (of sheep, goats, deer, tigers or small animals; also skin of fruits, bark, etc.); *jild* (skin of human beings; also cover of a book).

Hide, to, *nīhuftan*, rt. *nīhān*; *pushidan*, tr.; *għāib* *shudan*, intr.; *inzivāt guzidjan* (to hide in a corner like a hermit); *kulāgh* *duzdi mī-kunad* *va har-chi mī-tarānād*¹ *pinhān mī-kunad*; *laskkar shikast khurda dar bisha mutavāri*. *shudand* (the army was defeated and (the soldiers) hid in the wood).

Hideous, *kariħu'l-manżar*; *zishti bar u khatm būd*; *mişl-i shakl-i Shaytan*.

Hiding-place, *kamīn-gāh* (ambush); *makman*.

Hierarch, *buzurgān-i millat*; *pīshvāyān-i dīn*; *rūfasā-yi rūħānī*.

High, *buland*; ‘ālī (in m.c. also ‘grand’ of buildings); *rafi‘*; *murtafi‘*; ‘ālī-*makān* or ‘ālī-*martaba* (of high station); *vazīt u sharīf*, or *amār u faqir*, or *khāṣṣ u āmm*, or *pādishāh u gadā* (high and low, rich and

poor); *Khudāvand-i Ta‘āla*² (God the Most High).

High-flier, *buland-parvāz* (of birds; and met. of men who make a show).

High-minded, ‘ālī-*dimāgh*, and ‘ālī-*hawṣala* (noble); ‘ālī-*nazar*.

Highness, *A‘la Hazrat* (for Shah only); *Hazrat-i Valā* (Royal Highness); *Navvāb*³ or *Navvāb-i Valā* (for ordinary Shāhzādas); *Hazrat-i ‘Ālī* (a term applied by an inferior to any gentleman); [a gentleman writing to a servant would address the envelope ‘Ālī Hazrat-i Fulān'; *Mugarrab* ‘l-Hazrat is applied to munshis and mirzas].

High-road, *shāh-rāh*.⁴

Highwayman, *rāh-zan*; *quṭṭātūt-tarīq* (in m.c. used only in pl.).

Hijaz, *Hijāz* (see Arabia).

Hill, *kuh*; *silsila-yi kuh* (range of—); *qulla* (summit of—); *dar vilāyat-i Khwārazm kūh-i kam ast*⁵; *darra u tappa* (hill and dale); [az *darra u tappa pāra-yi suvālāt kard*, he questioned me on various or irrelevant matters].

Hilly, *kuhistān* and *kuhistānī* (of a country) *kūhī* (of man, animals, etc.).

Hilt, *qabza*.

Hinder, *man* k.; *bāz dāshṭan*; *muzāhim shudan*; *izdiħām-i mardum qadri māni‘ az tamāshā būd* (the thronging of the crowd hindered us from seeing the spectacle properly).

Hindrance, *māni‘*, pl. *marāni‘* (part.; also *māni‘i*⁶, a thing that prevents, a hindrance); *sadd* (barrier); *in kār ‘āiq-i pīsh-raft-am shud* (this hindered my advancement).

Hindoo, Hindu, *Hindu*, pl. *Hunud*; *Hindi* “Indian.”

Hinge, *lawla*; *qabza* (Indian ?); *pāshna-yi dar* (either European hinge or its Eastern substitute, i.e., a pivot); *pāshna-gard* (the socket or hole in which the pivot works).

Hint, *imāt* (k.); *kināya*, or *gusha*, *zadan*; *dar īn bāb chīz-i ishāra-i bi-ū bi-kunid* colloq. (give him a slight hint). *Vide* Allude.

¹ Or *bi-tavānād*.

² *Ta‘āla* (Ar.) prop. a verb “may He be exalted”; note the incorrect *iżafat*.

³ Note *tashdid*: in India incorrectly *navab*.

⁴ There are no ‘roads’ in Persia high or otherwise.

⁵ Vulg. for *kuh kam ast*. *Kuh-i bisyar* “much hill” or *kuh-ha-yi bisyar* “many hills”; both correct.

⁶ مانعی P., and with *س* of unity مانعی.

⁷ As Indian settlers are usually *banyans*, many Persians think that all Indian are Hindus.

Hippocrates, *Buqrāt* also *Abuqrāt*.

Hippopotamus, *asp-i daryātī*.

Hip, Hips, *kula* (the hip); *kafal* (quarters); [*pur-kafal*, or 'broad below the hips,' is a point of beauty in women].

Hire, *kirāya* (of animals, conveyances; and also rent) (*k.*); *ujrat* (of labourers, etc., only); *muzd* (of a labourer). *Vide Wages, Fee.*

Hire, to, *bi-kirāya giriftan*; *ajīr k.* (of labourers); *yak takht-i ravān va zawaraq-*¹ *bāyad kirāya kunam*; *bi-kirāya dādan*: *ijāra d.* (to let on hire).

Hirer, *mukāri* (one who hires out mules, donkeys, camels); *kirāya-kun* and *mustaq-jir*.

Hired labourer, *Hireling*, *ajīr*.

His, *māl-i u*; *māl-ash*; *az ān-i u*.

Hiss, to, *Hist!* *his his kardan* (of men, i.e., to say *hist* — "come here"); *fis k.* (of snake); *ahsant ahsant k.* (lit. to say bravo = to hiss a person in public on the stage, etc.; ironical).

Historian, *tārikh-navīs*; *muvarrikh* (for *mu-varrikh*).

History, *tārikh*, or pl. *tavārikh*; '*ilm-i tārikh rā bi-ākhir rasānda ast* (he has studied history deeply). *Vide Study.*

Hit, *zadan*, rt. *zan*; *zarb zadan*; *zarb-i shādid-i bi-sar-am zad* = *khaylī sakht tū-yi sar-am zad*; *chub rā bi-man āshnā kard*; *khurdan bi* —, intr.; *khiyāl-ashb i-in tadbīr bar khurd ki* — (he hit upon this device —). *Vide Beat.*

Hitch, *girih* (lit. knot); *gīr* (catch, hitch).

Hitter, *zananda*; *zārib*.

Hive, *kandu*; *qandīl* (this is a barrel-like hole in the wall with a wooden lid that has a small bee-entrance in it).

Ho! ho²i or o²i!; ay *kas-i ki dar utaq hastī!* ay *Karbala³i!* ay *Mashhadī²!* (ho thou within!); ay *khwāhar!*; ay *ham-shīra!* ay *mādar!* etc.; ay *bachcha-hā, kas-i barābar na-bāshad* (=I'm coming in, let your women veil³ themselves).

Hoard, *andukhta*; *dafīna* (buried treasure); *zakhīra* (gen.; store).

Hoard, to, *ihtikār k.* (hoarding up any grain or any necessity of life to increase its price)⁴; *andūkhtan*.

Hoar-frost, *zhāla*; *sarmā-rīza*.

Hoarse, *sadā-yi shumā girifta ast?*

Hoarseness, *giriftagi-yi gulu*.

Hobble, to, *langān langān rāh raftan*; *langīdan*; *kaj u chūla rāh raftan*. *Vide Waddle.*

Hobby. *Vide Falcon.*

Hock, Hough, *bakhām* (of horse, or other animal).

Hock, to. *Vide Hamstring.*

Hoe, *bil* (z); *bilcha* (z.) (smaller).

Hog, *khuk* (gen.); *gurāz* (boar); *khinzīr*, pl. *khanzīr* (also a disease; goitre ?). *Vide Boar and Pig.*

Hog, to, *yāl zadan* (a horse's mane).

Hold, *tasallut* (*dāshtan*) (influence, q.v.); *khann* or *ambār* (of ship). *Vide Cabin.*

Hold, to, *dāshtan*, rt. *dār*; *gunjānidan* (to contain); *pas kashidan* or *vā istādan*, intr. (to hold back); *qalam rā bi-dast-i chap mī-girad*.

Hold-all. *Vide Wallet.*

Hole, *surākh*; *manfaz*, pl. *manāfiz* (ventilation holes); *rawzān* (light-hole); *dar zāmīn gawd-i bi-kan*; *mādagī* (button-hole).

Holiday, *ta'īl*, and vulg. *rūz i rukhsat*; 'id, or vulg. 'ayd (annual festival and holiday); 'idī (adj.).

Holiness, *taqaddus*; *Taqaddus Ma'āb* (His Holiness; for *Mujtahids*, the Pope, etc.).

Hollow, *puk* (vulg.); *miyān tuhī*; *ajvāf Ar.*; *āb-kand* (water-hollow); *dūst-i zāhīrī* (hollow friend); *gawdī-yi dast* (of hand).

Hollyhock, *khaṭmī*; [possibly the marsh-mallow is also so named].

Holsters, *qabūl* (leather, for saddle); *qāb-i tapāncha* (box for pistols; of wood).

Holy, *muqaddas*; *pāk*; *taqdīs* (to make holy; consecrate).

Holy Ghost, *Ruh^u 'l-Quds*.

Homage, *izhār-i 'ubudiyat k.*; *bay'at k.* (to swear allegiance to).

Home, *khāna*; *manzil*; *vatan* (native country); *dīr-vaqt shud*,⁵ *bi-yā bi ravīm khāna*; *man khāna-nishīn shudam* (I was confined to the house; from sickness, poverty, or because of dismissal from office); *āghā tashrif dārand?* (is the gentleman at home ?); *bale, khāna ast*.

Home-made, *sākht-i khāna*, or *sākht-i mulk*.

¹ Or *yak zawaraq* (any small boat).

² *Karbala³i* one who has performed the pilgrimage to Kerbela, and *Mashhadī* one who has done so to Meshed. It is civil to address unknown people by such terms.

³ For Muslims only; Zardushti women do not veil. *Ay bachcha!* a! also = Hindustani *ko'ī hai*?

⁴ A common custom in Persia though forbidden by Muslim law.)

⁵ But *vaqt tang ast*. An Indian or an Afghan might say *tang shī l*.

Home-Secretary, *Vazīr-i Dākhila* (for *Vazīr-i umūr-i dākhila*).

Homicide,¹ *khun* or *qatl* (k.) (the action); *khūnī* or *qātil* (person); [*khūn-dār* is the killer, as opposed to *khūn-khwāh*, the heir claiming death for the killer in lieu of the *khūn-bahā* or *diya*].

Homogeneous, *ham-jīns*.

Homogeneousness, *ham-jīnsī*.

Homonym, *tajnis*; *ham-sawt*.

Hone, *sang-i sab*; *sang-i fisān*.

Honest, *amīn*; *durust-kār*; *mutadayyin*² (m.c.).

Honesty, *diyanat*; *amānat-pīshagī*; *durust-kārī*; *tadayyun*.

Honey, *shahd*; *'asal*; *angabīn*; *shahd-i nāb* or *-khālis* (pure honey); *khāna-hā* or *surākh-hā-yī*³ *shān hamīsha musaddas ast* (the cells of the comb are hexagonal). *Vide Comb.*

Honour, 'asmat, for 'ismat; 'iffat (chastity); ū 'izzat-i ziyād bi-ham rasāndā ast; *ri-'ayat-i nām u nang iqtiṣā-yi ān mī-kard ki* —(honour required that —); *makhṣus-i nām dar guriz ast* (it is a point of honour to run away); *vide Dignity, Rank, etc.*; *māhz-i ābrū khud-kushī kard* (he committed suicide to save his honour, escape disgrace).

Honour, to, *ihtirām* n.; *mumtāz gardānīdān*; *imtiyāz bakhshīdan*; *bi-sharaf-i mulāqāt-i shān musharrāf shudam* (I had the honour to meet him).

Honoured, *mu'azzaz*; *musharrāf*; *muhtaram*; *mukarram*.

Honourable, *muhtaram*; *muvaqqar*; *zikr-i jamil* (honourable mention).

Honouring, *ihtirām* (k.); *i'zāz* (k.); *tawqīr* k.

Hood, *bāsh-luq*, T.; *kulāh*, P. (for hawk; also hat, etc.); and [*burqa'* Ar.; local].

'Hood-shy,' *bad-kulah* (of hawks)

Hoof, *sum*; *sum-i chāk-dār* (cloven —).

Hook, *shist* or *qullāb-i māhī* (fishing); *qullāba* (iron hook in the roof); *nar u lās*⁴ (hooks and eyes) and *qazan gulfi*⁵ (a bazaar name); *pā-nihādānī* (hooks on a sporting-belt); *das* (reaping hook); *qannāra* and

kinnāra (hooks with tripod for suspending a whole carcase in a butcher's shop).

Hook, to, *bi-qullāb kashidān* or *zadan* (to hook up or suspend an article); *bi-qullāb giriftan* (to hook a fish).

Hoop, *halga*.

Hooping-cough, *siyāh-surfa*.

Hoopoe, *murgh-i Sulaymānī*; the hoopoe carried the letter of Solomon to the Queen of Sheba, *hudhud*⁶ *kaghaz-i Hazrat-i Sulaymān rā pīsh-i Bilqīs burd*; [Hadhad was the name of the father of *Bilqīs*].

Hope, *ummīd* (*dāshīan*); *tavaqqu'* (k.); *chashm-dāshīt* (expectation); *ummīd ast ki zūd sharaf-yāb bi-shavam* (I hope to call on you soon); *gumān-i ghālib*, or *ummīd-i qāvī* or *qatī'i* (strong hope).

Hope, to, *ummīdāvār shudān*; *tab na-dāshīta bāshīd*? (I hope you have not got fever?).

Hopeful, *ummīdāvār* (in India also a candidate for a prize, or place in examination, etc.).

Hopeless, *nā-ummīd* or *nawmīd*; *ma'yus*; *mahrūm* (disappointed); *dast az jān shustān* (to despair of life). *Vide Despair.*

Hopelessly, *nawmīdānā*; *bī-navāyānā*; *ma'yūsānā*.

Horizon, *uṭuq*, (pl. *āṭāq* for the four sides of the world). *Vide Elburz.*

Horizontal, *uṭuqi* (rare); *khatt-i uftāda* or *—khwābīda*.

Horizontality, *uṭuqiyāt*.

Horizontally, *bi-tawr-i uṭuqi*; *uftāda* vulg. = *khwābīda*.

Hormuz, *Hurmuz*.

Horn, *shākh* (*zadan*) (of animals); *karnā* or *surnā* (z.) (the instrument, *vide Trumpet*); *būq* (z.) (bugle); *nuk* (of moon); *jilawgīrī* k. (to pull in one's horns).

Horned, *shākh-dār*.

Hornet, *zambūr*; *zāru* (a yellow wasp); *chāl-i zambūr* or *ghāl-i zambūr* (hornet's nest). *Vide Comb.*

Horoscope, *zā'icha* or *tāli-i zā'icha*, *munajjim-hā zā'icha-ash rā navishtānd*; *naqsha* (the diagram); *khāna-bandī* k. (to divide

¹ No distinctive words for manslaughter, homicide and murder, though the latter might be rendered *khūn-i 'amādī*.

² *Mutadayyin* prop. ““ religiou ””:

³ But *ghal-i zambur* wasp's nest. *Ghāl* = nest.

⁴ In India *huk-i nar u mada*.

⁵ Derivation not clear.

⁶ *Hudhud* has been erroneously rendered ‘lapwing’ by translators of the Qur'ān.

⁷ Note Subj. expressing a dobt; *na-darid* would express an assertion, but *tab ki na-darid* would express a doubt.

the diagram into squares and triangles; <i>khāna-pur k.</i> , to fill in the numerical values, etc.).	(warm); <i>tund</i> or <i>hārr</i> (to the taste, or in effect; of eatables, etc.); <i>tīz</i> (of disposition).
Horrible, <i>hawl-nāk</i> and <i>dahshat-nāk</i> (fearful); <i>mūhish</i> ; <i>muvalhish</i> (prop. desolater).	Hot-house, <i>bi-garm-khāna</i> ‘ <i>amal āvardan</i> (to raise in hot-houses).
Horrify, Horrified, <i>vagt-i ki in harf rā zad zamin zir-i pā-yam larzid</i> (when you said that I was horrified); <i>gusht-hā-yam ab shud</i> .	Hotel, <i>mihmān-khāna</i> ; <i>lokanda</i> (in the Gulf). Hough. <i>Vide Hock.</i>
Horror, <i>hawl</i> (fear); <i>karāhat</i> (dislike).	Hound, <i>tula</i> (any sporting-dog that hunts by scent; also a pup); <i>tazi</i> (greyhound) : <i>saj-i shikāri</i> . <i>Vide Dog.</i>
Horse, <i>asp</i> or <i>asb</i> , and vulg. <i>as</i> ; <i>yābu</i> (a coarse-bred pony, gen. a pack-pony); <i>asp-i kūtal</i> (pron. <i>kūtal</i> ; a riderless horse, led for parade purposes during the <i>Muharram</i> , or at the death of a great person); <i>yadak</i> (a spare led horse; hence <i>yadakī</i> , adj., spare); <i>markab</i> (pl. <i>marākib</i> “ships”) (any riding beast); <i>akhta</i> (gelding); the horse when it neighs says ‘Oh God, respect him that respects me and disgrace him that disgraces me,’ <i>asp dar shīha mī-gūyad</i> ‘ <i>Allāhumma a’izz man a’azza-nī wa ahīn man ahāna-nī</i> ’; <i>du asp-i chālāk ki dar raftan az bād sabqat burdand</i> —(two horses swifter than the wind —); <i>in asp māl-i kīst?</i> whose horse is this? but <i>in asp māl-i kujā ast?</i> of what district is this horse? where was it bred?	Hour, <i>sā’at</i> (also watch, clock); <i>az ru-yi sā’at</i> (“by the hour” or “by the clock”); <i>yak sā’at-i nujūmī muntazir-i shumā bū-dam</i> (I waited for you a whole hour). Hour-glass, <i>shīsha-yi sā’at</i> ; [<i>shīsha-yi qāb</i> , watch-glass].
Horse-cloth, <i>jul</i> .	Houris, <i>Hūrī</i> , P. (<i>Hur</i> , Ar. pl., but used as a singular in P.; P. pl. <i>huryān</i>)— <i>ki dar muqābil-i husn-ash hūr va parī sharminda and</i> ⁸ —Prof. S. T. (she shamed the very houris and fairies by her beauty).
Horse-shoe, <i>na'l</i> ² (<i>bastan</i> or <i>zadan</i>).	Hourly, <i>har sā’at</i> ; <i>sā’at bi sā’at</i> .
Hospitable, <i>mihman-navāz</i> ; <i>mihmān-dust</i> ; <i>dar-i khāna-ash hamīsha bāz ast</i> ; <i>sufra-ash hamīsha pahn ast</i> , or <i>khālī az mihmān nīst</i> .	House, <i>khāna</i> ; <i>manzil</i> [pl. <i>manazil</i> , stages]; <i>maskan</i> , pl. <i>masākin</i> ; <i>‘imārat</i> , pl. <i>‘imārāt</i> (building).
Hospitably, <i>bi-navāzish</i> ; <i>az ru-yi mihmān-navāzi</i> .	House-breaker, <i>naqb-zan</i> (by digging through the wall or under ground).
Hospital, <i>mariz-khāna-i hamīn zudi-hā ānjā binā</i> ¹ <i>mī-shavad</i> ; <i>shīfā-khāna</i> ; <i>haspītāl</i> (Eur.).	Household, <i>ahl-i khāna</i> ; <i>nān-khwār</i> .
Hospitality, <i>mihmān navāzī</i> ; <i>mihmān-parvārī</i> .	Householder, <i>khāna-dār</i> ; <i>sāhib-khāna</i> .
Host, <i>mīz-bān</i> ; <i>mihmān-dār</i> (also an official in charge of State guests).	House-keeper, <i>khāna-dārī</i> .
Hostage, <i>girawgān</i> , P.; <i>yarghamāl</i> , T.; <i>zāmin u kafil</i> (guarantee; bail).	House-keeping, <i>khāna-dārī</i> (also thrift).
Hostile, <i>mukhālif</i> ; <i>munāqiz</i> .	House-warming, <i>ziyāfat</i> ⁴ (no special name though the custom exists).
Hostility, <i>mukhālafat</i> ; <i>munāqazat</i> . <i>Vide Enmity.</i>	Housewife. <i>Vide Woman.</i>
Hot, <i>dāgh</i> (boiling-hot, or burning-hot; of water or metals); <i>surkh</i> (red-hot); <i>garm</i>	How, <i>chi tāwṛ?</i> ; <i>chi-guna?</i> ; <i>chi qadar?</i> (how much ?); <i>chi qadar rah</i> (how far ?); <i>chand</i> (how many ?); <i>har chand</i> (however much); <i>bi-chi vajh</i> (in what way ?); “ <i>Ahvāl-at khūb ast?</i> ” “ <i>Az kujā khūb ast?</i> ” (“How are you; well ?”, “By no means.”); <i>ahvāl-i sharīf?</i> (how are you ?); <i>chūn-i</i> (how are you ? vulg. and double entendre); <i>bi-chi zūdī?</i> (how soon ?); <i>dīgar chi?</i> (how else, what else ?); <i>chi qism vāqi' shud?</i> (how did it happen ?).
	Howda, <i>hawdaj</i> (for elephant).
	Howl, <i>dula</i> , or <i>zuza</i> , <i>kashīdan</i> (of jackals).
	Howling, <i>valvala</i> (k.) (shouting and weeping; also cries of exultation of persons).

¹ *Kis khet kā ghorā hai?* Hindustani. *Qara* (dull black); *mushkī* (bright black); *gara kahar* (dark bay); *asp-i char galam safid* (with 4 white stockings); *daw* (ordinary gallop); *tākkh* (full gallop).

² *Na'l dar ātash andākhtan* an idiom, classical and modern, “to render restless.” A lover writes the name of the beloved, and adds it to a *tilism* on a horse-shoe and casts it into the fire, and by this means attracts the love of his mistress.

³ Historical present.

⁴ The feast must be preceded by a *rawza-khwāni*.

- Hub, *chambara* (of a wheel).
 Hubbub, *hangāma*; *ma'raka*. *Vide Crowd, Dervish, Turmoil.*
 Hue and cry, *hāyāhu* (*k.*) (to cry and chase); *dād u bīdād k.* (to cry out).
 Hug, to, *dar bayhal girifstan* or —*kashidān*; *kishītī kinār kinār harakat mī-kard*.
 Hull, *tana* (of a ship).
 Hum, *vin-vina* (*k.*) (of bees); *ham-hama* (of people). *Vide Mumble.*
 Human, *insānī* and *basharī* (adj.); *insān*; *ādam-zād* (human being); *banī naw'-i insān*, or *banī naw'-i bashar* (the human race); *tabī'at-i basharī* (human nature); [*insāniyyat* is courtesy and refinement]; *ins u jinn* (men and jinns).
 Humane, *halim* (of mild temper); *rahm-dil* (pitiful); *sāhib-muruvvat*.
 Humanity, *muruvvat*. *Vide Compassion.*
 Humble, *faru-tan*; *mutavāzī'* (also polite, of superiors to inferiors); *miskīn* (poor); *mazlum* (prop. "oppressed," but in m.c. "quiet"); *uṣṭāda*; *shikasta-nafs*.
 Humble, to, *faru-tanī* or *uṣṭādagī* *k.*, intr. (to humble oneself); *zalil k.*; *bi-khāk nishāndan*; *dimāgh bi-khāk mālīdan*, tr.
 Humbug, *chi bāzī!* (what humbug! what rot!); that black (Negro) dervish is a great humbug, *an darvish-i siyāh khaylī kalak*¹ *mī-zanad*; *pufyūz* (quack); *qash-mar* Ar. coll. *Vide Joker.*
 Humid, *tar* (wet); *marṭūb*; *ruṭūbat dārad* (damp). *Vide Wet.*
 Humidity, *rutūbat*; [*tarī* = freshness].
 Humiliation, *sar-shikastagī* (*k.*); *zillat* (*d.*); *tahqir* (*k.*).
 Humility, *uṣṭādagī*; *faru-tanī*; *tavāzu'* (also condescension); *kūchakī*.
 Humming-bird, *murgh-i magas*.
 Humour, *khilt*, pl. *akhlat* (the humours of the body); *sar-i dimāgh*, or *parr-i dimāgh*, or *sar-i kayf*, *budan* (to be in a good humour).
 Hump, *kawhān*, *kuhān* or *kūha* (of camel); *qūz* (of man); [*qūz bālā-yi qūz*, fig., to crown all; misfortune on misfortune; the last straw].
 Hump-backed, *kuz-push* or *quz-push*; *quzu* (vulg.).
- Hundred, *sad*²; *duvist*³ (two-hundred); *si-sad* or *sī-sad*⁴ (three-hundred).
 Hungary, *Majaristān*.
 Hunger, *gurisnagī*; *ju'*; *ishtihā'* (appetite); *az gushnagī ghāsh karda am, za'f mī-kunam*; *sadd-i jū' k.* (to appease hunger).
 Hungry, *gurisna*; *gurisna-yi mān ast* (vulg. "we are hungry"); *tālib* (seeking after).
 Hunt, *shikār k.*; *sayd k.*
 Hunter, *shikārī* or *shikār-chī*; *sayyād*; *shikār-* or *sayd-gardān* (beater).
 Hunting, *shikār* (*k.*); *sayd* (*k.*); *shikār-gāh* (hunting-ground).
 Hurl, *partāb* *k.* (for things); *andākhtan*.
 Hurrah, to, *hurā kashidān*—Shah's Diary.
 Hurricane, *bād-i tujān*.
 Hurried, *dast-pācha*; *hawlakī* (flurried).
 Hurriedly, *hawlak hawlak raftan*; [but *hawlak hawlak khurdan* "to gobble"]; *sarāsimā* (= hurriedly and in confusion).
 Hurriedness, *dast-pāchagi* (flurry).
 Hurry, 'ajala; *shītāb*; *ammā mī-shavad ki shumā dar ān hāy u hū va dast-pāchagi multafit-i tīf na-shuda bāshid* (possibly in the hurry and confusion you did not notice the child).
 Hurt, *zarar* (injury or loss); *nuqṣān* (loss); *sadma* (blow; to body or mind). *Vide Wound.*
 Hurt, to, *az mushāhadā-yi chunīn qabāhat-i dil-ash mī-suzad*; *ranjānādan*, tr.; *āzurdān*, rt. *āzār*, tr. (the feelings); *azīyyat k.*, or *īzā dādān*, tr. (the body); *dil shikastan* (to hurt the feelings of—).
 Hurtful, *muzirr* (of things); *muzī* (of animals, etc.).
 Hurting, *dil-kharāsh* (of words).
 Husband, *shu*; *shawhar*; *mard* (vulg.).
 Husbandman, *zāri'*, pl. *zāri īn* (cultivator); *fallāh*, pl. *fallāhin* (a common tiller).
 Husbandry, *zirā'at*; *fālāhat*.
 Hush!, *khāmush!*; *bāsh!*; *ārām*, *āram* (quiet, quiet!).
 Hush-money, *haqq-i sukut* ('hush-money.' *Vide Recompense and Remuneration.*)
 Husk, *pūst*.
 Husk, to, *push kandan*; *muqashshar k.* (med.).
 Hut, *kulba*; *kapar*; *kuma*, pron. *kuma* (a

¹ *Kalak-ash rā bastand* "they tied up his jaw after death" (of Muslims). The Zardushtis do not tie up the jaw but cover the face, leaving the eyes visible.

² *Sad* *āw* Pers., so written to distinguish it from *āw* Ar. "barrier."

³ Afghans say *du-sad*.

⁴ *āw* *āw* (not *āwāw*, but in speaking *āwāw*).

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but-i buzurg—Prof. S. T. (all right, you will see how the Great Idol will treat you; look to yourself).

Idolater, but-parast; [*sūrat-parast* worshipper of beauty].

Idolatry, but-parastī.

Idolize, tiflash rā mī-parastad (he idolizes his child).

Idol-temple, but-kada; but-khāna.

If, agar; in m.c. also *hargāh, chunānchi, and agar chunānchi*: *va illā, varna and agar nā*¹ (if not, otherwise, whereas); *afsūs ki jā-yi agar u magar u ammā ast* (it's a pity there is an 'if' in the case); *Agar rā bā Magar tarzīj kardand*: *Az īshān bachcha-ī shud Kāshkī nām* (If was married to But and the offspring of the union was 'Oh-would-that').

Ignite, ātash zadan or dādan, tr.; ātash giriftan, intr.; mushta'il, or muhtariq, shudan and kardan; rūshan k., tr.

Ignoble, nā-najib; bad-rag; bad-asl; farumāya; past: razēl; dūn (low): bī'urza²

Ignobly, bā zillat; zaltāna.

Ignominy, rusvā'i; fazīhat; khwārī; zillat.

Ignorance, nā-dāni; jahl; jahālat; ayyām-i jahālat, or Jāhiliyyat (the time before Islam; opp. to zamān-i Islām); tajāhul (k.) (feigning ignorance); jahl-i basit (simple ignorance, i.e., not knowing anything); jahl-i murakkab (compound ignorance, i.e., thinking you know what you don't). Ex. Ān kas ki na-dānad va bi-dānad ki na-dānad.. Asp-i tarab az gumbaz-i gardūn bi-jihānad.

Ān kas ki na-dānad va bi-dānad ki bi-dānad.. Dar jahl-i murakkab abad³ 'd-dahr bi-mānād; tajāhul u na-dānam-kārī ma-farūsh (don't pretend ignorance); ū khud rā bi-kūcha-yi Hasan chap mī-zanad (he pretends ignorance; he avoids me: lā-'ilmī (being unacquainted with). Vide Turk.

Ignorant, na-dān; bī-ittilā'; bī-'ilm; bī-khabar (without information); man nāshī⁴ az zabān-i Inglīsī hastam (I'm ignorant of English); bī-savād; ummī; nā-khwānda (unlettered). Vide Illiterate.

Ignore. Vide Attention.

Ill, nā-khush⁴ (not well); marīz and bīmār (quite ill) (vulg.); sust (a little out of sorts); kasil ast or kasālat dārad (he is indisposed); bad-hāl (dangerously ill; but hāl-am bad ast may mean "out of sorts"); ḥvāl-i ahad-ī bar-ham na-khurd (no one was sea-sick); kaj-khulq (ill-tempered); bī-vaqt and bī-hangām (ill-timed); bad-bakht, or bakht bar gashta, or bakht-ash bī-khwāb ast (ill-fated); bad-nihād (evil by nature); bad bār āmada (ill-bred); bad-niyyat (ill-intentioned): bad-khūī; bad-mizājī (ill-temper); badī (evil); zarar (loss, calamity); āfat and balā (a gen. calamity); musībat (a severe stroke of personal ill-luck); ranj (pain); khayāl-i bad nisbat-i mardum na-kun (don't think evil of people).

Illegal, harām (unlawful); khilāt-i shar⁵ (of Qoranic law); khilāt-i 'urf (of civil law); khilāt-i qānūn (contrary to civil law).

Illegible, your writing is illegible, khatt-i shumā khwānda namā-shavad; panja-yi kālāgh ast (like crow's feet); misl-i kalinjār ast (like a crab).

Illegitimate (child), harām-zāda; nutfa-yi harām; tukhm-i harām; valad⁶-z-zinā; ay mādar bi-khaṭā (oh bastard, i.e., one whose mother went wrong).

Illiberal, sakħāvat na-dārad (of money only); chunīn khayāl-i khayāl-i kam-vus'atān ast (such a sentiment is illiberal).

Illiterate, ummī; bī-savād; nā-khwānda; dars na-khwānda; ['āmmī "a common person"]]; bā bī-tarbiyatān⁶ muṣāḥabat kardan munāsib nīst. Vide Ignorant.

Illness, nā-khushī; maraz; maraz-i mawt (last illness); bīmārī (vulg.); nā-chāqī (vulg.); sū'i mīzāj.

Illuminate, =rawshan k.; chirāghān k., or chirāgh-bānī k. (to illuminate a city, etc.); tilā-kārī k., or muzāhab k. (MSS.).

Illuminated, muzāhab (of MSS.).

Illuminati, ishrāqiyān (the Platonists of Persia).

¹ *Sūrat-i khud rā az zerb-i sīlī surkh karda-īm va illā az gurisnagī quvvat-i zānū na-darīm* "our cheeks are red from the slaps we have given them; but indeed we are so hungry that we can hardly stand up."

² *'Urza* incorrect for Ar. 'irz.

³ *Nashī* P. "ignorant," in Arabic signifies "growing, arising."

⁴ In India "displeased."

⁵ *Shar* is religious law and *'urf* customary law. There is however no law in Persia except the law of 'perhaps,' or 'go as you please.'

⁶ *Bī-tarbiyat* "uneducated" in its proper sense.

Illumination, *shahr rā chirāghān kardand* (the city was illuminated).

Illusion, *khwāb u khayāl*; *ghārur* (Sufi term); *ashyā' rā zāda-yi awhām va dar haqiqat ma'dūm mī-dānand* (the Sūfis think creation to be an illusion of the senses); *nazar-bandī* (of conjuror).

Illustrate, to, Illustration, *tamṣil* or *misāl* (*dādan* and *āvardan*) (example); *tasvīr*, pl. *tasāvīr* (picture or drawing); *barāy-i tawzīh-i hujjat-am* (to illustrate my argument); *maṭlab rā bā misāl sharh dād* (he cited examples in illustration of his meaning).

Illustrative, *muvazzih*.

Illustrious, *nām-var* (famous, renowned, q.v.); *ashraf* (most noble); *jahlū' l-qadr*; *'āli* (of name); *nām bar āvarda*.

Ill-will, *bad-khwāhi*.

Image, *but*; *sanam*, pl. *asnām* (idol): *shakl*; *sūrat*.

Imagination, Imagine, to, *vahm*, pl. *awhām*; *khayāl-ash khayli vus'at dārad* (a fertile imagination); *nutq-i ū bāb-i askār rā gu-shūd* (his speech appealed to the imagination); *in khayāl az kujā sar zad?*; *chigūna tasavvur kardīd man in sukhān rā qabūl mi-kunam*¹ (or *bi-kunam*); *ān khayāl dar nāzār-am mujassam shud* (my imagination made that real); *az nazdīk shudan-i rūz-i visāl khayāl-am rā khush mī-kardam* (I was pleasing my imagination by indulging in the thought of our meeting); *khām-khayālī* (idle imaginings). *Vide Rein.*

Imaginative, *pur-khayālī* (of people or books).

Imagined, *khayālī*; *mawhum*; *mutaṣavvar*.

Imagining, *quvvā-yi takhayyul*.

Imam, *Imām*, pl. *Ayimma*.

Imbecile, *za'aif' l-aql*; *tā'iya-yi inās nāqis'* 'l-aql-and (women are silly creatures; of poor understanding). *Vide Idiot.*

Imitate, to, *taqlīd k.*, or *tashabbuh k.* (in good or bad sense); *zarb giriſtan* (also = to play the Persian tambourine at physical drill); *iqtidā' k.* (of a good example); *qulābī k.* (counterfeit or forge coins, etc., etc.); *naql dar āvardan* (to mimic); *pay-ravī k.* (follow in the ways of). *Vide Copy.*

Imitated, *muqallad* (of a holy man, by others).

Imitation, *taqlīd*; *naql*; *in ja'li ast na asli*;

shāl-i tirma-numā (imitation Kashmir shawl); *in chīz bi-tarkib-i sang az chūb sākhta-and*, or *in chīz bi-sang shabīh ast valī az chūb sākhta and*.

Imitator, *muqallid* (gen. of one following the example of a holy man; also actor).

Immaculate, *ma'sūm*.

Immaterial, *ghayr-i māddī*; *ghayr-i jismānī*. *Vide Important.*

Immature, *nā-ras* (rather unripe; of fruit); *nā-bālīgī* (of humans); *nāqis*,² or *nā-tamām* (of plans); *khām* (raw, very unripe; of fruits, plans; inexperienced).

Immeasurable, *bī-andāza*; *bī-nihāyat*; *bīrun az hadd-i hisāb*.

Immediately, *dar hāl*; *fawrān*; *fawrī* (m.c.); *fi-'l-fawr*; *bī-harf* (without questioning); *bī-mujarrad*; *bī-mahz*; *hamīn ki* (as soon as); *hamīn ki ū āmad bilā fāṣila man raftam*; (as soon as he arrived I left, without any interval of time).

Immemorial, *az qadīm' l-ayyām*.

Immense, *bī-andāza*; *nā-mahsur*; *ihtimāl mī-ravad ki dar in kār kharj-i bī-hisāb khwāhad shud*.

Immerse, to, *zīr-i āb k.*; *khīsāndan*, tr. (to soak); *ghūta dādan* (to duck; of things or persons).

Immersed, *mustaghraq*; *dar mushkilāt faru raft* (he was involved in difficulties); *mustaghraq-i fisq u fujūr* (plunged in debauchery); *gharq-i fikr ast*.

Immersion, *istighrāq*; *ghūta* (ducking, diving); *gīrītārī* (in work).

Immigrant, *muhājir*, pl. *muhājirīn* (also = emigrant); *jalā-vatan* (m.c.; prop. = exile).

Imminent, *nazdīk*; *qarīb' l-vuqu'*; *u mushrif bi-mawt ast* (his dying is imminent); *chūn bi-'l-mushājaha sūrat-i mukhālara jilo gardīd* (when the danger became imminent); *dar sharaf-i vuqu' būdan*.

Immobile, *qā'im*; *sābit*.

Immoderate, *bī-i'tidal* (of persons); *ghayr-i mu'tadil* (of season, words, actions).

Immodest, *bī-sharm*; *bī-hayā*; *khijālat na-fahm*; *bī-dard u 'ār* (very shameless).

Immolate *fidā k.*; *qurbānī k.*

Immoral, *fāsiq u fājir*, and *bad-kār* (of people).

Immorality, *fisq u fujur*; *fāsād-i akhlāq*.

Immortal, *lā-yamūt*; *jāvid*; *jism fāni ast*

¹ Future.

² In India *nāqis* generally means "spoilt" or "unserviceable."

likin rūh bāqī; Sa‘dī ki nām-ash hamīsha zinda ast mi-gūyad—(the immortal Sa‘dī says—).

Immortality, *baqā; jāvīd-mānī; abadiyyat*.

Immortalize, *ism-i kas-i rā jāvīd sākhtan; īn ghazal ism-ash rā bāqī khwāhad guzāsh*.

Immovable, *sāhib-i ‘azm* (also determined ; of people) : *ashyā-yi manqula va ghayr-i manqūla* (movable and immovable property) : *īshān dar ra‘y-i khud sābit-and (or mustaqill); mustabiddu‘ r-ra‘y* (immovable in opinion) : *īn mīz rā naql namī-tavān kard, or ḥarakat namī-tavān dād*. Vide Firm.

Immunity, *āzādī: mu‘āfi* (of taxes).

Immutable, *bi-taghīr; lā yazāl, or lā yata-badal* (of God only) ; *lā yataqhayyar*.

Imp, *shayjān-bachcha*.

Imp, to, *payvand k.* (to mend a feather in a hawk's wing or tail).

Impale, *qābuq k.* (to crucify on a plank or wall) ; *qannāra zadan* (on butcher's hooks) ; *chār mīkh kardan* (on wall or ground) ; *chub tu-yi kun kardan* (in anus).

Impalpable, *latīf; ghayr-i mahsūs*.

Impart, to, *dādan*, rt. *dih; baikhshidan; ilqā k.*; *bar mā vājib ast ki ‘ilm-i khud rā bi-digarān talqīn kunīm* (or *ta‘lim dihim*).

Impartial, *bī-taraf* : *bi-ta‘assub* (sp. in relig.) ; *hākim-i ‘ādil taraf-gīri namī-kunad, or hākim-i munṣif bī-taraf ast*. Vide Partial.

Impartiality, *bī-tarafī* : *bī-ta‘assubi*.

Impassable, *bi-guzār; ‘ubūr na-pažīr; rāh-i ‘ubūr u murūr na-dārad; ‘ubūr az īn kūh-hā muhāt ast zīrā-ki az har taraf jangalhāyi mānī‘u‘ d-dukhūl dārad* (or — *ānhā rā iħāta karda ast*).

Impatience, *bī-sabī; nā-shikibā‘ī; bī-haw-ṣalāgī; bī-tābī*.

Impatient, *bī-sabr; nā-shikibā; kam-hawsala* or *bī-hawsala; bī-tāb; khub, hawsala-at tang na-shavad* (don't get impatient, upset).

Impeccable, *ma‘sūm* (that has not sinned and cannot sin).

Impede, to, *man‘ k.; mānī‘ shudan; bāz dāshtan* (stop) ; *vā dāshtan* (also to impel, q.v.) ; *muzāhim shudan; dar kār-i kas-i khālal andākhtan*. Vide Intervene.

Impediment, *khār-i rāh; sadd; muzāhamat; ta‘arruz; mānī‘*.

Impel, to, *rāndan; tahrīk k.; vā dāshtan* (also to impede) ; [bar ān dāshtan (to compel)].

Impend, *marg bar sar-am mu‘allaq ast*. Vide Imminent.

Impenetrable, *ghayr-i manfūz* (of forest, of materials) ; *khayālāt-ash ghayr-i manfūz ast* (none can understand him).

Impenitence, *bī-tawbajī*.

Imperative, *hatmī; hukmī: hukm-i Nādirī* (— order) : *amr* (the mood ; gram.).

Imperatively, *āmirāna hukm dād*. Vide Dam.

Imperceptible, *ghayr-i mahsūs*.

Imperfect, *nā-tamām; nāqis; ma‘yub; har-chi dar īn dunyā hast ‘ayb-i dārad: māzī-yi istimrārī* (Imperfect Tense). [*tamāmī*].

Imperfection, ‘*adam-i kamāl; manqasat; nā-Imperial, saltanāt*.

Imperious. Vide Imperatively.

Impersonal, *fi‘l-i bī-fā‘il* (impersonal verb).

Impersonate, Impersonation, *naql k.* (on stage) ; *u khud rā bā ‘Alī tashabbuh kard* (he impersonated ‘Alī; on the stage or in private life) ; *khud rā Rāja qalam dād* (he gave himself out to be a Raja).

Impertinence, *gustākhī; chashm-safīdī; chashm-daridagi; jasārat; raftār-ash gustākhāna ast, or vaz‘-i ū bī-adabāna ast: mudākhala-yi bī-jā* (interference).

Impertinent, *bī-adab* ; *gustākh* : *shū kh* (saucy ; good and bad sense) ; *chashm-safīd* ; *chashm-daridā* : *hīch rābiṭa na-dārad* (irrelevant) ; *ziyāda bar īn fuzūlī‘st* (to say more would be impertinent, i.e., unnecessary).

Impertinently, *bī-adabāna; gustākhāna; fużūlāna* : *jasūrāna* (boldly).

Perturbably, *bī-ān ki az jā dar rāvad*.

Impetuous, *mutahavvir* (rash in war) ; ‘*ajul* (hasty).

Impetus, *zūr; quvvat; sur‘at-i ḥarakat* : *tahrīk-i dādan* (to give an impetus to).

Impiety, *bī-dīnī; kufr*.

Impious, *bad-kīsh* : *bī-dīn; kāfir*.

Implant, *nishāndan*, tr. ; *ghars k.*, tr. (lit. to plant trees) ; *markuz shudan*, and *nishas-tan* intr. : *khātir-nishān k.* (—in the mind).

Implement, *āla*, pl. *ālāt* ; *awzār*, P. (pl. ; no sing.) ; *adavāt* (pl. of *adāt*, the singular not being used).

Implicate, to, *shāmil k.; dākhil k.*

Implicated, to be, *dar īn madkhaliyyat* (or *dakhālat*) *dāsh*, or *dast-i dāsh* ; *sharīk būdan*.

Implied, *maʃhūm* (*understood*) ; *zimnām* ; *ān dar zimn būd* (that was implied “in the contract”).

- Implore, to, *illimās* k.: *bā illimās guftan*; *bi-'ajz u ilhāh guftan*.
- Imploring, *multamis* (part.); *niyāz*, subs. (k.) (sp. of God or mistress); *illimas* (k.) (subs.).
- Imply, to, *vide* Implied and Allude; *bi-ihām guftan* (to hint); *tażammun* k. (to include). *Vide* Infra.
- Import, *ma'ni*; *matlab*; *ākhīr az fahvā-yi¹* *kalām-ash chunīn maʃhūm shud ki* — Prof. S. T. (at last, grasping the import of his speech —).
- Imports, *vāridāt u sadirāt* (imports and exports, q.v.); *tankhwāh-i dukhul va khuruj* (old; imports and exports); *chīz-hā-i ki az khārij bi-dākhil mī-āyad va az dākhil bi-khārij mī-ravad, dar īn vilāyat chīst?*
- Importance, *ləshakhkhus* (personal importance; gen. as manifested by display); *qadr*: *ahammiyyat*; *chandān mubālagha nīst* (?) (it is not of such vast importance); *hālā khaylī dākhil-i ādam shud* (he is now a person of importance); *magar khaylī ādam ast*?
- Important, *muhimm*, and 'azīm (of things); *chandān matlab-i na-būd* (it was nothing very important); *khaylī lāzim ast bi-in amr dil bi-dihīm* or *tavajjuh bi-kunīm*; *kār-i lāzim-i būd² bāyist ān rā bi-gūyam-ash* (I have something important to tell him); *mushakhkhas* (of people): *juzv-i a'zam* (the chief ingredient); *īn sukhān madkhaliyyat-i tamām dar pish-raft-i ū dārad* (this has an important bearing on his advancement).
- Imported, *mal-i daryā* vulg.; *mawrud* (a merchants' term).
- Importunate, *īn gadā khaylī mubrim* (or *sakht-gir*) *ast*; *pīla-kun*; *isrār-kun*.
- Importune, *ilhāh* k.: *ibrām* k.; *isrār* k.: *pīla* k.: *taqāṣa* k. (dun for money or things lent, or for fulfilment of promise).
- Importunity, *isrār*; *ilhāh*; *ibrām*; *pīla*, *taqāṣa* (dunning).
- Impose, *guzāشتan*; *nīhādan* (a tax, etc.); *lā 'ilmī-yam rā ghanīmat shīmurda*— (imposing on my ignorance—).
- Imposer, *vazī'* (of a law, tax).
- Impossibility, *chīz-i muhāl*; *az muhālāt*; *mişāl-i manār va gunjishk ast* (from newspapers; = the height of impossibility³ or absurdity).
- Impossible, *muhāl*; *ghayr-i mumkin*; *shudanī na—*; *bi-'aql namī-gunjad*, or *az 'aql dūr ast*; *imkān na-dārad*; *muhāl-i mumkin⁴ ast* (m.c.).
- Impostor, *talbīs-kun*; *tadlīs-kun⁵*; *shayyād*; *muzavvir* (deceiver).
- Imposture, *daghā-bāzī* (k.); *talbīs* (k.); *taz-vīr* (k.) (to deceive, trick); *khad'a* (k.).
- Impotence, 'unnat'; *mardī na-dārad* (physical); *zu'-fī bāh* (partial): 'ajz (inability).
- Impotent, *na-mard*; 'innīn (of males): 'ajiz (helpless). *Vide* Inability.
- Impoverished, *mustaqir*. *Vide* Poor, Needy, etc.
- Impoverishment, *iftiqār*: *iflās* (also bankruptcy).
- Impregnability, *mana'at* (rare); *sakhtī*.
- Impregnable, *manī'*; *maghlub shudanī nīst* (also = invincible).
- Impregnate, *ābistan sākhtan*; *hāmila* k.; *pur* k. (met.); *khāk* d. (of dates). *Vide* Fertilize.
- Impregnation, *talqīh* (scientific).
- Impress, to, *ta'sir* k.; *kār* k.; *sukhan-am dar dil-i ū naqsh bast* (my words affected him): *bi-sukhra giriftan*; *muft bi-khidmat āvardan* (by force). *Vide* Imprint.
- Impressed, *muta'assir* *shudan*; *mu'assir kardan*; *qalb-i īn bachcha aşar-pažir ast*.
- Impression, *naqsh* (stamp); *chāp* (edition): *sukhan-ash dar dil-am naqsh bast* (or *jāy girift*).
- Imprint, *khātir-nishān* k., or *zīhn-nishīn* k. (on the mind); *zadan* (of a kiss). *Vide* Impress.
- Imprison, *habs*, or *mahbus*, *kardan*; *bi-qayd andākhtan*; *dar zindān* k.
- Imprisoned, *mahbū*.
- Imprisonment, *habs*; *qayd*.
- Improbability, 'adam-i ihtimāl; *dūrī*.
- Improbable, *ba'id*; *mustab'ad* (rare); *nā-muhammal*; *dūr az 'aql bi-nazar-am mī-āyad*.
- Impromptu (I recited an impromptu couplet)

¹ فَعْلَى وَفَعْلَى; root meaning "to intend, mean."

² Or *ast*, note this m.c., of the past for the present.

³ A crude allusion; *manar dar kun-i gunjishk* (= the less cannot contain the greater).

⁴ Compare *bar farz-i taslim*; also the m.c. vulgarisms *na għafil* (for *għafata*); *ħusn-i badi* (for *badi*); *ħusn-i khubbi* (for *khubbi*); *nā-mahrūm* (for *mahrūm*).

⁵ *Tadlīs* properly concealing the faults of goods that are for sale.

- fi'l-badīha yak bayt-i khwāndam; badīhaⁿ (adv.).*
- Improper, *nā-shāyista*; *ghayr-i munāsib*; *ghayr-i maslāhat*; *khārij az tadbīr*.
- Improve, to, *taraqqī d.* (tr.): *bihtar shudan*: *pīsh uftādan* (to progress).
- Improvement, *pīsh-raft*; *taraqqī*; *bihtari*.
- Improvidence, *ghaflat dar kharj* (k.); *la ubālī-garī* (k.); *bī-ihtiyātī* (k.).
- Improvident, *kūtāh-andish* (gen.). *Vide* Impudent.
- Improvisatore, *badīha-gu*.
- Imprudence, *bī-ihtiyātī*; *ghaflat*; ‘*adam-i baśirat*.
- Imprudent, *bī-baśirat*; *bī-ihtiyātī*; ‘*āqibat na-andish*; *bī-tadbīr*.
- Imprudently, *bī-ihtiyātāna*; *ghāfilāna*; *bī-tadbīrāna*.
- Impudence. *Vide* Effrontery and Imperitiveness, etc.
- Impudent, *bī-adab*; *shukh-chashm*. *Vide* Bold and Impertinent.
- Impulse, *targhib d.*, or *tahrik k.* (to give an —).
- Impunity, ‘*adam-i ‘uqūbat*; *bā bī-bākī* va ‘*adam-i tambīh in rā namī-tavānī kard*.
- Impure, *nā-pāk¹* (sp. relig.); *najis* (relig. only); *mulavvas* (stained, polluted, defiled); *nākhālis* (not pure, alloyed); *mukaddar* (muddy, of water).
- Impurity, *nā-pākī*: *najāsat* (also excrement); *janābat* (ceremonial impurity); *kudūrat* (muddiness of water); *Sakkākī²* *dar hālat-i janābat gīr uftād* (to fall into an unexpected difficulty).
- Imputation, Impute, *haml* (k.); *nisbat* (d.); *mansūb* k.; *tuhmat* (d. or z. or *bastan*); *vide* Accusation, Charge.
- In, *bi-*³, *dar*; *tu* or *tuy*; *darun*; *dākhil*; *lā* (vulg.); in the folds of, between the leaves of); *tā yak māh-i dīgar* (in another month). *Vide also* Ins.
- Inability, *nā-tavānātī dar-*; *dar-māndagī*; ‘*ajz* (helplessness, q.v.).
- Inaccessibility, *dūr-dastī*; —*ki su'ud bar ān ghayr-i mumkin ast*; *dast-rasī* mumkin *nīst*. *Vide* Impregnability.
- Inaccessible, *dūr-dast*; *dast na-ras* or *dast-ras na*; *manī*. *Vide* Impregnable.
- Inaccuracy, ‘*adam-i sihhat* (also ill-health).
- Inaccurate, *nāqis*; *ghalat*; *nā-sahīh* (vulg.) *bayān-ash qadr-i nāqis ast*, or *dar chand nukta sahīh nīst* (his statements are not quite accurate).
- Inaction, *bī-kāri*; *tambalī*, etc. *Vide* Laziness.
- Inactive, *bī-hiss* and *sust* (of movement); *kund* (slow of intellect); *bī-dast u pā* (helpless); *lakht* (a flop); *bi-khur u bi-khwāb* (thinks only of eating and sleeping); *namī-khwāhad az jā-sh harakat kunad*. *Vide* Lazy.
- Inactivity, *bī-hissī*; *sustī*; *kundi*; *bī-dast u pāī*. *Vide* Inaction, Laziness, etc.
- Inadmissible, *ghayr-i maqbūl*; *nā-matbū'*; ‘*uzr-i nā-muvajjah* (inadmissible excuse; *vide* Excuse).
- Inadvertence, *ghaflat*; *ghāfilī*; *sahv*.
- Inadvertently, *bī-fikrāna*, *sahv^a*; *az ru-yi nā-dānī*.
- Inasmuch as, *chūnki*: *az ānjā ki*: *hāl-ān ki* (whereas); *az bas ki u marā zahmat dād man firār kardam* (inasmuch as he greatly worried me, I absconded).
- Inattention, *tagħāful* (k.); *bī-khayālī* (k.); *bī-tavajjuhī* (k.); *bī-i-tinā⁵ī* (k.); *bī-mubālātī* (k.); *chashm-charānī mī-kunad* (he stares about him).
- Inattentive, *bī-tavajjuh*; *ghāfil*; *bī-khayāl*; *bī-i-tinā⁵*; *chashm-charān* (staring everywhere); *gūsh-ash bā man valī dil-ash jā-yi dīgar ast*. *Vide* Ogle.
- Inaudible, *nā-masmū'*; *ghayr-i masmū'*; *ū shunīda namī-shavad*, vulg.
- Inaudibly, *bisyār āhistā guft* (he spoke inaudibly).
- Inauspicious, *nā-mubārak*; *na-mas'ud*; *nahs* (in m.c. also ugly). *Vide* Omen, Ill-omened.
- Incalculable, *bī-shumār*; *bī-hisāb*; *bī-hadd u hisāb*.
- Incantation, *aſsūn*, or *vird*; or *mantar⁶* (*khwāndan*); *da'wā⁶* *khwāndan* (a system

¹ *Nā-pāk* in m.c. often means “saucy, cheeky, etc.” of a woman; in good sense.

² The allusion is to a well-known story.

³ Classically *ba-*.

⁴ *Az bas ki* in Persian always gives the idea of excess. In India however it is used for “because.”

⁵ Sanskrit *mantra*.

⁶ In Ar. *da'wah* lit. “call”; *sīhr* “magic” and *kahana* “fortune-telling” are by the orthodox held to be unlawful.

- oi incantation held lawful by orthodox Muslims. *Vide Charm.*
- Incapable, *bī-qābiliyyat*; *bi-isti'dād*; *na-lā'iq*; *nū-qābil*; *'ajiz*.
- Incapacity, '*adam-i qābiliyyat*'; '*adam-i isti'dāl*'; '*adam-i liyāqat*'; *'ajz*.
- Incarnation, *tajassum* (*k*); [*hulūl* *k.* of a spirit entering into a body].
- Incautious, *bī-khabar*; *bī-hazar*; *bī-ihtiyāt*; *bī-qarvā*; *lā-ubālī*.
- Incautiously, *bī-fikrāna*; *bī-ihtiyātāna*: *bī-dūr-i hazar*.
- Incendiary, *ātash-afruz*; or *khāna-suz*: *fitnā-angiz*; or *mufattin*; or *mufsid* (sedulous).
- Incenie, *bakhūr* (*d.*) (gen.; to fumigate; relig. or otherwise) *kundur* (*sukhtan*) (pine-resin); *lubān* (*sukh*): '*ud* (*sukh*) (aloes wood).
- Incense, to, *bi-ghayz u ghazab āvardan*; *urā bi-ghazab hayajān kard*.
- Incentive, *muharrak*; and *mushavviq*: *mūjib*, etc (cause).
- Incessant, *muttaṣil*; or *bilā fāsila*; or *lā yanqati'* (without cessation): *mudāmī*; *dā'mī* (continually); *dar īn rūzhā bārān-i mu'avātir bārida ast*.
- Incessantly, *pusht-i sar-i ham*; or *pay-i ham*; or *ay darpay* (one after the other without a break); '*alā l-ittisāl*'; *mutavātir*; *si ruz haj* (or *muttasil*) *bārid*; *bi-dūn-i inqītā'*.
- Incest, *zinā bā mādar¹* etc. *kardan*; *zinā kordan bā mahārim* (relig.).
- Incl., *band-i angusgt* (one finger-joint); *girih* (= 2 finger-joints); *agar qadd-i īn chub yūk band-i nākhūn buland-tar būd kifāyat nī-kard*.
- Incident, *vāqi'a*; *ittifāq*; '*āriza*: *hādisa*; (accident): *sarguzasht* (adventure).
- Incidental, *ittifāqī*; '*ārizī*.
- Inipient, *ibtidā'i*; *khatt-i sabz* (of beard or moustache); *rīsh-ash* *dam-i khatt ast* (he has an incipient beard and whiskers).
- Incision, *shigāf*, in m.c. gen. *shikāf*; *shaqq*.
- Incisor, *dandān-i pīsh*, or *dandān-i jilaw*.
- Incite, to, *vā dāshtan* (prop. to compel); *tar-ghīb k.* (for good or bad action, but sp. former); *ighvā k.* (for bad actions only); *tahris* or *tahrik k.* (good or bad); *ūrā iḡhvā kardand ki īn chunīn kār-i bi-kunad*; *angīkhtan*; *vargħalānīdan* (to mislead, lead astray; sp. of Satan); *bar sar-i shawq*
- āvardan* (to good); but *ūrā bar sar-i duzdī āvard* (he incited him to theft).
- Incitement, *targhib*; *tahrik*; *tahrīs* (good or bad); *iḡhvā* (bad sense only). *Vide Supra.*
- Incivility, *bī-adabī* (of subordinates); *bī-ta'ārufī* (want of politeness); '*adam-i insāniyyat* (want of ordinary refinement).
- Inclement, *durusht*; *sakht*: *shadīd* (of persons or weather).
- Inclination, *mayl*; *dimagh* (of persons); *vide Desire*; *mayl* or *tamāyul* (of things, of position).
- Incline, *nishīb* (subs.); *khāna bar nishīb-i kūh binā shuda*.
- Incline, to, *mayl dādan*; *kaj k. tr.*; *dīvār yak-sar kham shuda ast* (the wall completely leans over, its top overhangs); *darakht-hā-yi zaytūn bi-ṭaraf-i ki bād mi-vazad mutamāyil* (or *kaj* or *kham*) *gashta-and*.
- Inclined, *mayil* (*k.*) (for. Ar. *mā'il*); or *mun-'aṭif* (lit. bent) (*k.*) (of persons); *havā rū-(or māyil)*-*bi-khūbī* *st* (the weather is inclined to be fine); *māyil bi-qirmizi* (inclined to scarlet) *in kāghaz bar bi-surkhī mi-zanad* (for *bi-surkhī* bar *mi-zanad*); *sar-i mu'āmala na-dārad* (he's not inclined to do business with me); *binā-yi taslim dāshṭand* (they thought of, were inclined to, surrender).
- Inclining, *mutamāyil*.
- Inclose, to, *malufs k.* (in envelope, etc.); *dar jawf guzāštan* (gen.); *muḥāt k.* (with wall etc.).
- Inclosed, *malufs*; *laffa' irsal shuda*.
- Inclosure, *muḥavvaṭa* (place); *malfuṣa* (of letter).
- Including, Inclusive, *mushtamil* —; or *mutazammin* —; or *mundarij*; *īn kitāb mush-tamil bar sī bāb ast* (this book consists of thirty chapters); *īn mablāgh mushtamil-bar kirāya-yi bāgh ast yā na?* vulg. for *kirāya-yi bāgh* *mushtamil-i in mablāgh ast?* (does this include the rent of the garden?); *har du ruz dākhil* (or *mashmul*) (both days inclusive).
- Incoherent, *bī-rabt*; *darham u barham*; *ghayr-i marbūt* (also = ungrammatical); *kalimāt-ash bi-yak dīgar viṣq na-dārad* (or vulg. — *namī-dihad*).
- Income, *dar-āmad*; *mā hasal*; *dakhl u kharj* (income and expenditure); *madākhil-ash² chand ast?*

¹ *Har ki bā mādar-i khud zinā kunad bā dīgarān chi-hā kunad?* Prov.

² Colloquially *madākhil* often means "pickings, small bribes," the word *rishwa* being specially applied to bribes taken by Mujtahids or Ḥakims to influence their decisions.

- Incommode, to, *zahmat dādan*; *muṣaddi-*
shudan.
- Incomparable, *lā-sānī*; *bī-misāl*; *bī-hamtā*;
bī-'adil; *bī-misl*; *naẓīr na-dārad*: *fārid*;
yaktā; *yagāna* (unique).
- Incompatible, *īn qīṣa-yi āb u ḥātash ast*, *bā-*
ham dar namī-sāzand; *kūshish dar jam'-i*
bayn-o'l-azdād; *kūshish ki ham Khudā*
ham khurmā gīr bi-yāyad (vide Cake);
khilāf-i 'aql (incompatible with reason);
munāfāt dāshṭan bā — (to be incompatible
with —).
- Incompetence, *'ajz*; *bi-kifāyatī*; *nā-qābilī*.
- Incompetent, *bi-kifāyat* (opp. to *bā-kifāyat*);
nā-qābil; *ghayr-i kāfi*; *'ajiz*; *az 'uhda-yi*
īn kār durust bar namī-āyad. Vide Efficient.
- Incompetently, *nā-qābilāna*; *bī-kifāyatāna*.
- Incomplete, *nā-tamām*; *nāqīṣ*; *nā-mukammal*.
- Incompleteness, *naqṣ*; *nā-tamāmī*.
- Incomprehensible, *lā-yudrak*; *bi-zīhn-i ādam*
namī-rasad; *Khudā bīrūn-i idrāk-i insānī*
ast; *bi-'aql* (or *bi-fahm*) *namī-āyad*.
- Inconceivable, *nā-mutāṣavvar*; *ghayr-i mudrak*;
bi-'aql namī-gunjad; *'aql-am namī-*
rasad bi —.
- Incongruity, *nā-ukhtī*; *bī-jā'ī*; *nā-munāsibī*.
- Incongruous, *na-ukht*; *bī-jā*; *nā-munāsib*.
- Inconsiderate, *lā-ubālī*, adj.; *bī-parvā*.
- Inconsistency, *tanāquz*; *mukhālafat*: *talav-*
rūn (being changeable).
- Inconsistent, *munāfi bā* —; *munāqīz bā* —;
tanāquz guftan (of speech); *khaylī ba'id*
az ūst, or *azū zūr mī-āyad* (this is inconsis-
tent with what I know of him).
- Inconsolable, *tasallī nā-pazīr*: *ma'yus* (in
despair).
- Inconspicuous, *paydā nīst*; *ghayr-i marī* (to
sight): *ghayr-i ma'ruf*; or *bī-nām* (not
famous).
- Inconstant, *bī-vafā* (in affection); *mutalav-*
vin; or *munqalib-u'l-tab'* (changeable);
fānī and *bī-dāvām* (perishable); *sust pay-*
mān (of lovers and their oaths); *hīch*
sabāt-i Mizāj na-dārad.
- Incontinence, '*adam-i khud-dārī* gen.: '*adam-i*
'iffat.
- Incontinent, *nā 'afīf*: *shāshū* (vulg.); of
children that cannot contain their urine):
bad-parkīz.
- Incontrovertible, *īn mas'ala nīzāt bar namī-*
dārad.
- Inconvenience, *muzāhamat*; *az īn zahmat-i*
bi-shumā mī-rasad? (will this inconveni-
ence you?).
- Inconvenient, *mus̄kil* or *dushvār* (m.e.);
musaddi'-i awqāt shudan; *agar fardā bi-*
yāyam bārā-yi shumā tasdī'-i (or *zahmat-i*)
ki nīst? (will it inconvenience you if I
come to-morrow?).
- Inconveniently, *bī-vaqt*; *bī-mahall*; *bī-*
hangām; *bī-mawqi'*.
- Incorporate, *ghayr-i mujassam*; *ghayr-i mād-*
di; *rūhānī* (spiritual).
- Incorrect, *ghalat*; *nā-sahīh* (vulg.); *nā rāst*:
durust-raflār nīst (in behaviour).
- Incorrectness, *nā-rāstī*; *ghalat*: *būtān-i*
tariqat (of belief).
- Incorruptible, *bī tama'*; or *rishva-na-khur* (of
persons); *lā-zavāl*; or *ghayr-i fānī*; or
bāqī (of matter, or of God); *fasād dar*
zāt-i Ī rāh namī-yābad (of God).
- Increase, *īzāfa* (k.); *afrūnī*; *tāzyīd* (k.).
- Increase, to, *afrūdan*, rt. *afra*, tr. and intr.
Vide To grow.
- Increased, *afrūda*; *mazīd*; *tāzyīd shuda*;
chand rūz ast ki nān-khwār-i¹ man zīyād
shuda ast (my household has lately in-
creased).
- Incredible, *khārij az 'aql*; *bāvar na-kardānī*;
afsāna bi-gūsh mī-āyad; *namī-shavad bīvar*
kard.
- Incredulous, *nā-bāvar-kun*; *shakkī*; *bāvar-*
na-kun.
- Incrustated, *pūshīda*; *mastūr* (rare in this
sense).
- Incrustation, *āludagī*.
- Incubate, to, *bar tukhm nishastan* or —*khwā-*
bīdan. Vide Broody.
- Incumbent, *lāzīm*; *vājīb*; *bar man farz ast*.
- Incurable, *lā 'ilāj*, *mu'ālaja nā-pazīr*; *o-*
darmān.
- Incursion, *chapāw k.*; *tākht āvardan*; *chāpi-*
dan. Vide Raid.
- Indebted, *bīdīh-kār*; or *magrūz*; or *madyūn*
(of money): *minnat-dār* vulg.; or *mammun*
(obliged): *man zīr-i minnat-i shumā hastam* (I am obliged to you); *zīr-i dayn* (or
-*qarz*-i *shumā hastam* (of money).
- Indebtedness, *bi-dīh-kārī*; *madyūnī*; *magrūzī*
(of money); *imtinān* or *mammunī* (obliga-
tion).
- Indecency, *harzagī*; or *rakākat*; (words or
deeds).
- Indecent, *harza* (of words or actions); *harza-*

¹ *Nān-khwār* might even include the servants.

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- Indissoluble, *hall nā-pazīr*, *āb nā-shudanī*; *nā-gudāz*: *mutalāshī na*— (not going to pieces). *Vide Inseparable.*
- Indistinct, Indistinctly, *na-saf*; *saf harf namī-zanad*: *ghayr-i vāzīh* (of sights or sounds); *hurūf-ash durust paydā nīst* (the writing is indistinct).
- Individual, *nafar*; *afrād-i¹* az *nās*, or *har fard-i* az *nās na*— (not a single individual).
- Individually, *fard^an* (opp. to *jāmī^an* or *jām^an*).
- Indolence, *sustī* (of temperament): *kahili* (slackness); *tambalī* (laziness, bodily).
- Indorse, to, *bar pusht imzā nānudan*. *ta^fyīd k.*; or *pasandidan* (of opinion).
- Indolent, *sust*; etc. *Vide Lazy.*
- Induce, *bar sar-i mayl āvardan*; *dar zīhn-ash andākhtand ki*— (he was persuaded to believe that—).
- Inducement, *targhib*; *tashvīq*; *tahrīk*; *tahrīs*: *gharaz* (motive); *mūjib* (cause). *Vide Incite and Excite.*
- Induction, *istiqrā^k* (k.) (log); [*istintāj* (k.) deduction].
- Indulge, to, Indulgence, *ru dādan* (to indulge a child); *nafs-parastī* (k.) indulge one's passions): *marhamat*; or *mulātāfat*; or *mahabbat-hā* pl. (kindness); *dar khurdan ziyād-ravī k.* (to indulge too much in eating).
- Indulgent, *az hadd mushfiq*: *khud-kāmī k.*; or *nafsāniyyat k.* (to be selfish); *nafs parvari* or *tan-parvari k.*: *ān pidar bachcha-kharāb-kun ast* (he is a very indulgent father, he spoils his children).
- Indulging, *nafs-parast*; *havas-bāz*; *shahvat-parast* (indulging one's lust): *bi-khwā-hishāt-i nafsānī tan-dar-dih* (of indulgence).
- Industrial, *kār-kun*; *zahmat-kash*; *jafā-kash*; *jāhid*.
- Industry, *kasb* (profession): *mīhnat*; *zahmat*; *jidd u jahd*; *sā'i*.
- Ineffable, *khārij az bayān*; *birūn az tawṣīf*; *bi-'ibārat namī-gunjad*.
- Ineffective, *bī-asar*; *bī-samar*.
- Inefficacious, *bī-samar*; *lā-yānja'*; *bī-sud*; *bī-natiya*, etc.
- Inefficaciously, *bī-samarāna*.
- Inefficacy, *bī-samarī*; *'adam-i fā'idā*; *'adam-i ta^fsīr*.
- Inefficient, *nā-qābil*: *vide Incompetent.*
- Inelastic, *kash bar ma-dār*: *fanāri nīst* (not springy).
- Inelegance, *bī-latāfatī*.
- Inequality, *na-hamvārī* (being up and down); *'adam-i tāsāvī* (in length, or in size).
- Inestimable, *bī-bahā*: *khārij az takhmin*.
- Inevitable, *shudanī*; *nā-guriz*; *nā-guzīr*; *bāyistānī* (rare).
- Inevitableness, *nā-chārī*; *nā-guzīrī*; *luzūm*.
- Inevitably, *lā-mahāla*; *lā-budd*; *nā-chār*.
- Inexcusable, *'uzr-pazīr na*—; *nā-ma'zur*; *'uzr bar-dār na*—.
- Inexhaustible, *ta'mām nā-shudanī*; *lutf-i Khudā dā'im ast*; *ghayr-i munqati'*.
- Inexorable, *bī-inhīrāf*; *az hukm-i khud mun-harif na-shud*; *mahtūm* (of Fate).
- Inexpedient, *nā-munāsib*; *na-kardan-ash bihtar ast*.
- Inexperienced, *bī-tajriba*; *nāshī* (lit. 'growing, immature' and hence 'ignorant, q.v., and inexperienced'); *qashm* Ar., vulg. *ghashīm* (local); *na-dānam-kār* vulg.; *kār-na-dīda*; *khām*.
- Inexpert, *khām*; *ustād nīst*.
- Inexpiable, *kaffāra-pazīr na*: *'afv na-pazīr* (not to be forgiven).
- Inexplicable, *tawzīh nā-pazīr*; *bila-ta'bīr*.
- Inexpressible. *Vide Ineffable.*
- In extenso*, *'ala't-ta'fīl*; *mukammal*; *bī-t-tamām*: *bī-kam se kāst* (without subtracting any thing).
- Infallibility, *ma'sumiyat*.
- Infallible, *ma'sum* (sp. being sinless of Prophets; also of infants); *man ki ma'sum nūstam ki ishtibāh na-kunam*.
- Infamous, *shānī*; *shānī^u l-akhlāq*.
- Infamy *shānā'at*.
- Infancy, *bachchagī*; *kudakī*: *ayyām-i shīr-khwārī*; *razā'at*: *az tu'ūliyyat ūrā mī-shī-nāsam* (I have known him from childhood).
- Infant, *bābī* (baby); *tīfl-i shīr-khwārā*; *razi'*. *Vide Child.*
- Infantry, *piyāda*; *piyāda-yi nizām* (Regular); *piyāda bī-ānki dast bi-sitīz bar-ārand pā bi-guriz bar-dāshīdān* (the Infantry fled before they were attacked).
- Infatuate, to, *farīftan*, rt. *farīb*.
- Infatuated, *dīvāna* (k. and sh.); *shīfta* (k.); *farīfta* (k.); *ū shīfta-yi ān zan ast*: *dar 'ishq-i ū majnūn ast*; *maftūn* (k. and sh.).
- Infect, to, *sarāyat* (k.) intr. (of disease); *masmūm* k. (to poison); *aşar* k. (to affect); *nafs-ash bi-shumā khurda ast* (his ways have infected you; evil ways).
- Infectious, *musrī*.

¹ *Afrād* pl. with singular signification.

Infer, to, *fahmīdan*; *istimbāt* k.; *pay burdan*; *natiya giriftan*; — *va qis 'ala hāza*¹ (from which the rest may be inferred).

Inferior, *kuchak-tar*; *kih-tar*; *past-tar*: *ba zir-dastān chi tawr pish mī-āyad?*; *khush tab'* ast *bā-shān?* (how does he treat his inferiors?; is he affable with them?): *in kam az ān ast.*

Inferiority, *kūchakī*; and *kih-tarī* (in rank); *kam-tarī*; or *past-tarī* (in rank or in learning); *zir-dastī* (in rank).

Infernial, *jahannami*; *duzakhī*: *mal'un* (cur-sed); *an mard-i bad-bakht*² *bisyār bi-man zahmat dād* (the infernal fellow worried me a lot).

Infertile, *bī-quvvat*: or *kam-zur* (of ground); *hāsil-khīzna* (of ground or country); *shūra-zār* (full of saltpetre).

Infest, '*azāb dādan*; *izā rasānīdan*. Vide to Bloek.

Infidel, *kafir*, pl. *kuffār* (gen. term.; Non-Muslim); *bī-dīn* or *lā-mazhab* (without any religion); *mushrik* (Polytheist, sp. applied to Hindus); *ta kay³ dar in kafiristān mī-mānā?*—Prof. S. T. (how long will you remain in this land of infidelity?); *dahri* (materialist); *mulhid* (one that turns away his face from the true religion). Vide Atheist and Pagan.

Infidelity, *kufr*; *bī-dīni*; *lā-mazhabī*: *dahri-garī* (believing in the eternity of matter).

Infinite, *bī-intihā*; or *nā-mutanāhi*; or *bī-pāyān* (without end); *bī-kirān* (without shore; limit); *nā-mahdūd* (unbounded); *na-ma'dūd* (beyond number); *az hadd-i shumār bīrūn* (ditto).

Infinitesimal, *juz-i lā-yatajazzā*⁴ (the indivisible atom); *jawhar-i fard* (the primordial atom); *qalīl bi-ghayat* (exceedingly little in quantity).

Infinitive, *masdar* (gram.; also root of a word).

Infirm, *nā-tavān*; *za'if*; *mard-i 'ajuz* (infirm old man); *'ajuza* (infirm old woman); *kharif* (dotard).

Inflame, to, *hayājān dādan*; or *bar-angīkhtan* (to excite to anger, etc.); *bar afrukhtan*; or *kalla k.* (ditto).

Inflamed, *āmāsida* or *varam karda* (swollen); *surkh shuda* (red and inflamed); *pur-sūz*

(burning): *multahib* (of a flame); *mashghūf* or *pur az shaghaf* (with love); *gulūyash bād karda ast* (his throat is swollen); or—*mādda shuda ast* (swollen with matter in the abscess): *jā-yi zakhm surkh shuda na bād karda*.

Inflammation, *sūzish* (burning of wounds): *surkhī*; *varam*; *āmās* (swelling): *ishti'āl*; *ihtirāq* (being set on fire). Vide Lungs.

Inflated, *pur-bād*; and *puf karda* (full of wind); *bād-karda* (for stomach; bladder, etc.); *naṣkh karda* (of stomach); *bi-sabab-i fātiḥ chunān bād kard ki dar jāma namī-qunīd*.

Inflected, *mansarif*.

Inflexible, *sakht*; or *misli-i janar tah namī-shavad* (of things): *dar intiqām-i īn zulm (bar) yak pā istāda ast*. Vide Inexorable.

Inflexion, *tasrif* (gram.).

Influence, *nuṣuz*; *rusukh*; *mā pish-i īshān hīch iqtiidār-i* (or *tasallut*) *na-dārim*; *Sarkār Āghā dar dillāh-iyi 'avāmm'* 'n-nās rusukh-i tamām-i dārad (the S. A. has great influence with the common people); *'ulamā agarchi dar sūrat libās-i hukūmati namī-pūshand vali dar ma'nī rusukh-i kulli dar mamlakat dārand* (the priesthood in an indirect manner have considerable influence if not authority); *rāy-i urā vaq-i mī-nīhand va dar faysala-yi amr rusukh-i dārad* (his opinion often influences the—); *asārāl-i falaki* (the influence of the stars, or heavens); *kulāh-ash pashm na-dārad* (he has no influence, authority); *khāya-yi chap vulg. slang* (one who is under another's thumb).

Influential, *sāhib-nuṣuz*; *sāhib-iqtidar*; *bā-rusukh*.

Influenza, *anfluwanza*; *zukām-i farangi* (less common).

Inform, *fahmānīdan*; *ittilā' dādan* tr.; *mutali'i shudan* or *ittilā' dāshṭan* intr. (to be informed); *khabar k.*; *āgāh k.*; *īlām n.*, tr.

Information, *ittilā'*; *khabar*; *āgāhī*; *ilm*; *ittilā' bi-ham rasānīdan* (to gain information of); *surāgh-i na-dāram* or *masbūq nīstam* (I have no information on the matter).

Informed, *mutali'i*; *masbug*; *āgāh* (sh. and

1 Ar., lit. "and measure (guess) on that."

2 *Bad-bakht* and *kam-bakht* are in Persian the same, "unfortunate." In Urdu, the latter is only used to express contempt or abuse.

3 In India *tā kujā* is often used for *tā kay*.

- k.); mard-i bā iṭṭilā[‘]-i ast* (he is a well-informed man).
- Informant, *mukhbir* (gen.); *jasus* (spy). *Vide Spy.*
- Infraction, Infringement, *shikast* (on purpose); *mukhalafat-i ba qanun* (on purpose); *tajavuz az qanun* (or *az shart*) (*k.*) (gen.); or *fashk k.* (on purpose).
- Infuriate, to, *ātash-pa k.*; *ghazab-nak karda īrā dīvāna sākht.*
- Infuse, *dam kashidān* or *khurdān* intr., and —*dādān* tr. (of tea, etc.; to stew slowly); *taqīr k.* (to filter; or to distill); ‘*araq kashidān* (to distill; tech. term of *hakīms*); *khīsāndān* (to soak); *shīra kashidān* (extract the juice by any means); *rīkhān* tr. and intr. (to pour into); *ilqā k.* (to instill good qualities). *Vide Draw.*
- Infusion, *jushānda* (by heat); *khīsanda* (by cold).
- Ingenious, *ba ikhtirā[‘]* (of people); or *bā hikmat* (of people or plans); *in māshīn-i pur hikmat ast.*
- Ingenuity, *san[‘]at-kārī*; *san[‘]at va hikmat*; *khūb san[‘]at bi-kār burda ast* or *hikmat bi-kharj dāda ast* (he has displayed great ingenuity in making this); *chi ‘aql-i bi-kharj dāda ast.*
- Ingenuous, *bā-sadāqat*; *sāf-dil*; *sādiq*; *sāf u sādiq.*
- Ingenuously, *sādiqāna*; *az rū-yi safā.*
- Ingot, *shimsh* (of gold or silver).
- Ingrained, *qasāvat-i qalb dar ‘uruq-ash pay-tasta ast* (cruelty is ingrained in his nature).
- Ingratitude, *kufrān-i ni[‘]mat*; *nā-haqq-shi-nāsi* vulg. for *haqq nā-shināsi*; *ihsān-farāmūshi.*
- Ingredient, *juz[‘]*, pl. *ajzā[‘]*; also *juzv.*
- Ingress and Egress, *dukhul u khuruj*; *mad-khal u makhrāj.*
- Ingulf, to *bal[‘]idān* (swallow whole); *farū burdan* (swallow anyhow); *zamin Qārūn rā farū burd.*
- Inhabit, to, *sukunat dāshtan* (gen.); *sākin būdān* (gen.); *būd u bāsh k.* (of a quarter); *māndān.*
- Inhabitable, *qābil-i sukūnat*; or *la[‘]iq-i būd u bāsh* (gen.); of houses, cities, islands).
- Inhabitant, *sākin*, pl. *sākinān* and *sakana* (gen.); *muqīm¹* (gen. and temp.); *bāsh-indā* (of the soil); *mutavattīn* (settler).
- Inhabited, Inhabiting, *ābād*; *maskūn* (also haunted, q.v.); *ma[‘]mur*; *rub[‘]-i maskun* (the fourth part of the world, the amount that is inhabited; the remaining three-fourths are water).
- Inhalation, *kash* (of the pipe); [*puk*, vulg., for *puf* exhalation, puff of pipe].
- Inhale, *nafas faru burdan*: *dud u bukhār farū burdan* (med.): *dar kashidān.*
- Inharmoniousness, *nā-ham-āhangī* (of sound).
- Inherent, *ashī*; *jibillī*; *tabī[‘]i*; *fīrī.* *Vide Ingrained.*
- Inheritance,² *irs* or *mīrās*; *tarika* (*yāftan*).
- Inherited, *mawrusā*.
- Inheriting, *virāsat*; *irs burdan* (act of).
- Inheritor, *vāris*, pl. *vurrās* or *varaṣā*; *mīrās-khur*; *mīrās-gīr*; *irs-gīr.*
- Inheritress, *vārisa.*
- Inhospitable, *mīhman na-nāvāz*: *mīhmān-dūst nīst.*
- Inhuman, *vahshī*; *khabis*; [*khārij az īnsāniyat* in m.c. = “impolite” = *bī-adab*].
- Inimical, *mukhālīf* gen.: *mu[‘]ānid* (of persons only); *īn munāfiyi favā[‘]id-i man ast* (inimical to my interests).
- Iniquitous, *shāntī*; *qabīh.* [etc.]
- Iniquity, *shāna[‘]at*; *qabāhat.* *Vide Crime.*
- Initial, *ibtidā[‘]i* (adj.): *huruʃ-i avval-i ism* (subs.; of a name).
- Initial, to, *ism-ash rā na-nāvishta*, *huruf-i muqatta[‘]āt dāda* (he has not signed his name; merely his initials).
- Initiation, *ta[‘]lim-i muqaddamāt* (d.).
- Initiative, *avval iqdām k.*: *mubādarat k.* (to hasten to do).
- Inject, to, Injection, *āb-duzdak dādān* (into the veins); *tanqiya* (d and g.) (a purge and also an enema); ‘*amal* or *dastur giriftan* (to take an enema); ‘*mārfiya[‘]* *dar badān-ash kardān* (he was given an injection of morphia).
- Injudicious, *bī-baṣīrat* (imprudent); *bī-tad-bīr.*
- Injunction, *ta[‘]kid*; *ta[‘]kid-i akīd* (strict injunction); *qada[‘]han.* *Vide Command, Forbid.*

¹ *Muqīm* also means “quartered, of army, etc.”

² Children, whether by a wife or by a concubine, inherit by law equally, provided the father acknowledge the law. A daughter's share is half a son's. If there is no issue, a wife's share is one-fourth, otherwise an eighth. A man may will away a third of his property as he pleases.

If a wife die without issue, the husband inherits half her property; if there be issue, a quarter.

Legacies and debts must first be settled.

- Injure, *zarar*— or *ziyān rasānidan* (to cause loss to); *azurdan*, rt. *azar* (bodily injury); *sadma rasānidan* (gen.).
- Injured, *kharāb shuda* (of things); *sadma khurda* (of persons); vide Wounded; *az ziyādati-yi zahmat sihhat-ash khalal-i bi-ham rasānda ast* (his health has become impaired by over-work.).
- Injurious, *muzirr*; *mukhill*; *zarar-rasān*; *ziyān-dih*: *in jānvarān mu^zi and?*
- Injury, *aziyat* (gen., but sp. bodily); *āsib*; or *gazand* (bodily): *zarar*; or *ziyān*; or *nusān*; or *khisārat* (loss); *khalal* (in health, or in work).
- Injustice, *jawr*; or *jabr*; or *zulm*; or *bī-dād*; or *sitam*; or *ta'addī*; or *ijhāf* (oppression, q.v.); vide Tyranny: *mī-shavad muṭābiq-i qānūn bāshad valī khilāf-i insāf ast* (it may be law but it isn't justice).
- Ink, *murakkab*; *midād*: *shanjarf* or *murakkab-i surkh* (red ink). Vide Silk.
- Inkling, *ishāra*; *shamma-i az in mailab pay burdam*.
- Inkstand, *davāt*; *murakkab-dān*.
- Inlaid, *khātim-kāri* (subs.; inlaid wood-work); *murassā'* (past part., inlaid with jewels); *muḥajjar-kāri* (mosaic work).
- Inlay, to, *jawāhir nishāndan* (with jewels); *ṭilā-kūb* k. (with gold).
- Inn, *khān*,¹ pl. *khānat* (local); *kāravān-sarāy*² ('public; for caravans); *mīhmān-khāna* (hotel, q.v.); *ribāt* (charitable; without charge; food is provided free).³
- Innate, *mādar-zād*; *tabrī*; *fīrī*; *zātī*; *jibillī*; *sirishlī*.
- Innately, *bi 't-tab'*; *bi 'l-zāt*; *bi 'l-fītra*.
- Innocent, *bi-gunāh*; *barā'at az gunāh*: *ma'sūmiyyat* (sinlessness by nature): *az gunāh khud rā barā't kard* (he proved his innocence).
- Innocent, *bi-gunāh*; *bī-jurm*; *az ān gunāh bari ast*: *ma'sūm* (sinless).
- Innovate, *naw dar āvardan*.
- Innovation, "this tax is an innovation" : *n khirāj* (or *māliyāt-i sarī*) *bid'at ast*.
- Innoxious, *bī-zarar*.
- Innuendo, *ta'rīz* (in Rhet.); *bi-gusha guftan* (in coll.). Vide Hint and Insinuation.
- Innumerable, *bī-shumār*; *bī-hisāb*; *nā-mā'dūd*; *bī-hadd*.
- Inobservant, *bī-khayāl*; *bad-havāss*.
- Inoculation, *ābla-kūbī* (k.) (for small-pox); *ṭā'ūn-kūbī* (for plague).
- Inoculator, *ābla-kūb*.
- Inodorous, *bi-bu*; and *bi-rā'iha* (without any smell).
- Inoffensive, *in jānvarhā muzi nistand*; *bī-zarar*; *bī-azār*; *bī-izā*: "I'm a quiet inoffensive being who wouldn't hurt a fly" (*man ādam-i faqir va bī-sadā-i hastam ki hīch vaqt azīyat-am bī-murda-i namī-rasad*).
- Inopportune, *bī-vaqt*; *bī-mawqi'*; *bī-mahall*; *bī-jā*.
- Inorganic, *jamādī*.
- Inquest, *sarbāz-i ki khud rā bā tufang halāk kard tāhqīq-ash rā dīrūz kardand*.
- Inquietude, *izlīrāb* (sp. of mind); *bī-ārāmī* (of body or mind); *'adam-i sukun* (of body); *qalaq* (of mind; rare). Vide Restlessness.
- Inquire, *pursīdan*; *istīfsār* k.: "someone else was inquiring about this and we gave him the same answer" (*kas-i digar ham az mā jūyā shud, bī-hamīn qarār javāb dādīm*); *tāfahhus* k.; or *taftish* k.; or *tāhqīq* k. (to investigate matters); *tajassus* k. (spying out, secret inquiry).
- Inquirer, *mustaṣir* (asker); *mutajassis* (spying); *muṭattish* (an investigator, police-officer); *sā'il* (questioner; but gen. beggar); *su'āl kunanda*, and vulg. *pursanda* (asker).
- Inquiring, *īyādat* subs. = *ahvāl-purṣi-yi bī-mār* (inquiring after the sick): *pursān*; and *mustaṣir*; and *jūyā* (part.); *muhaqqiq* (part.; in science or relig.).
- Inquiry, *pursish* (k.); or *istīfsār* (k.): *tāhqīqāt* (k.) (investigation q.v.).
- Inquisitive, *kunj-kāv*; *fuzūl* P. (also meddlesome; P. for Ar. *fuzūlī*).
- Inquisitiveness, *kunj-kāvī*; *fuzūlī* (P. for Ar. *fuzūlī*).
- Ins and outs, *rāh u chāh* (i.e. what to follow and what to avoid).
- Insane, *dvāna*; *sawda*⁴; *majnūn*: *dimāgh-khushk* (has a tile loose, cracked); *dalī* T. (mad); *pakht* (weak-minded; wanting). Vide Mad, Cracked.
- Insanity, *dvānagī*; *sawdā*; *junūn*: *khābt-i dimāgh*; and *dimāgh-khushkī* (being cracked).
- Insatiable, *ishtihā-* (or *tam'-i*) *dārad ki har*

¹ Khān Ar.² In *karavan-saras* on the road, no charge is made; but in those in cities a charge is made.³ Māliyat only on land; *māliyāt-i sarī* "f_ī t_ā on cattle, poll-tax, etc."

giz sīr namī-shavad; *shikam-ash sīr namī-shavad*.

Inscribe, *vide* Engrave; *dar dil-i man naqsh basta ast* (it is engraved on my heart).

Inscription, *katība* (on tombs or sacred places); *navishta*, or *kanda* (gen.). *Vide* Engravings.

Inscrutability, *nā-mudrakī*.

Inscrutable, *lā yudrak*.

Insect, *havāmm*, and *hasharatū'l-arz* (only used in pl.); *khazanda* (all creeping things; includes snakes, lizards, etc.): *kirm* (m.c. worm or insect, etc.).

Insectivorous, *kirm-khwār*.

Insecurity, '*adam-i amniyyat*'; and *na-amnī* (of road, country); *bi-hifāzī* (of life, property); *na-muhkamī* (of buildings, etc.).

Insensate, *mişl-i jamādāt*; *bi-hiss*.

Insensibility, *bi-hūshī*; *madhūshī*; *bi-hissī*: *gūyā bi'l-ṭab' az hīch chīz muta'aṣṣir nīst* (=the insensibility of his nature).

Insensible, *madhush*; *az nā-khushī bi-hush ast*: *bi-hiss*: *ghayr-i māhsūs* (not to be felt); *nā-mar'i* (invisible).

Insensibly, *nā-ma'lūmāna*; *nā-mahsūsāna*.

Insentient, *quvvat-i ihsās na dārad*.

Inseparable, *la yanfakk*.

Insert, *farū k*; *dākhil k*; *gunjānidan* (to cause to contain); *bihtar ast īn lā'iha rā dar kāghaz-i khud darj kunid* (you had better insert this article in your paper).

Inserting, *idkhāl*; *darj*.

Insertion, *mundarija* (lit. matter inserted); *payvand* (of dress).

Inside, *darūn*; *dākhil*; *tū* or *tūy*.

Insight, *başırat*.

Insignia, *nishān-hā*; '*alāmāt-i imtiyāz*.

Insignificance, *nā-chīzī*; *bi-miqdārī*; *haqīrī*.

Insignificant, *hīch*; *nā-chīz*; *bi-miqdar*; *mu-haggar*: *yak-vajabī* (in stature): *insān nisbat bi-Khudā-yi Qādir va Muṣlaq chiqadar nā-chīz ast*.

Insincere, *nā-sādiq* (of words or persons); *bi-ikhlās* (of persons); *bi-vajā* (faithless; of persons): *sukhan-ash riya'i'st*: *ān mard du-rū'st* (double-faced).

Insincerity, '*adam-i khulūs*; *bi-sadāqatī*; *du-rū'i*.

Insinuate, *āhista āhista rāh-i khud rā bi-dil-i ū paydā kard*: *bi-limā guftan*. *Vide*

Allude, Imply, Innuendo, Hint.

Insinuation, *īmās* or *īhām* (k.) (good or bad); *luğhz-parānī* (k.) (of evil). *Vide* Innuendo and Hint.

Insinuating, *luğhz-parān*: *ramz-gū* (adj.).

Inspipid, *bī-maza* (of persons or things); *bī-zā'iqa*; *bī-ta'm* (of things); *mişl-i māch ba'd az jamā'* vulg. (indecent).

Insist, *ışrār k*; *barā-yi in kār qā'im bi-man chaspid*: *tu khwāhī na-khwāhī dar pay-i nawkarī dar āmadī*—Prof. S. T.: *harchi khwāstam na ravam ū pila¹ karda burdat-am* (in spite of my trying not to go, he insisted and took me). *Vide* Search and Press.

Insistence, *ilhāh u ışrār* (n.); *pila* (k.).

Insistent, *muşirr*; *bā ilhāh*: *chūn marā nihāyat dar pay-i ān kār did*—Prof. S. T. (when he saw me so insistently bent on that—).

Insolence, *bi-i'tina'i*; *iħānat*. *Vide* Pride, Impertinence.

Insolent, *bi-adabāna pīsh āmadand* or *suluk kardand*. *Vide* Haughty, Impertinent, etc.

Insoluble, Insolvable, *ghayr-i munħall*; *ghayr-i mahlūl*; *bi-gudāz*; (sp. in chem.): *hall nā-shudanī* gen.: *bi-ta'vīl* (not to be interpreted, explained); *in matlab hall nā-shudanī ast*.

Insolvent, *var*— or *bar-shikasta*; *vide* Bankrupt; *al-muflis² fi amānī'llāh* (=to one who has nothing to give, you can do nothing, he goes scot-free; said by bankrupts to dunning creditors).

Insomnia, *maraz-i kam-khwābī* or *—bi-khwābī*.

Insomuch so, *bi-hadd-i ki*; *bi-qadr-i ki* (to such an extent that).

Inspect, *sān dīdan* or *kardan* tr. (to make to file past, of troops at a review); *sān dādān* intr. (to be reviewed); *nigāh k*. (vulg. in this sense); *sar-kashī kardan* (of things or places or troops); *mulāhaza k*. (of persons or things): *āghā*, *sar-rishtārī rā² bi-talab ki īn pārcha rā mulāhaza kunad* vulg. (sir, send an expert to inspect this cloth): *binā mī-kunad yak-i yak-i bi-rūy-i mardum nigāh kardan* (he began to inspect their features).

Inspection, *mulāhaza* (gen.); *rasīdagī* (of work); *sān* (review; making troops file past a high official).

Inspector, *mufattish* (official); *mumayyiz*

¹ *Pila* "cocoon of silk"; origin of idiom unknown. *Burdat-am* (vulg.) "he took me" and *burdan-am* (vulg.) "they took me."

² Or *khubra'i rā*, for *yak-i az ahl-i khibra* (vulgarly *khubra*).

(tester); *nāzir-i ta'līmāt* (Inspector of Schools); [nāzir alone is steward, etc.]; *gazma-bāshī* (Inspector of Police).

Inspiration, *ilhām* (relig. and gen.); *vahī* (for Prophets only); *bi-tawr-i ilhām dar zihām āmad ki*— (I had a sudden inspiration); *mukāshafa* (revelation; relig.); *qariḥa* (genius, sp. poetic).

Inspire, to, *damīdān*. tr. (to blow into); *nafas bālā* (or —dar) *kashidān* (to draw in the breath); *tashvīq* d.; *tahrīs* d.; *muhayyij shudān*.

Inspired, *mulham*; *vahī-yāfta*; *mī-qūyānd darīcha-i az khizāna-yi asrār-i ilāhiyya bar qalb-i vay kushāda shud*; *nūr-i ilāhī dar dil-ash tābīd*.

Inspiring, *muhayyij* (of words, music, etc.).

Inspiratory, *ālat-i naṣkī* or *nafas-kashī* (the inspiratory organs).

Inspiriting, *ruh-bakhsh*.

Inspissate, to, *til kardān* (local?); *qavām dādān*; *ghalīz kardān*.

Inspissated juice, *rubb*.

Inspission, *qavām* (of syrups); *masht* (of soups).

Instability, *bī-istiqāmati*; *'adam-i sabāt* (for people or things); *nā-payadārī* (of world, buildings, opinions); *bi-i'tibārī* (of world); *bī-'azmī* (of purpose). Vide Hesitating.

Installation, *nasb* (k.) (in office).

Instalment, *qisṭ*, pl. *aqsāt*.

Instance, *masal*, pl. *amsāl*; *nāzir*: *masalān* (for instance).

Instance, to, *masal āvardān*; *nāzir a.*; *masal zādan* (gen. of apt quotations, in prose or poetry).

Instant, *yak hashm barham zadan*, or *turfatūl 'ayn* (the winking of the eyes); *sāniya* (second by the watch); *lamha*; *ān* (a moment); *al-ān* (this very instant; vulg. *hamīn hālā*); *tā marā dīd parid* (the instant, or as soon as, he saw me he bolted); *in rā gufta bilā fāsila kāfür shud* (the moment he said this he disappeared).

Instead of, *'ivaz* (d.) (subs. and prep.); *bi-jā-yi*; *bi-manzila-yi*; *dar maqām-i*; *talāfi-yi māṣāt*, or *jabr-i nuqṣān* (making good a deficiency from loss); *badal* (d.) (vulg.; subs. and prep.); *bi-'ivaz-i dīruz fardā mī-ayam*, *talāfi rā mī-kunam* (I'll come to-morrow and make up for yesterday's lost time).

Instep, *pusht-i pā*; [*gawdī-yi kaf-i pā* "arch of foot"].

Instigate, Instigation, *tahrik* or *tahrīs k.* (good or bad); *iqhāvā k* (bad); *targhib dādān* (gen. bad); *bar-angīkhtān* (to stir up; in bad sense); *var qhalānīdān* (to tempt; of the Devil¹ or of men).

Instigator, *muharrik* (inciter); *iqhvā-kun*, *manshā-yi īn balvā ū būd* (he was the instigator of the disturbance, rebellion); *ātash-i īn finā rā ū afrūkhīt*.

Instill, to, *vide Infuse*; *dar dil nīhādān* or *guzārdān*: *āhista āhista bi-qalb nīshāndān*, or *chakka chakka dar galb rīkhtān*.

Instinct, *'aql-i hayvānī*; *shū'ur-i fitrī*; *fitrat* (prop. = *tabī'at*): *insān quvvā-yi idrāk dārad valī hayvānāt na-dārand* (man has reason, beasts have none).

Instinctively, *fitratān*.

Institute, to, *bar pā k.* (gen.); *vaz'* k. (of laws); *iijād k.* (of customs). Vide Invent.

Institutor, *bānī* or *mu'assis* (founder of anything); *muqannin* or *vāzī* (of a *qānun*); *in qānūn rā ki guzārd?* Vide Inventor.

Institution, *dar Farangistān az bābat-i tadrīs-i 'ulūm qavānīn-i khūb qarār giriṣta ast*. Vide Custom, Law.

Instruct, *āmukhtān*, rt. *āmuz*, tr. and intr.; *ta'līm k.*; *dars dādān* or *tadrīs k.*; *sabaq guftān*.

Instructions, *mutābiq-i dastūr²'l-'amal-i shumārāfātār kardām* (I acted according to your instructions).

Instructive, *mu'fid* (often in m.c. "interesting"; of a book).

Instructor, *mu'allim*; [*muta'allim* "pupil"]; *mudarris*: *ustād* (master); *ākhund* (a small mulla, a teacher of boys; does not preach in a mosque but takes part in the *rawzā-khwānī*; *vide Teacher*); *nāsih* (adviser).

Instructress, *mu'allima*.

Instrument, *āla*,² pl. *ālāt*; *awzār* P. pl., also used as sing.; *adavāt* pl. (sing. not used): *sāz* (any musical instrument); *tār* (any stringed—). Vide Cause.

Instrumental, to be, *dast-i dāshtān*; *sabab-i būdan*, etc.

Insubordinate, *mutamarrid*; *sar-kash*.

Insubordination, *sar-kashī*; *tamarrud*.

Insufferable, *bī-tahammul*; *bīrun az tahammul ast*.

Insufferably, *in qadar nakhvat dārad ki khārij*

¹ *Shayṭān marā var-qhalānīd* specially = *muhtalim shudām*; but the term is also applied to all the vices.

² الْ جَلْ لِفْ لِفْ instrument but لِفْ لِفْ generally "the male organ of generation."

- az tahammul-i insānī ast* (he is proud beyond human endurance).
- Insufficient**, *kam* (*āmadan*) ; *qasir* (*āmadan*) ; *ghayr-i kāfi* (*būdan*) ; *da'vat-i bīst nafar kardam valī ghīzā kam āmad*.
- Insulator**, *gharghara* (m.c. ; telegraph— ; also reel of thread) ; *finjānak* (of tel. only) ; *āla-yi ihtibās-i bargī* (Leyden jar).
- Insult**, *marā bī-'izzat kard* ; *khiffat dad* (sleight) ; *hatk-i āb-i rūy¹ k.* (to disgrace) ; *'uzr-i badtar az gunāh āvardan* (to add insult to injury).²
- Insupportable**. *Vide* Insufferable.
- Insurance**, *bīmā* (k.) ; *bīmā-nāma* (—policy).
- Insure**, *īn jahāz rā dah hazār tuman bīmā kardam va sanad-ash dar dast-am ast* (I have insured the ship for 10,000 tumans and I have the policy in my possession) ; *'umr rā bīmā kardan* (to insure one's life).
- Insurgent**, *yāghī* ; *'āsī* (also sinner) ; *sar-kash*.
- Insurrection**, *sar-kashī* (k.) (disobedience ; also to prospect a mine) ; or *shurish* (k.) : *tughyān* (k.) (exceed just measure or limits) ; *fīna* (*bar pā* k.) ; *fasād* (k.) (gen. ; disturbance of any kind) ; *balvā* (k.) ; or *ghadr* (k.) (mutiny or revolution) : [but in India *balvā* is any riot].
- Intact**, *sālim* ; *dast na-khurda* (prop. "not touched").
- Intangible**, *misl-i havā nā-mahsūs* [incorrect for—*na-mar³i*] ; *hukumat giriftāni nīst*, or *chīz-i nīst ki urā bi-dast bi-girānd*.
- Integrity**, *durstī* ; *rāstī* ; *sadāqat* : *diyānat* (honesty) ; *tamāmiyyat* (wholeness).
- Intellect**, *'aql* ; or *idrāk* ; or *quvvā-yi darrāka* : *zakāvat* (keenness of—) ; *zu'f-i 'aql* (weakness of intellect, approaching idiotcy).
- Intellectual**, *zakī* ; *zahīn*.
- Intelligence**, *fīrāsat*.
- Intelligent**, *bā-idrāk* ; *mudrik* ; *tīz hūsh* or *zūd-jahm* (quick) ; *zīrak* (clever).
- Intelligently**, *dastur⁴"l-amal-i ki bi-ū dādam khaylī bā fīrāsat* (or *fahmidagi*) *anjām dād*.
- Intelligible**, *fahmidāni* ; *mafhūm shudāni*.
- Intemperance**, *bī-i'tidālī* ; *bad-parhīzi* : *isrāf* (extravagance of any kind in living). *Vide* Intoxication.
- Intemperate**, *ghayr-i mu'tadil* ; *bī-i'tidāl*.
- Intend**, *khayal dāshtan* ; *irāda d.* ; *qasd d.* , *'azm d.* ; *āyā 'azm-i safar dārīd?* : *pas*
- fīkr-at chi chīz ast?** (well, what do you intend to do ?) ; *fardā mī-khwāham ādam bi-firistam* (I intend³ to send a man tomorrow) ; *dar dil-am būd ki ānjā iqāmat kunam*. *Vide* Persuade.
- Intense**, *bi-shiddat* ; *shadīd* ; *bī-hadd*.
- Intensely**, *dar ishtidād-i garmā va havā* (of intense heat).
- Intensify**, *quvvat dādan* (strengthen) : *vide* Increase : *tīra-tar k.* (of colour).
- Intensity**, *shiddat* (gen.) ; *hiddat* (sharpness of heat, cold, or emotions) ; *sawrat* (severity ; of heat or cold) ; *ghilāzat* (of fog).
- Intention**, *murād* ; *maqsud*, pl. *magāsid* ; *nīyyat* ; *vide* Intend : *irāda-am rā faskh kārdam* (I changed my mind). *Vide* Idea.
- Intentional**, *qasdī* ; *'amdi* ; *irādī*.
- Intentionally**, *dīda* va *dānistā* ; *qasdān* ; *'amda⁵* ; *bī 'l-irāda* ; *sanjīda u fahmīda*.
- Inter**, to, *khāk k.* ; *dajn k.* ; *bi-khāk*— or *bi-zamīn si-purdān* ; *dar qabr k.* [year].
- Intercalary**, *kabīsa* adj. ; *[sāl-i kabīsa* leap Intercalate, *afzudān*.
- Intercede**, to, *vāsīta* k. or *sh.* ; *vasātāt* k. ; *miyānchi-garī* k. (to mediate) ; *labī bī-shījā'at na-gushād* (he did not make the least intercession).
- Interceder**. *Vide* Intercessor.
- Intercept**, *jilav-gīrī* k. ; or *kas-i rā bayn-i rāh giriftān* (a person on the road) ; *jilav-i rūshnā'i rā bāz kūnīd*, *tārīkī na-kūnīd* (please get out of the light) ; *qat' k.* (to cut off) ; *az miyān burdān* (to carry off ; of things).
- Intercession**, *shīfā'at* ; or *vasātāt* ; or *miyān-jī-garī* (k.) (mediation) ; *tavassut-i vay nīzd-i shān maqbūl būd* (he pleaded with them for him, with success).
- Intercessor**, *shafī'* [in India relig. only] ; *vāsiya* ; *miyānchī* (mediator).
- Interchange**, *mubādala* (k.) ; *mu'āvaza* (k.) (also exchange).
- Interchangeable**, *mī-shawad bā-ham mubādala kard* : *'iwayī*.
- Intercommunication**, *radd-u badal-i fi mā-bayn* (k.) (of ideas, letters, goods) ; *muħā-vara fi mā-bayn* (k.) (of speech) ; *murāvada*, pl. *murāvadat* (k.) (gen. ; of letters, speech, goods ; also roads) ; *rāh-hā-yī āmad u shūd* (roads).

¹ In m.c. often *āb u rūy*. In India *āb-rū*.

² Also as when *Abu Nu'as* pinched the *Khalīfa* and apologized by saying ' Oh I thought it was your wife.'

³ Note this common m.c. use of *khwastan*.

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Interregnum, *ayyām-i fatrat* (prop. religious; interval between two apostles).

Interrogation, *su'āl* (k.) (question; also to beg); *pursish* (k.) (also to ask after health): *istifhām* (k.) ; and *istifsār* (k.) (gen., asking); *istintāq* (k.) (cross-examine in law-courts); *harf-i istifhām* (gram.; particle of—).

Interrogate, *pursidān*; *juyā* sh.; *mustafsir* sh.

Interrogated, *mas'ūl* (also responsible for).

Interrogative, *su'āli*; *istifhāmi*; *istifsāri*.

Interrogatively, *bi-tawr-i su'āl*; *bar sabūl-i istifhām*.

Interrogator, *mustafsir*; *su'āl-kun*; [sā'il gen. = beggar].

Interrupt, to, Interruption, *qat'-i kalām* k.; *gūjt u gū rā barham zad*: *bā'is-i khalal-i kār* (sh.): *āghā mī-tarsam mukhill-i shumā bi-shavam*, or — *asbāb-i zahmat-i shumā bāsham*, or — *shumā rā az kār bāz dāram* (sir, I fear I interrupt, or intrude); *sukhan-i marā ma-burid*, or *tū-yi harf-am na-yāyid* (don't interrupt me when I'm speaking); *kār-am gīr paydā kard* (I was interrupted, stopped altogether); *bidūn-i inqītā'*; 'ala 't-tavālī'; *pay dar pay* (uninterruptedly, without interruption or cessation).

Interrupted, *burida* (also 'ceased' of sound).

Intersect, to, Intersection, *buridan*; *īn khatt ān khatt rā taqātu'* *mī-kunad*: *nuqta-yi taqātu'* (point of—).

Intersecting, *mutaqāti'* (part.): *mutalāqi* (part.; meeting).

Interstice, *shigāf*.

Intertwine. Vide Interlace.

Interval, *masāfat* (of space); *fāsila* (time or space); *tak tak* (at intervals, i.e., here and there). Vide Meanwhile.

Intervene, to, *u miyāna uftāda ānhā rā az yak dīgar sivā kard* (he intervened and separated them). Vide Interpose.

Intervening, *hāyil*; *hajiz*: *māni'* (lit. preventing); *dar miyāni* (of space, etc.).

Interview, to, *sharaf yābī* (*hāsil* k.) or *ziyārat* (k.) (with great people); *mulāqāt* (k.); *dīdanī* (k.) (vulg.).

Interweave, to, *bi-ham bāftan*.

Intestate, *bī-vasiyyat*.

Intestinal, *ruda'i*.

Intestine, *rūda*; or *am'a'*, pl. subs.; *dākhila* adj. (of a state).

Intimacy, *muwānasat*; *rabit*; *āshnā'i-yi zi-yād*.

Intimate, to be, *munis* sh.; *vagt-i ki sag mū'nūs* shud —. Vide Openly.

Intimate friend, *dust-i mahram va ham-dam*; *rafiq-i mahram u yak-rang*; *dūst-īm misl-i du maghz dar yak pūst*.

Intimation, *ittilā'* (k.). Vide Information.

Intimidate, to, *tarsāndan*.

Intimidation, *takhvīf* (k.): *tahdrīd*, pl. *tahdīdāt* (k.) (threats).

Into, *tūy*; *dar*; *dar miyān-i* —; *darūn*.

Intolerable, *nā-mutahammil*; *muhāl' l-haml*; *fawq-i tāhammul*.

Intolerably, *nā-mutahammilāna*.

Intolerance. Vide Bigotry.

Intoning, *tarannum* (k.) (humming); *bā āvāza khvāndan* (singing); *bi-talhīn kh.* (rare).

Intoxicant, *muskir*, pl. *muskirāt*; *munashshī*: The Prophet said, "All intoxicants are forbidden" (*Payghambar fārmud ki har qism i az muskirāt haram ast*).

Intoxicated, *mast*; *khush-mast* (jolly); *gīch* (giddy; very drunk); *bad-mast* (offensive in his cups); *mast-i lā-yāqīl* (dead drunk): *sar-ash tū havā ast*, or *savār-i fil ast*, or *savār-i asp-i Shaytān ast* (very drunk); *sar-mast* or *makhmūr* (drunk but capable). Vide Wine.

Intoxication, *nashva*; *nasha*; *sar-mastī*; *sar-khushī*; *sukr paydā karda ast*.

Intractable, *sar-kash*; *nā-mutī'* (of people); *rām na-shaw* (that cannot be tamed); *ū hamīsha maghlūb' l-ghazab ast* (he has an intractable temper).

Intreaty. Vide Entreat.

Intrench, to, Intrenchment, *qal'a bandī* (k.); *sangar*² (bastan or sākhtan); *saghnāq u khandaq* *va matars u mūrchal* (k.): [matars also = scarecrow.]

Intrepid, *bī-bāk*; *jān-bāz*; *dilāvar-i bī-bāk*; *mutahavvir* (rash).

Intrepidity, *bī-bākī*; *jān-bāzī*.

Intrepidly, *bī-bākāna*.

Intricate, *pichīda* (gen.); *pich u kham-dar* (of road, labyrinth, curl, etc.); *pur-girih* (knotted, of string; also of intricate sentences). *tu dar tu* (of a statement). Vide Difficult.

Intricacy, *pīch-pīchī* (gen.); *kham andar khamī* (of road, etc.); *pur 'aqdī*. Vide Difficulty.

¹ In India *siyāh-mast*.

² Sangar a breastwork, generally of stones or earth.

Intrigue, *fitna bar pā kardan* or *fitna angī-khtan*; *muſattin shudan* (with the idea of disturbance); *bar ū tuhmat bastand ki bā yak-ī az khavatīn-i Musalmān rāh dārad* (accused him of an intrigue with a Muslim lady); *sāzish k.* (to plot with). *Vide Deceit, etc.*

Intriguer, *fitna-ju*, or *fitna-bar-pā-kun*; *muſattin* (disturber); *sāzish-kun* (plotter); *hila u makr-kun* (trickster).

Intrinsic, *aslī*, *haqiqī*; *zātī*.

Introduce, to, *shināsāndan*; *shumā rā bi-ān janāb mu'arrifi bi-kunam?*; *prezānté k.* (Fr.): *dar āvardan*; *dākhil k.* (insert); *dar miyān āvardan* (of subject of conversation); *shumā dar āmad bi-kunid man dumābāl-ash rā mī-gīram* (of a subject); *darj k.* (of a clause); *rasm jārī k.* *Vide Acquainted.*

Introducing, *idkhāl* (k.) (insertion).

Introducer, *mu'arrij* (to persons).

Introduction, *dībācha*¹ (prop. the ornate preface, i.e., Praises of God, etc., and the reason for writing the book, etc.); *muqaddama* (prop. the introduction to the subject of the book); *mu'arrifi* (to persons); *kāghaz-i mu'arrifi* (letter of—); *siſārīsh-nāma* (letter of—; also —of recommendation). *Vide Preface.*

Introductory, *tamhīdī*; ‘*unvām* (of introductory titles on letters); *tamhīd-i muqaddama* (*chīdan*) (preparatory ‘beating about the bush,’ gen.).

Intrude, *muzāhim shudan*; *na-khwāsta rāy dādan* (one’s opinions); “If a serpent or scorpion intrude on a Muslim at prayers, it should be killed; at other times it should first be admonished to depart”; *agar mār ya ‘agrab-ī dar hangām-i namāz dākhil shuda bā'iš-i taraddud-i khājir-i namāzī-i shavad ūrā bāyad faurān bi-kush-and; valī dar awqāt-i dīgar bāyad aval ūrā az rāh-i naſīhat guſt ki bīrūn bi-raw.*

Intruder, *mard-i fūzūl*; *sar-i khar*. *Vide Interloper.*

Intrust. *Vide Entrust.*

Intrusted, *muſavvaz*; *muḥavval* (handed over; of money² or things); *tamām-i kār bi-dū vā gazāshīta* (or *sipurda*) *shuda būd*. *Vide Entrusted.*

Intuition, *basīrat*; *ishrāqāt-i qalb* (Sufi term); *qalb-i man ilhām kard* (or *gawāhī d. ki*; *ilqā sh.*

Intwine, *pīchāndan*, or *bi-ham pīchīdan*. *Vide Interlace.*

Innuendo, *kināya*; *ramz*.

Inundate, to, *saylāb k.*; *zīr-i āb k.*; *gharq k.*

Inundated, *atrāf-i Tīhrān az gadā mawj mī-zanad* (Tehran is inundated with beggars); *khutūt-i gadāsī har rūz bār-i man mī-shavad* (I am inundated by begging letter); *ū marā khatt-kush kard* (he inundated me with letters); *zīr-i āb (sh.)* (by rain, etc.); *gharq-i āb k.* (inten.; by enemy).

Inundation, *saylāb* (k. or sh.) (irrigation or flood); *tughyān* (k. or sh.) (ditto); *rud shahr rā zad*; *rud tughyān kard*, or *bi-tughyān āmad* (the river overflowed its banks).

Inured, ‘*ādī shuda*; *mu'tād*.

Invade, to. *Vide Invasion.*

Invalid, *hamisha 'alīl*; *bīmār-i bistari* (confined to bed); *ma'yubīn* (cripples or invalids; sp. mil.); *za'iſ* (weak, can’t work); *az kār uftāda* (worn out; of animals, men or things). *Vide Sick.*

Validate, *bātil k.*

Validation, *butlān*.

Invaluable, *bī-qimat* or *bī-bahā* (also “without any value³”); *bī-saman* (rare); *qimat na-dārad* (ambiguous³).

Invariability, *davām* (permanence); *bī-tagh-yīrī*; ‘*adam-i talavvūn*.

Invariable, *dā'im* (permanent): *yak hāl*; *yak-sān*; *nā-mutalawīn*; *taghyīr-pazīr na —*; *rang-ash sābit ast* (fast, of colours).

Invasion, *tākht* or *yurish* (*āvardan*); *hamla* (*burden*) (to attack; or charge; no special words to express ‘invade’). [*sakht zad*].

Invective, *tashnī* (k.); *harf-ī bar khilāf-ī ū Inveighing against, ‘la'nat wa malāmat* (k.).

Inveigle, to, *az rāh dar burda—*, *izlāl karda —*; *ighwā kardan*.

Invent, *harf tarāshīdan*: *ja'l k.* (to forge, etc., of fables, etc.); *kashf k.* (to discover); *ikhtirāt k.* (to invent something strange); *iṣād k.* (to bring into existence); “could a man have invented such a lie?” (*hamchu durūgh-ī rā ham mī-shud sākht ki īn sākhta ast?*); *īn qānūn rā ki iṣād karda?*; but *sā'at rā ki ikhtirāt karda?*

¹ The *dībācha* should be in a flowery style. *Muqaddama* is often loosely used for *dībācha*. Modern writers often substitute ‘*arz-e makhsus* for both.

² *Barāt bi-havāla-yi* *fūlān ast*, *ki dar vajh-i Fulān kur-sazī darad* “a bill on So-and-So in favour of So-and-So.” *Vajh* here = money and hence account.

³ The meaning depends on the tone of voice.

⁴ *Tawbikhāt u taqri'āt k.* (literary).

- Invented, *ikhtirā'* *karda*; *ījād* *karda* and *shuda*.
- Invention, *ihdās* or *ījād* (*k.*) (to bring into existence): *ikhtirā'* (*k.*); *mi-guyand az mukhtara'āt-t khud-i Payghambar ast* (they state that this is an invention of the Prophet); *ja'l* (also forging); *iftirā'* (of words or statement, etc.; prop. calumny).
- Inventor, *mukhtari'*: *mujid* (the Creator, God). *Vide Genius.*
- Inventory, *siyāha* (*k.* or *girifstan*); *fīhrīst* (*k.* or *g.*).
- Inversely, *bar 'aks*; *ma'kūsāna*.
- Inversion, *taqlīb* (*k.*); *tahrīf* (*k.*) (of letters); *taqdim u ta'khīr*.
- Invert, *vāz̄hgūn kardan* or *sar-nigun* *k.* or *mankūs* (*k.*) (to invert head downwards): and *ma'kūs* *k.*
- Investigating, *mufattish*; and *muḥaqqaq* (act. part.; —officer).
- Investigation, *tahqīqāt* pl. (*k.*); and *taftīsh* (*k.*) (of police etc., or of a matter): *tafa-hhus* (*k.*) (of a matter only); *tajassus* (*k.*) (of a secret): *istintāq* (*k.*) (police or judicial).
- Investigator. *Vide Investigating.*
- Investiture, *nasb* (*k.*) (placing on the gaddi, etc.); *takhīl* (*k.*) (giving a robe of honour to—or office, etc. to—); *'atā* (*k.*) (gen.; bestowal).
- Investment, *muhāsara* (*k.*), (siege); *takhīl* or *'atā* (with honours); *khil'at pushāndan* or *mukhalla' sākhtan* (to invest with a robe of honor); *maya-yi ziyād bīrun karda* (he has large investments of money).
- Invidious, *bā'iṣ-i rashk-i dīgarān*; *hasad-angīz*.
- Invidiously, *hasūdāna*; *rashkāna*.
- Invigorate, to, *quvvat dadan*.
- Invigorating, *quvvat-dih*; *muqavvī*.
- Invigoration, *taqviyat* (*d.*); *quvvat-yābī*.
- Invincible, *shikast-khurdanī na* —: *manī'* (impregnable).
- Inviolable, *dast na-khur* (not to be touched); *sirr-i ma-gū* or *sirr-i maknūn* (—secret); *harām* (unlawful); *muqaddas* (pure); *qatī'* (of promise).
- Inviolate, *sālim* (safe); *pāk*; *nā-mulavvaṣ* (unsoiled). *Vide Inviolable.*
- Invisible,—*ki bi-chashm nam-āyad*; *ghā'ib*; *nā-paydā*; *nā-mar'i*: *nihufta*, *pinhān* (hidden); *mastūr* (hidden by a *parda*); [*mastūrat*=‘parda’-ladies].
- Invisibility, *ghaybat* (but *ghībat*¹ backbiting); *ghīyāb* (also ‘absence’): *nihuftagī*; *nīhānī*; *mastūrī*.
- Invitation, *da'vat* (*k.* or *d.*); *ruq'a-yi mihamānī* or *ziyāfat*; *da'vat-nāma* (letter of —); *marā da'vat-i shām karda ast*, *qawl dāda-am* (or *qabūl karda-am*, or *pazīrufta am*, or *ijābat namūda-am*) (he has invited me to dinner and I have accepted).
- Invite, to, *chār naṣar rā bi-shām va'da giriṭtam valī yak naṣar qabūl kard*.
- Invited, *maw'ūd*; *da'vat-girifta*.
- Inviter, *da'vat-kun*.
- Invoke, Invocation. *Vide Invoke.*
- Invoice, *siyāha*; or *fīhrīst* (any list); *bijak* (trade term for invoice and bill). *Vide Bill.*
- Invoke, *istimdād khwāstan*; *Khudā rā khwāndan*; *istimdād-i himmat az ān valī bi-jihat-i pādīshāh ṭalab kardān* (they invoked that saint to be propitious to the sovereign); *Iblīs rā khwāst ki u bi-yāyad va imdād numāyad*.
- Involuntarily, *bī-ikhtiyār*; *bi-dūn-i iārda*; *khwāh ma-khwāh*; *az dahan-ash bī-khud īn harf dar āmad*.
- Involuntary, *bī-irāda*; *bī-qasd*.
- Involved, *kashīda* (dragged into); *gīr āmada* (entangled in); *kār-ash darham va barham ast*, or *tū-yi ham pīchīda ast* (his affairs are very involved); *jumla-yi pīchīda-i* (an involved sentence).
- Invulnerable, *rū'īn-tan* (like Isfandiyar).
- Inward, *bātinī* (of the mind, etc.); *darunī* (gen.); *dākhilī* (gen.).
- Iodide, *yud*, or *jawhar-i yud* (iodide of potassium).
- Iodine, *ayudīn* (Eur.); *ta'fin-i yud* (tincture of—).
- Iota, *shusha* (the medial form of dotted letters, but without the dots); *nugta* (dot); *zarra* (particle); *shamma*; *habba* (grain); *qatra* (drop).
- Ipecacuanha, *jawhar-i qay*; *aʃququna* and *apičā* (Eur.).
- Inwardly, *az darūn* (gen.); *bātinān*; or *qalbān* (of the heart); *dākhilān* (opp. of *khārijān*).
- Irascible, *zud-khashm*; *tund-ṭabī'at*; *zud-az-jā-dar-raw*.
- Irascibility, *zūd-khashmī*; *tund-ṭabī'atī*.
- Irem, *Bāgh-i Iram*.²
- Iridescent, *mutamavvij* *bi-alvān-i qaws-i*

¹ Not all Persians observe this distinction.² A fabulous garden mentioned in the Qur'an. It was constructed in the desert of 'Adan by the

- Quzah* (reflecting iridescent tints); *rang-i par-i tā'ūs*; *sāya-kūhī*¹ (of silk).
- Iris (flower), *sūsan*; also, but perhaps erroneously called *zambaq*. *Vide Lily.*
- Iron, *āhan* P.; *ħadid* A. (rare): *utu* (*k.* or *sh.*) (for ironing clothes): *āhan-takhta* (sheet-iron); *burada-yi āhan* (iron-filings).
- Iron-bound, *āhan-band* (of boxes); *bā tawq-i āhan* (of bales).
- Ironclad, *zirih-pūsh* (adj.; of ships).
- Ironer, *utu-kash* (of clothes).
- Iron-foundry, *kār-khāna-yi āhan-rīzī*.
- Ironical, *ta'na-āmīz* or *tanz-āmīz* (prop. taunting): *vide Satire, Sarcasm, Ridicule and Irony.*
- Ironically, *ta'na-zanan* (tauntingly); *gusha va kināya zadān* (to speak—).
- Ironmonger, *āhan-farūsh*; [*āhan-gar* 'smith'].
- Iron-mould, *zang-zada* or *zang-khurda* (adj.).
- Irony, *tanz* (sneering); *bi-istihzā²* *guftan* (ridicule); *bi-ta'n guftan* (taunt); *bi-kināya guftan*. (innuendo): *hajv* (satire; poetical only); *sukhriyya* (derision).
- Irreconcilable, *sūlh na-pazīr* (of persons); *munāqiz ast* *va islāh-pazīr na*.
- Irrecoverable, *bī-imkān-i bāz gasht*; *vuṣūl shudānī na*.
- Irrefutable, *lā-javūb*; *qātī*; *bi-radd*; *muskit*.
- Irregular, *bī-tartīb*; *bī-qā'idā*: *ghayr-i nizāmī* (of troops); *samā'i* (in gram.).
- Irregularity, *bī-qānūnī*; *bi-nizāmī* (of troops); *'adam-i tartīb* (of formation, order); *bad-nazmī*; *bi-qā'idagi*.
- Irrelevant, *bī-rabī*; *nisbat na-dārad bi*—. *Vide Fits.*
- Irreligious, *ghayr-i mutadayyin* (also dishonest); *bī-dīn*.
- Irremediable, *lā'ilaj*; *bī-darmān*; *bī-chāra*.
- Irremovable, *ghayr-i manqul* (of property, such as lands, houses, etc.); *ghayr-i mutaharrik* (of heavy things); *rajī'*—, or *dūr shudānī na*— (of doubts).
- Irreparable, *islāh nā-pazīr*.
- Irreproachable, *malāmat-pazīr na*—; *niyyat-ash pāk ast*; *kār-hā-ash pāk az bāk ast*.
- Irresistible, *muqāvamat-pazīr na*; *daf' na-shaw*: *nā-maghīlūb* (unconquerable).
- Irresolute, *du-dil*; *mutaraddid*; *pas-pish kun* (vulg.); (*muzabzab* is generally used of an

- irreligious time-server, i.e., one who changes his faith with his company). *Vide Hesitating.*
- Irresolution, *du-dilī*; *taraddud*; *tazabzub*. *Vide Hesitation.*
- Irresolvable, *ghayr-i munfakk* (not to be separated); *tajziya-nā-pazīr* (not to be analysed, or resolved into component parts).
- Irrespective of, *qatī-i nażar az*—; *bi-dun-i mulāḥaza-yi īn ki*—.
- Irresponsibility, *'adam-i mas'ūliyyat*.
- Irresponsible, *ashkhāṣ-i ghayr-i mas'ul* (irresponsible people).
- Irretrievable, *islāh nā-pazīr*; *nuqsān-i bāz yāfi na-shudānī* (— loss).
- Irreverence, *bī-ihtirāmī*; *'adam-i ihtirām*.
- Irreverent, *dar namāz ihtirām niğāh namī-dārad*.
- Irreversible, *mansukh na-shaw*.
- Irrevocable, *mardud na*; *naskh na-pazīr*; *muhkam*.
- Irrigate, *āb dādan*, or *āb-yārī k.* (by man): *mashrūb k.* (of a river).
- Irrigated, *mashrub* or *sīr-āb* (*sh.* or *k.*); (but *man sīr-āb shudam* 'I drank my fill'); *fāryāb* adj. (of irrigated land, as opposed to *zamīn-i bakhsh* land dependent on rain).
- Irrigation, *āb-yārī* (*k.*); [*āb-pashī k.* to sprinkle a courtyard, etc.]; *īn zamīn rā āb dastī mī-dihand yā āb-i ravān?* (is this land watered by hand or flooded?); *az āb-i gāv-gard zirā'at mi-kunand* (it is irrigated by a well and oxen); *dayma-kār ast?* (does it depend on rain?); *khayr bā rūd-āb² āb mī-kunand* (no, it is irrigated by hill-water).
- Irritable, *chunān tund mīzāj ast* *ki namī-tavān guft abrū-yat kaj ast* (saying); *jir-jirū adj.*; *zūd az jā dar-rāw*. *Vide Irascible.*
- Irritate, to, *aziyyat k.* (gen.): *kaj-khulq k.* (of people); or *awqāt-am rā talkh na-kun*: *parīshān-am na-kun* (don't bother me); *īn shīr khwābida ast angusht-ash na-kun*, or *jir-ash na-kun*.
- Irritating, *vide Bore.*
- Irritation, *mu-yi dimāgh-i man ast* (he's a constant source of irritation to me; bores me).

impious *Shaddād* son of *'Ad* and great-grandson of *'Amīq*, the son of Ham, to rival the celestial paradise. The tribe of *'Ad*, refusing to listen to the Prophet Hud, was, with the oppressor *Shaddād*, struck dead by a voice from Heaven, and the garden vanished from sight. It is still existent, though hidden from human vision. It is often referred to in the Arabian Nights.

¹ In Urdu *dhup-chha'un ka kapra*.

² *Rūd-āb* is a stream fed by hill-floods, and snow water, etc.

Is, *hast-ash* (vulg.; “is he there?”); *nīst-ash* (vulg.; “he is not”).

Isaac, “Muslims think it was Ishmail and not Isaac who was offered up as a sacrifice” (*Muslimīn chunīn mī-pindārand ki Ismā’īl qurbānī shud na Ishāq*).

Isaiah, *Isha'yā*.

Isfahan,¹ *Isfahan chahar fasl darad* (Isfahan has a good climate, with four² distinct seasons); [A man asked the Devil, “*Isfahānī-zāda shāgrid-i tu būd?*” The Devil humbly replied, “*Ustād ast ān ‘Ālī Janāb*”]; *Isfahān nīsf-i Jahān* (common saying); *Isfahān jannat-i ‘st pur ni’mat* ∵. *Isfahānī dar ū namī-bāyad* (common saying), and *Jahān rā agar Isfahānī na-būd* ∵. *Jahān-āfarīn rā jahānī na-būd*. *Vide Israel*.

Ishmael, “Ishmael was the eldest son of Abraham by Hagar” (*Ismā’īl az shikam-i Hājar pisar-i avval-i Ibrāhīm būd*).

Islam, *Islām*: *dīn-i Muhammādī*; *har kas ki rāh-i Islām raft*³ *sālāmatī-yi du jahān yāft*.

Islamism, *Islāmiyyat*; *Musalmānī*⁴; *musalmān ast valī islāmiyyat na-dārad*.

Island,⁵ *jazīra ‘ibārat ast az qītā-yi zāmīn-i ki dawr-ash rā āb ihāta karda ast* (or *bāshad*); [*shibh-i jazīra* peninsula].

Isolated, *tanhā karda shuda*; *judā* (sh. or k.); *tak tak* (here and there).

Isolation, *tanhā*⁶ (loneliness).

Israel, *Isrā’īl*; *Banī Isrā’īl* (children of—); *Banī Isrā’īl mī-āyad* (=“an *Isfahānī* or a blackguard is coming along.”) *Vide Isfahan*.

Issue, Issue, to, *bīrun āvardan* (of bank notes); *hukm-i dar khusus-i īn sādir shuda* (an order about this has been issued); *shumāra* (of newspaper) and also *nuskha* (“copy”); *awlād* (children); *lā-valad murd* (he died without issue).

Issuing, *isdār* (k.) tr., and *sudūr* intr.; *khrūj* (sh.) (coming out); *jārī* (sh.) (flowing); *ijrā*, tr. (*yāftan*).

Isthmus, *tanga*; *gardana*, *bārīka* (prop. passage).

It, *ān*; *ū*; *tu būdī ki rūz-i ‘Id āmadī va—* (it was you that came on the ‘Id and—).

Italy, *Itāliyā*; *Itāliyā* (Italian).

Itch, *gar*; *hikka*⁷ (rare); *khārisht*; *khāridān* (to itch); *gar-gīn* (adj.); *sawdā* (also madness).

Itching (subs.) *khār-khār* (k.); *khārish* (k.).

Item, *madd*; and *bābat*; and *shay* (thing) (of an account).

Itinerary, *safar-nāma* (narration of a journey); *dasturūl-amal-i safar az Kuk* (an itinerary by Cook).

Itself, of, *khud bi-khud*; *khud-ash*: *dar khud-i Shīrāz* (in Shiraz itself).

Ivory, *dandān-i fil* and *‘āj* (of elephant); *shīr-māhī* or *dandān-i shīr-māhī* or *ustu-khwān-i māhī* (of walrus).

Ivy, *lablāb*.

Izrael, ‘*Izrā’īl* (the name of the Angel of Death or *Malakūl-Mawī*); ‘*Izrā’īl firishṭiyi qābiż-i arvāh ast*.

J

Jabber, to, *harza-chānāgī* k.; *qirqir* or *vir vir k.* (to be garrulous, q.v.; of old people); *bi-Fārsī viq⁸ viq*, (or *vir vir*, etc.) *mī-kunad* (they are jabbering Persian); *chi zabān bulghūr mī-kunad?* *Vide Babble*.

Jabberer, *yāva-gū*; *harza-dārā* (one that talks rot); *vir vir-kun* or *qir qir-kun* (garrulous person). *Vide Babbler*.

Jackal, *shaghāl*; *tura*.

Jack-ass. *Vide Ass*.

Jack-o'-lantern, *fānus-i Shayān* (Will o' the Wisp).

Jackdaw, *zāgh* (jackdaw ?). *Vide Crow and Magpie*.

Jacket, *nīm-tana*; *sadri*; *jilītqa* (Fr. gilet; waistcoat); *sina-band* (sleeveless; worn by small children).

Jacob, James, The grief of Jacob and the patience of Job *zārī-yi Ya’qub va tahāmul-i Ayyūb*: *nardbān-i rīsmānī* or *nardbān-i dagal* (naut.; a Jacob’s ladder).

Jade, *yashm* (the stone): *murda* adj. (worn out; of horse, bullock, etc.).

¹ The Isfahani merchants are proverbial for their meanness.

² Some districts have only two, a hot and a cold.

³ Note Pret. Indic., for Pres. Subj. or Pres. Indic.

⁴ In India *musalmānī* means “circumcision.”

⁵ The Hindi word *tapu* “island” is used by travelled Persians for the Andamans; *ura tapu firishtā-and* “he is transported.”

⁶ *Hikka*, Ar., is in Persian generally used in an indecent sense: *ū hikka dārad = ū āzār-i ubna dārad = ū maf’ūl ast*.

⁷ *Viq viq* or *vāk vak* “cackling of geese.”

Jaded, *k_hasta va lāghar shuda*; *shikasta shuda*.

Jail, *mahbas*; *dustaq-khāna* (vulg.); *siyah-chāl* (a dungeon, pit); *tā yak sāl bāyad mahbūs bāshad*, or *qarār dāda-and ki tā yak sāl dar zindān bāshad*: *fulān rā tū ambār karda-and* (=they have locked him up).

Jailor, *zindān-bān*. *Vide Warder.*

Jam, *murabbā*. *Vide Extract.*

Japan, *Zhāpūn*.

Japhet, *Yāfīs*.

Jar, *khum* or *khumra* (large earthenware, for wine); *dūra* (small, porous or glazed; for jams, pickles, etc.); *sabū* (small, porous, for drinking); *kuza* (a general term, gen. earthenware); *martabān* (a Chinese jar for preserves, etc.); *tāpu* (of earthenware; big enough to contain a man; used for storing grain).

Jasmine, *yāsamin*.

Jasper, *yashp* (prop. *yasb*).

Jaundice, *yaraqān*; *ū zardī bīrūn āvarda ast = yaraqān qirista*.

Javelin, *jarid*¹ (blunt; used in sport; prop. a palm-stick stripped of leaves).

Jaw, *ilvār*; and *ilvāra* (also the hollow part of the cheek); *alvār āsh dar gawdī jaru rāstr* (with hollow cheeks); *fakk-i asfal* (lover); *fakk-i a'la* (upper); *lup* (the lower part of the face).

Jaw-lone, *ustukhāwān-i chāna*; *shākul* (?).

Jaxates, *Sayhūn*.

Jay, *lalut-khur*.

Jealous, *rashkīn* (prop. in a bad sense); *rashk-āvar* (causing jealousy); *hāsid* (envious; in Persian always in a bad sense); *glayūr* (with a fine sense of honour regarding one's women-folk or nation; esprit de corps): *az man mī-suzad*; *chashm-i dīdan-i luraqqī-yi marā na-dārad*.

Jealousy, *rashk*: *hasad* (envy in a bad sense); *ghayrat* (a nice sense of honour regarding one's women-folk, nation, etc.; esprit de corps): *bar 'ilm-i 'Arabi-yi shumā rashk mī-baram* (I envy you your knowledge of Arabic).

Jeddah, *Jidda*.

Jeer, to, *istihzā*² *k.* (prop. ridicule; *vide Irony*); *rishkhand* *k.* and *tamaskhur* *k.* (to

laugh at, to chaff; of friends). *Vide Jest, Joke and Taunt.*

Jeering, *ta'na-zanī* (*k.*) (taunting); *shamātāt* (*k.*) (the laughter of enemies at failure); *dushman-kām*, adj., and *dushman-kāmī* subs. (failure, or being in a state that delights enemies; *kār-i na-kun ki bā'iṣ-i dashman-kāmī shavad*).

Jehovah, *Yahuwa*.

Jelly, *māquī* (made of sugar, starch and saffron); *dulma*³ (said of anything of the consistency of jelly).

Jellied, *misl-i dulma*.

Jerboa, *mush-i du-pā*, P.; and *yarbū'*, Ar. (rare).

Jeremiah, *Armiyā*.

Jericho, *Arīhā*.

Jerk, to, *much-ash rā takān dāda guriķht* (he jerked his wrist free).

Jersey, *ganj-i frāgh* (by Persians in India); *banyān H.*; *zir-pirāhani*.

Jerusalem, *Bayt'l-Mugaddas*.

Jesses, *pācha-band*, P.; [*shabug* Ar.] (of hawks).

Jest, *shukhī* (*k.*) (opposed to *jaddī*; *vide Joke*); *muzāh* (*k.*); *mazhaka* (*k.*); *latīfa*, pl. *latā'i* (*guftan*) (any *bon mot* or neat witty story); *hazl*, pl. *hazliyyāt* (*g.*) (amusing improper stories); *bazla* (*g.*) (any laughable story. independent of style). *Vide Jeer, Joke and Fun.*

Jester, *maskhara* (profess.); *lūti-bāshī*⁴ (chief comic man of Shah). *Vide Fool.*

Jesting, *dil-khushī* (*k.*) (mirth); *shūkhī* (*k.*) (jesting); *rishkhand* (*k.*) (chaffing).

Jesus, “Jesus was crucified in effigy” (“*Isā rā dar aṣl maṣlūb na-kardand valī ham-shakl-i ūrā*”).

Jet, *yusr* (prop. the black aromatic seeds of a plant; also black coral from the Red Sea); *yusr-i masnu i* (artif. jet); ‘aqiq’-l-bahr (jet ?); *yak favāra āb* (of water).

Jetty, *askala* (pier; Fr. “steps”): *misl-i qir siyāh ast* (jetty black).

Jew,⁵ Jewish, *Yahūd* sing. and pl.; *Yahūdī*; *Isrā'ilī*; *Ibrānī*. *Vide Hebrew.* “And the Jews said, ‘Verily we have slain the Messiah, Jesus the son of Mary, an Apostle of God’” (*va Yahūd guftand*

¹ Two *jarid* about one foot long are by Shī'ahs (not by Sunnis) palced in the coffin with the corpse, to assist it to sit up when visited by the Two Angels.

² *Dulma*, made of cabbage or brinjal, with minced meat, sugar, lemon juice, etc.

³ A *lūti* sings, plays, travels with monkeys, etc. The word is also a term of reproach.

⁴ Jews in Persia can be distinguished by their side locks; and their *qabā* is generally of a peculiar cut.

harāyina mā Masīh-i ‘Isā pisar-i Maryam yak-ī az ambiyā-ī¹ Khudā rā bi-qatl rasānī-dim.

Jewel, to, *jawhar-nishān* *k.* (to set with jewels); *murassa’ k.*; *tāj mukallal bi-almās būd* (the crown was set with diamonds).

Jewel, *zīvar* (of gold, silver, etc.); *sang-i qīmatī*; *javāhir²* (pl. jewels); and *javāhir-rāt* (double plural; all sorts of jewels); *marvārīd* (pearl); *almās* (diamond); *zumurrud* (emerald); *zabarjad* (an inferior green stone, olavine, etc.); *la'l* or *yāqūt* (ruby); *fīruza* (turquoise); ‘aqiq or ‘aqiq-i *surkh* (cornelian); *āyā hīch zar u zīvar* *zada būd?* (had she any jewels on?).

Jewel-box, *mījrī* (cash-box); *durj* (casket for jewels). *Vide Box* and *Casket*.

Jewelled, *gawhar-nishān*; *murassa’*: *mukallal* (of crown or rings).

Jeweller, *javāhir-farūsh*; *jawharī*: *zar-gar* (goldsmith).

Jib, to, *gah-gir sh.* and *zamin-duz sh.* (to refuse to go ahead; of a horse). *Vide Restive*.

Jinn, *Jinn³* (and *Jinna*): *magar guh-i Jinn khurda-*⁴*i?* (=“you can’t tell about the future”); it is believed that one who eats the excrement of a Jinn obtains the power of reading the future).

Job, *kār-i mukhtasar*: *talikh rā shīrīn khurdan* (to make the best of a bad job; to put a good face on what is unpleasant).

Job, “some Muslim commentators say Job was of the family of Esau” *ba’zī az muṣāṣīrīn-i** Muslim *mī-qūyānd ki Ayyūb az khāndān-i* (or *nasl-i*) *‘Isū ast* (or *būd*).

Jockey, *chābuk-savār*: *rā’iz-i asp* (horse trainer).

Jocose, *shūkh-tab⁵*; *muzāh-kun*: *zarīf* (witty); *hazla-gū* (one who tells naughty stories): *khush-maza*.

Jog, to, *suk zadan* (to jog a person, or his memory); *urā bāyad hamisha suk zad ki farāmūsh na-kunad*. *Vide Remind*.

John, *Yuhanna*; *Yahya* (John the Baptist; in the *Qur’ān*).

Join, *vasla* (place of a join; and also a “patch in cloth”).

Join, to, *payvastan*, rt. *payvand*, tr. and intr.; *vasl k.*: *mulhak k.*: *chaspānidān* (to cause to stick): *in du takhta rā⁶ bā-ham payvand kun*: *kālisha-hā hamā bi-ham vasl⁶ būd* (the carriages, “railway,” were all joined together).

Joined, *payvasta* (also = always); *mulhaq*.

Joiner, *najjār*; or *ursī-sāz* (carpenter).

Joinery, *najjāri*; *ursī-sāzī*.

Joint, *band*; *mafsil*, pl. *mafāsil*; *much* (wrist or ankle); *vide Limb*; *fi'l-i mushtarik* (joint action).

Jointly, *shārākat⁷*: *bāham mas’ul-and* (they are jointly responsible).

Jointure (woman’s), *mahr*; or *kābin* (rare) (money paid by husband to wife); *jahāz* (money and plenishing given by father); *mahr-i mu’ajjal* (the amount paid down at marriage by the husband); *mahr-i mu’ajjal* (the amount paid at some later date). *Vide Dowry and Bond*.

Joists, *shāh-tīr* (big); *tīr*: *varga* (small).

Joke, *ānchi guftam faqat shūkhī bud*, *jiddī na-būd* (I spoke in jest, not in earnest); *guftam biyā shūkhī shūkhī ānhā rā bitarsānīm* (I said let us just frighten them for fun); *shūkhīyyat⁸* (by way of joke). *Vide Jest and Fun*.

Joke, to, *bi-shūkhī giriftan* (to jest with). *Vide To jest*.

Joker, *juwalaghī T.* (a humbuging jester). *Vide Jester*.

Joking, *muzāh (k.)*; *bī-hama chīz* (seriously, not in joke, without flattery).

Jollification, *jashn*; *surur-i bar pā’at*; *majlis-i sūrī*; *biyā imshab ‘aysh-i pī-kunīm*.

Jolly, *par-i dimāgh* (good humour); *sār-i dimāgh* or *sar-i hālat*; *khurūs-ash* (or *kab-*

١. انیماء. After a final *س* in Arabic words the *izāfat* is expressed by a *kasra* (*i*), and is not written nor pronounced *ي*.

٢. *Jawhar* sing. also means “essence”; *jawharī* “a jeweller”; and also ‘made of spirit.’

٣. Created some thousands of years before Adam. There are five classes. When the *Jinn* creep up to listen to the secrets of the lowest heaven, many are killed by the meteors hurled at them by the Angels. The chief abode of the *Jinn* is the mountain of *Qaf*. According to a *Hadis*, their chief abode is in the *hammams*; their place of resort, markets and cross-roads; their drink, intoxicants; their food, what is *haram*; their *mu’azzin*, music; their *Qur’ān*, poetry; their snares, women; their speech, falsehood.

٤. *Sharīh* (gen.) is a less common word for ‘commentator.’

٥. Note *ra* after a *definite* noun preceded by a numeral.

٦. Or *budand*.

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Jujube fruit, 'unnāb (the fruit) of the Eur. jujube tree); *sidr* (the lote tree, Indian jujube tree); *kunār* (its fruit, the Hindust. ber); *sinjid* (a species of jujube?).

July, *māh-i zhūlāzī* (Fr.).

Jumble, *darhami barhami* subs.; *khilt u pilt*; *shulūq-kārī*: *parīshān-khiyālīhā* (of ideas).

Jump, *jaqīdan* (vulg. for *jihudan*); *jastan kardan* (vulg.); *jastan* rt. *jih*; *khīz zadan*; *asp az dīwār parīd* (the horse 'flew' the wall); *bar-jastan* (to start up); *jast u khīz k.* (to jump here and there, jump about; of monkeys, etc.).

Jumper, *khīz-gir* (hopping, springing); *ja-handā* (of horses, men, etc.).

Junction, *jā-yi ittisāl* (gen.); *nuqta-yi ijtīmā'* or *ulsāq* (of rivers, railways, roads, etc.).

June, *zhūn* (Fr.).

Jungle, *jangal* (with trees); *sahrā* (open country as opposed to town): *dasht*; *bīyābān* (a desert plain): *dākhil-i jangal-i shudam*; *jangal-i būd ki har qadar ādam dākhil bi-ravad²* *bāz khud rā khārij mībinad*—Prof. S. T. (I entered a forest, a forest so vast that the further one penetrated it the nearer one was to the edge from which one started).

Junior, *dar 'uhda kihtar*, or *past-tar* or *pāyntar*; *man mu⁶akhkhar-am* (I am junior); [*ū az man dar mansab* (or *dar khidmat*) *muqaddam-tar ast* (he is my senior)]: *ū dah sāl az man 'aqab tar ast*. Vide Senior.

Jupiter, *Mushtari Qāzī-yi falak ast*.

Jurisdiction, *galam-rāw* (of governor); *īn bīrūn az 'uhda-yi man ast*, or *az idāra-yi man khārij ast..*

Jurisprudence, 'ilm-i fiqh (relig.).

Jurisprudist, *faqīh*, pl. *fuqahāz* (relig.); *qānum-dān* (one that knows the secular law).

Jury, *Hākim-i Ingłisi az shuhūd tafahhus karda khulāṣa-yi iż-hārāt-i-shān rā bar ahl-i majlis-i istintāq³ zāhir kard va ba'd išān rāy-i khud rā huvaydā namūdānd.*

Just, 'ādil'; *munṣif*: *abrār* (just men; the Just): *bā savāb* (in the right): *sahīh* (correct); 'ayn-i or *sar-i vaqt* (just in time; also punctual).

Justice, *dād*; *insāf*; 'adl; 'adālat. Vide Judgment.

Justification, 'uzr (excuse); 'uzr-i masmū'; *barā-yi kirdār-i khud 'uzr-i nāmī-ārad*.

Justify, *khud rā mubarra qalam dādān az*.

Justly, *insāfān*; *az ru-yi 'adālat*.

Jute, *kattān-i hindī*; *kanīf* (vulg. for *qinnab*).

Juvenile, *khurd-sāl*; *kam-'umr*: *javān* (about 17 or 18).

Juvenility, *khurd-sālī*; *kam-sinnī*; *javānī* (youth).

K

Kabul, *Kābul*.

Kai Kaus, *Kaykāzus*.⁴

Kai Khusrau, *Kaykhusraw*.

Kai Kubad, *Kayqubād*.

Kalat, *Kalāt*.

Kaliyan (Persian water-pipe), *qalyān*. Vide Pipe.

Kalmuch, *Kalmāq*.

Kars, *Qārs*.

Karun, R. Vide Euphrates.

Kashan, *Sag-i Kāshan bih az akābir-i Qum, bā-vujūd-i ki sag bih az Kāshī'st* (saying); *Kāshī* (inhabitant of K.).⁵ Vide Qum.

Kashghar, *Kāshghar*.

Kashmir, *Kashmīr*.

Kaswin, *Qazvīn*.

Kathay, *Khata'i*.

Kazarun, *Kāzarun* (between Shiraz and Bushire; noted for its oranges, limes, etc.).

Keen, *tund*; *tīz* (sharp): *sar-garm*; and *shāfiq-i* (eager and *mushāq-i* fond of).

Keep, to, *vafā* n. (a promise); *sar-i qawl-i khud iṣtādan* (a promise); *tāza māndān* intr. (of eatables); *bāz dāshān* tr. (to keep back); and *bāz iṣtādan* intr.: *mahfuz māndān* (to be preserved, kept safe); *nigāh dāshātan* (to maintain); *mar'i dāshātan* (observe); *bi-jā āvardān* (to perform): "they went on and on (kept on) till they reached an enchanted castle" (*raftand raftand raftand*⁶ *tā bi-qal'a-yi sihr-karda'i rasīdānd*)—Prof. S. T.: *īn pūl pīsh-i tu amānat bāshad tā vaqt-i ki marā lāzim bāshad* (or *bi-shavad*) (keep this money for me till I want it).

Keeper, *nigāh-bān*; and *mustahfiz*: *muhr-dār*

¹ The juice is extracted from the fruit by boiling, and the extract used as a 'cooling medicine.' The fruit soaked in water is occasionally given to bulbuls.

² Better *mī-ravad*.

³ *Majlis-i istintāq* is a committee of enquiry only; the members are chosen by the Governor.

⁴ Name of the grandfather of *Kaykhusraw*; supposed to be Cyrus.

⁵ Professional story-tellers are especially fond of such repetitions to express continuance.

(keeper of the seal): *darbān*; or *qāpū-chī* and coll. *qāb-chī* (of door). *Vide* Door-keeper).

Keepsake, *yādgar*.

Kennel, *sag-khāna*: *dasta-yi tūla* (a pack of hounds).

Kerbela, *Karbalā*. *Vide* Pilgrim.

Kernel, *maghz-i hassa-yi hulu* (kernel of a peach-stone); *in nārjil rā bi-shikan va maghz-us̄h ra bi-khur*; (*āb-i nārjil* milk of the cocoanut); *maghz-i ustukhwān* (marrow); [but marrow for eating is *maghz-i qalam*].

Kerman, *Kirmān*; [also the pl. of *kirm* “worm”]; a certain poet’s *tajnīs*.

Kermanshah, *Kirmānshāh*.

Kerosine, *naft* (for *naft*), or *rūghān-i naft*.

Kersey, *barak*.

Kestrel, Kestril. *Vide* Falcon.

Kettle, *killī* (Eur.).

Kettle-drum, *naggāra*. *Vide* Drum.

Key, *kalīd*; *mīstāh*, pl. *maṣātīh* (rare); *pīch-i kūk* (of musical instrument); *parda* (in music)

Key-hole, *surākh-i kalīd*.

Keyless, *dasta-kuk* (of a watch).

Khaibar, *Khaybar*.

Khiva, *Khavarizm*.

Khojand, *Khujand*.

Khokand, *Khugand*.

Khosroes, *Kisrā*, Ar. form of *Khusraw*.

Khotan, *Khutan*.

Khurasan, *Khurāsān*.

Kick, *lagad* z. (with one leg; also to stoop, of a falcon); *jūstak undākhtān*¹ (to let fly with both hind legs); *chunān tīpa tu-yi kūn-at bi-zanam ki du pāra shavad* (“I’ll give you such a toe on the a × × e in a minute”; *vide* toe); *tu-yi kūnī* or *shalakhtā²* (a kick on the behind). *Vide* Slovenly.

Kid, *buzghāla*.

Kidney, *gurdā*.

Kill, *kushtān*; *qatl* k.; *bi-qatl rasānīdan*; *kushītār* or *khūnrīzī* k. (of a big slaughter): *dūzd-hā dar ān maydān burādar-i ‘azīz am rā shahid³ kardand*—Prof S. T.: *zabīh* k. (to cut the throat and hence often to slaughter for food according to law); *yā sar*, *yā*

kulāh (= kill or cure; i.e., either *my head* or *his hat*). *Vide* Sword.

Killed, *kushīta*; *maqtūl*; *qatīl*.

Killer, *kushanda*; *qatīl*; *khūn-rīz*; [*mard-i khūnī* a murderer, a bloody man].

Killing, *qatl* (k.); *kushītār* (k.) (of a number).

Kill-joy, *fārhat-kush* (adj.). *Vide* Long-faced.

Kiln, *kura-yi ājur-pazi* (brick-kiln); [*khishīt* an unburnt brick]; *kura-yi gach-pazi* (lime-kiln). *Vide* Forge.

Kind, *jīns* [pl. *ajnās* goods]; *qism*, pl. *aqsām*; *naw'*, pl. *anvā'*; *sinkh* (m.c.); *sinj*, pl. *asnāf*; *qabil*; *jūr* (subs.); *jīnsī*, adj. (in kind opposed to *naqdī*); *mihrān*, adj. (kind); *mushfiq*; and *shafiq* (showing affection to, sp. to inferiors); adj. *khaylī iltifāt dārīd* (you are very kind).

Kindle, *afrikhān*, rt. *ajrūz*, tr. and intr.; *mushta'il* k., tr.; *mushta'il shudān*, intr.; *bā kāh⁴ ālash-i rūshan kardānd* (or *afrikhān*).

Kindling, *ishti'āl*; *ātash girīftān*, intr.; *afrikhān*; or *rūshan kardān*, tr.

Kindness, *lutf* (an inherent quality); *talattuf*; or *ihsān* (doing kindness to others); *mihrānī* (gen.); *shafaqat* (compassion); *raf'at* (sp. from God); *‘ināyat* (favour from a superior); *in-hā az iltifāt-i shumā ast* (this is due to your kindness; lit. paying attention).

Kindred, *khwīshān*; *qawm u khwīsh*; *aqām*; *khwīsh-āvānd*; *aqribā'* (pl. of *qarib*): *man-sūb* (connections by marriage or distant relations). *Vide* Kinsfolk.

King, *Pādishāh*; *Shāh* (of Persia); *Sultān⁵*; *Shāhanshāh* (King of Kings); *Shāhā!* (O King!); *malik*, pl. *mulūk*; *Khāqān* or *Faqhār* (of China); *Shāh* (at chess); *Ya'ṣūb* (king⁶ of the bees).

Kingcraft, ‘ilm-i pādishāhī; ‘ilm-i saltanat-dārī; ā‘in-i shahryārī.

Kingdom, *saltanat*; *dawlat* (country): *az mamlakat-i Irān ‘ubūr kardīm*: *pādishāhat* (ruling); *maवālid-i⁷ salāsa*, *ya‘nī hayavā-nāt, nabātāt, va jamādāt*.

Kingfisher, *māhi-girak*.

Kingly, *shāhāna*; *khusravāna*; *mulukāna* (adv. and adj.); *shāh-vash* (adj.).

¹ Hindustani *du-lati mārnā*.

² *Shalakhītār rah ra/tan* (vulg.) “to go kicking about the place,” i.e., wander idly in the bazaars; said of good-for-nothings.

³ *Shahid*, lit. “martyr.” *Shāh-i shahid* is *Nūsirūd-Dīn Shāh* who was assassinated.

⁴ *Kāh*, chopped straw (Hindustani *bhūsa*); *alāf-i khushk* “dried grass; hay.”

⁵ *Sultān* Ar. = “power.”

⁶ i.e., the Queen.

⁷ Sing. *mawliid*.

Kinsfolk, Kinsman, *khwīshāvandān*; *khwīshān*; *az agārib*; ‘ashīra or *khāndān* (family). *Vide* Kindred and Tribe.

Kiosk, *kushk*.

Kiss, *māch* (vulg.) (z. or g.); *būsa* (z. or g.); *māch u mūch* (k.) (mutual kissing); *būs u kinār* (k.) (kissing and cuddling); *yak just būsa az lab-ash bar-dāsh* (he gave her a double smack on the lips); *du-būsa* (a double smack, not a kiss on each cheek); *chahār-būsa* (two double smacks on the same place). *Vide* Smack.

Kitchen, *āsh-paz khāna*; *matbakh*.

Kite, *chilāq* T. (a term also applied to the Marsh-Harrier and another species of harrier); *chilāq-i qāpāq*¹ T. (the ‘Fork-tailed Kite’); *ghalivāj*: *sangak* (said to closely resemble the *pīqu* or Indian Shikra but to have black eyes; perhaps the black-winged kite); (the toy) *kāghaz-havā*; *bād-bādak*; *tayyāra* (Ar.; rare) (*parāndan*); [*bi-bād dālān* of first casting the kite into the air].

Kitten, *in burāq-i khaylī qashany ast du tā bachcha-yi shangul mangul dārad misl-i khud-ash* (this is a pretty Persian cat; she has two sweetly pretty kittens like herself).

Knapsack, *kula-bar-i sarbāzi*: *chanta* (dervishes’ bag; suspended from a shoulder and carried under the same arm); *push-tāra* (a small bundle carried on the shoulder by a stick). *Vide* Bag.

Knave, *nā-pak* or *nāqulā* (mischiefous of children; dishonest of servants); *dast-kaj* (pilferer; sp. applied to servants); *pidar-sukhta*; and *khabis* (blackguard, q.v.).

Knavishly, *az rū-yi siflagī*, or —*pas filratī*.

Knead, *khamīr k*.

Kneaded, *khamīr karda*.

Kneading-trough, *taghār-i khamīr* (baker’s; of any substance); *lagan* (domestic, of metal).

Knee, *zānu*; *u bi-zānu dar-amad va ‘uzr khwāst*, or *zamīn-i khidmat būsid va ṭalab-i ‘a/v kard*: *du-zānū nishastan* (to sit formally on the calves and heels); *chahār-zānū n.* (to squat tailor-fashion); *asakk* (knock-kneed; sp. of camels).

Knee-deep, *zānu-ras*; *yak zānu gawd ast*; *tā sar-i zānū dar gil farū raft* (he sank in the mud quite up to his knees).

Kneel, *zānu z.*, or *zānu tah k.*, intr.; *khwā-*

bānīdan, tr. (to make to kneel or lie down; of camels, etc.). *Vide* Knee.

Knife, *chāqu* (penknife or clasp-knife); *qalamtarāsh* (penknife): *kārd* (with handle); or *sikkīn* (rare); *sātūr* (butcher’s); *bughdā* (butcher’s chopper); *qama* (weapon; straight and double-edged); *khanjar* (single-edged and shaped like a tiger-claw); *sum-tarāsh* (farrier’s knife); *kāghazbur* (paper-knife).

Knife-grinder, *charkh-gar* (the man); *charkh-i fisān* (the stone).

Knight, *mard-i mardān*; *shīr-i qālin* (carpet knight; opposed to former). *Vide* Hero.

Knit, *bā mīl bāftan* or— *chīdan*; *u yak just jūrāb bā mīl bar mī-chīnad* (she is knitting a pair of socks): *abrū dar-ham kashīdan*; and *girih afgandan*; and *chīn dar abru andākhtan* (to knit the brows).

Knob, *bar-āmadagi*; *qubba*: *luk* (vulg. on body or elsewhere): *dukma* (small knob; the button of an electric switch; also a button of silk).

Knobby, *qubba-dār*; *dukma mānānd*.

Knock, Knock, to, *zarb* (z.) (a blow); *taraq taraq* *dar ra zad*² (he knocked loudly at the door); *dar kūbidan* or *daqqu l-bāb k.* (to knock at the door with the fist); *dastak* z. (with the open hand); *halqa* z. (to knock with the knocker); *zamīn zadān* or *andākhtan* (to knock down).

Knock-kneed. *Vide* Knee.

Knocker, *halqa* (of door); *chakush* (rare; lit. hammer).

Knot, *girih*, in m.c. often *girin*, (z.); *aqd*; or *‘uqda* (*bastan*); *in rīsmān girih dārad*, *bāz kun* or *bi-gushā*; *tanāf* (vulg. for *tanāb*) *rā girih bi-zan* (tie a knot in the rope); but *tanāf-hā rā sar-i ham girih bi-zan* (tie the ropes together); *girih-i kūr* (a knot that can’t easily be untied); *‘iqd-i surayyā* (the knot, cluster, of the Pleiades).

Knotted, *girih shuda*; *pur-girih*; *girih girih* (knotted); *pīch dar pīch* (intricate). *Vide* Difficulty, etc.

Knotty, *daqīq* (of problems); *sa'b*; and *mushkil* (difficult, intricate); *dar hall-i mushkilat-i daqīqa-yi mazhabī* (or *dar ‘uqda-kushā-ī-yi*) *māhir būd* (he was skilled in solving knotty points of religion).

Know, to, *dānistān*, tr.; *ma'lum* (k. or sh.); *shīnākhtān*, rt. *shīnās* (recognize); *balad sh.*

¹ *Qāpāq*, T. the two centre tail-feathers.

² A villager or an impatient person.

(of a road, language); *shumā dar* in *kār kam-tajriba hastid* (a polite expression); *rāh namī-baram bi-navīsam* (vulg.) (I don't know how to write); *u dar an kar dast-i na-dārad* vulg. (he doesn't know how¹); *hīch az jādu-hā'-i ki karda ast mi-dānī bi-guyī?*² (do you know anything of the magic he has practised?); *sar-ash dar hisāb ast* (he's in the know); *Turkī sar-at mi-shavad?* (do you know Turki?): *vide Knowledge*; *bi-tawr-i yaqīn mi-dānam*—(I know for certain that): *Khudā mi-dānad = va 'llāh'a'lam* (God knows; *vide Knowing*); *'ilm-i najjārī rā dārid?* (do you know carpentry?). *Vide Acquainted*. *Knowing*, *dar*—*kirm-i kār* (of any special business or art); *Allah'a'lam* (God is most knowing, God knows best; this phrase is used by writers when stating something the truth of which they cannot vouch for. When telling intentional falsehoods the phrase is rarely used).

Knowingly, *bi-tawr-i īgāhāna guft* (he spoke with authority, as one that knows); *dānistā*. *Vide Purposely*.

Knowledge, *dānish*; *'ilm* (pl. *'ulum* sciences); *ma'rīfat*; *dar qahva-sāzī ma'rīfat dārad*; *'ilm-i sarsarī* (superficial—); *'ilm-i rasmī* (worldly knowledge); *bī-sābiga* (without previous knowledge); *az īmadan-i u hīch 'ilm-i na-dāshtam* (I did not know he was coming); *banda masbūq-i* in *na-būdam* (I had no previous knowledge of this); *mardum-shinās u qiyāfa-dān* (adj. with a knowledge of character).

Known, *ma'lum*; *ma'ruf*; *mash-hur* (well known, famous): *zarb'u 'l-amsāl-i afvāh* (vulg.; omit *afvāh*) (well known); *maw-sūm bi*—(known as—); *zabān-zad-i khalā'iq gardīda* (notorious; for good or evil); *angusht-numā* (gen. in a bad sense, notorious). *Vide Notorious*.

Knuckle, *band-i angusht*.

Korah, *Qārun*.

Koran, *Qurān*; *Furqān*; *Kalām* 'llāh (Word of God).

Kran (coin), *garān* and *qirānī* [52 to 54 = £1; i.e. in 1903].

Kum, *Qum*: *vide Kāshān*.

Kurd, *Kurd*, pl. *Akrād*: *Kurdī* (adj.).

Karachee, *Karāchī*.

L

Label, *sar-chaspān* (k.).

Labial, *shafāvi*; *huruf-i shafāviyya* (the labials).

Laborious, *kār-kun* (hard worker); *mīhnat-kash*; *jafā-kash* (hard worker): *pur-zāhmat* (of things).

Labour, *kār* (k.); *mīhnat* (k.); *zāhmat* (*kashīdan*); *vide Endeavour*; *barā-yi mā'išhat khaylī zāhmat* (or *mīhnat*) *mī-kashand*.

Labour, *to*, *dard-i zih*⁴ (of child-birth); *ta'ab kashīdan*; *ranj burdan*. *Vide to Endeavour*.

Labourer, *muzdur*; *ta'ala* (prop. pl. of *fā'il*; sing. not used in this sense); *īnjā panjāh 'amala*⁵ *mashghūl ast* (fifty labourers are employed here).

Lac (gum), *lāk* (subs.); *lākī* (adj.).

Lace, *tūr* (net), or *turi*, or *zanjīra* (for dresses); *band-i kafsh* (boot-lace); *qaytān* (gold or silk braid on uniform): *kalabatūn* (of gold only).

Lace, *to*, *band bastan* (of shoes); *tur*, *qaytān*, etc., *dukhtan*; *hāshiya-duzī* k. (to work needlework borders, etc.); *mushabbak* k. (to interlace; also to sew lace on the cuffs or skirt of women's dresses).

Lacerate, *to*, *jigar pāra* k.; or *dil rā ātash zadan* (of the feelings).

Lack, 'adam (subs.); *Al-hamd li' llāh man kam u kasr-i na-dāram* (thank God I lack nothing).

Ladder, *nardabān*, or *nardbān*; *sullam*; *ūrchiñ*: *kamand* (of rope). *Vide Jacob's Ladder*.

Ladies' man, *ishq-bāz* (in a bad sense).

Lading, *sitamī* (bill of lading; for receiver to clear goods. *Vide Bill*).

¹ Also "he has no hand in the business."

² This is not the same as *mi-tavanī bi-guyī*, which would refer to the ability only to speak and not to the will: whereas *mi-dānī* implies that the person will tell if he knows.

³ The opulence and avarice of *Qarun* are proverbial. He brought a false accusation of immorality against Moses. There is a tradition that as *Qarun* sank gradually into the ground to his knees, to his waist, and to his neck, he cried out four times "Oh Moses, have mercy on me!"; but each time Moses replied, "Oh earth, swallow them up." Allah said, "Thou hadst no pardon on *Qarun* though he asked pardon of thee four times: I would have had pity had he asked pardon of me but once."

⁴ When travail is prolonged, a *mullā* mounts on to the roof and cries the *azān*.

⁵ Prop. pl. of *'āmil* but in Persian used as a singular. *Ast* should be *and*.

Ladle, <i>kafcha</i> ; <i>kaf-gir</i> .	<i>marşıya-khwān</i> (reciter of an elegy); <i>mātam-dār</i> ⁴ ; or <i>'azā-dār</i> ; or <i>sāhib-'azā</i> (mourner for death).
Lady, <i>khanum</i> ; <i>khātun</i> pl. <i>khavatīn</i> ; <i>banu</i> (rare): <i>baygum</i> (address to Sayyidas).	Lamenting, <i>nālān</i> ; or <i>giryān</i> (part.): <i>nāla</i> (subs.); <i>shīvan</i> (at death).
Lady-like, <i>misl-i khānumhā</i> .	Lammergeyer, <i>humā</i> (the Bearded Vulture or Ossifrage).
Lag, to, 'aqab <i>uftadan</i> .	Lamp, <i>chirāgh</i> ⁵ (now a gen. term); <i>fānus</i> (Chinese; also globe); <i>chirāgh-i mushī</i> (small lamp without shade: Roman shape); <i>lāla</i> (Eur. candle-lamp with globe); <i>chihil-chirāgh</i> (chandelier); <i>jar</i> (candle-lamp with many branches); <i>chirāgh-i duzdi</i> (any lamp yielding insufficient light); <i>qindil</i> , pl. <i>qanādil</i> (a hanging lamp burning either candles or oil; sp. used in mosques); <i>mash'al</i> (torch); "lāmpā" (Eur. pattern); <i>ph-süz</i> (old Persian pattern; with loose wick and castor-oil); <i>vaqt-i ki bar gashtam dīdam hanüz chirāgh-i shumā mī-süzad</i> . ⁶
Lagoon, <i>murdāb</i> (any marshy or boggy ground); <i>mashīla</i> (joined to sea). <i>Vide</i> Swamp.	Lamp-black, <i>dūda-yi chirāgh</i> .
Laid, <i>nīhāda</i> ; <i>mawzu'</i> (rare) (set aside).	Lamp-lighter, <i>chirāgh-chī</i> (of a palace or a mosque).
Lair, <i>kunām</i> (of beast); <i>maghāra</i> (cave, den).	Lampoon, <i>tasnīf-i hajv</i> (in m.c. topical song in satire of some one)
Lake, <i>daryācha-yī tāza-i injā tashkīl yāfta</i> (a new lake has been formed, formed itself, here).	Lampoon, to, <i>galak zadan</i> (?); <i>hajv guftan</i> (to satirize or lampoon).
Lakh, <i>yak lak</i> ¹ <i>rupiya mī-shavad</i> (or <i>tamām mī-shavad</i>) (it will cost a lakh of rupees).	Lamp-post <i>mil</i> ; <i>sutun</i> ; <i>alam-i Yazid</i> (fig. a man or post very tall and thin). <i>Vide</i> Tall.
Lama, <i>Lāmā</i> (of Tibet).	Lance, <i>nayza</i> .
Lamb, <i>barra</i> ² (in some parts of Persia "a sheep"); <i>barra-yi shīr</i> (even when no longer being suckled): <i>barra-yi shīr-mast</i> (sucking lamb). ³	Lancet, <i>nīshtar</i> and <i>niśhtar</i> .
Lame, to be, <i>langīdan</i> (to be lame).	Land, <i>mulk</i> (country); <i>vilāyat</i> ; <i>khāk</i> ; <i>vatan</i> (native land); <i>zamīn-i khālisa</i> (crown lands); <i>zamīnhā-yī arbābī</i> (private lands): <i>az rāh-i daryā mī-ravid yā khushkī</i> (do you go by see or land?); <i>chand band-i gāv zirā'at dārīd</i> (=how much cultivated land have you?); <i>zamīn-i daymī</i> (dependent on rain); <i>zamīn-i faryābī</i> (irrigated); <i>zamīn-i mushaijar</i> (land with trees); <i>zamīn-i bāyīr</i> (uncultivated or fallow); <i>zamīn-i shūr</i> or <i>shūra-zār</i> (salt land); <i>zamīn-i bī-sāhib</i> (unclaimed).
Lame, <i>lang</i> ; <i>shal</i> ("crippled," from an accident or disease or "broken down" of a camel, etc.; and also = <i>mafluj</i> "paralysed"): <i>bi-sabab-i langī bā'asā mi-gardad</i> (as he is lame he walks with a stick); <i>chulāq</i> (permanently crippled in the hand; <i>vide</i> left; also fig. "butter-fingered"); <i>man shal shudam</i> (I'm broken down from over-work, or from a bad cold, etc.); <i>langān langān raftan</i> (to limp along); <i>langīdan</i> (to go lame); 'uzr-i sust, or —lang; or <i>bahāna-yi sust</i> (a lame excuse).	Land, to, <i>kujā irāda-yi pāyīn āmadan dārīd</i> (where do you intend to land?; but <i>piyāda shudam</i> , not <i>pāyīn raftam</i> "I landed"); <i>piyāda</i> k. or <i>pāyīn āvardan</i> , tr.
Lament, <i>nālidan</i> ; <i>nāla kurdan</i> ; <i>zārī</i> k.; <i>fighān</i> k.: <i>zār zār girīstan</i> (to weep bitterly); <i>shīvan</i> k. or <i>mātam-dārī</i> k. (to mourn for the dead by beating the head and breast, etc.); <i>'azā-dārī</i> k. (ditto); <i>afsus khurdan</i> ; or <i>ta'assuf</i> (<i>dāshītan</i>) (to feel sorrow for); <i>nawha</i> k. (to mourn for the dead by chants, etc.; sp. at the Muhamram); <i>marsiya khwāndan</i> (to recite an elegy).	
Lamentation, <i>shīvan</i> (k.); or <i>shīvan u shayn</i> (k.); <i>nawha-garī</i> (k.) (by chants; at death or in a great calamity); <i>mūya</i> k. (rare; weeping for the dead only).	
Lamententer, <i>nawha-gar</i> or <i>nawha-khwān</i> ;	

¹ The Persians have vague notions of a *lak*; the word is better avoided.

² *Barra-yi ahu* "a gazelle fawn."

³ Butchers blow out the skin of lean sucking lambs to make them look fat.

⁴ For Ar. "ma'tam."

⁵ In m.c. *chiragh* is often used in the sense of "a light."

⁶ The Imperfect *mī-sukht* would not be so idiomatic as the Present.

Landed, *sāhib-i milk* (of people); *fawā'id-i milkiyyā* (landed interests); *milk*, pl. *amlāk* (landed property).

Land-force, *quvva yi barriyya*; [*quvva-yi bahriyya* naval strength].

Landholder, *mallāk*; or *sāhib-i milk* (small); *arbāb* (big).

Land-locked, *māhsūr bi-zamīn*; *chār dawrash zamīn ast*.

Landing-place, *mahall-i nuzūl*.

Landlord, ū *sāhib-i khāna ast*¹; *man kirāyādār-i ū hastam va ū ijāra kār*; vide Landholder; *karavānsarā-dār* (of a karavansara).

Landmark, *'alāmat* (conspicuous object); *mīl-i sar-haddī* (boundary pillar).

Landscape, *chashm-andāz* (view); *manzar*.

Landslip, *āvār* (also debris and also of the collapse of a building); *kūh dar raftan*.

Land-tax, *khirāj* (tax on land: also tribute); *māl-i dīvān*; or *māliyyāt* (revenue from land only).

Lane, *pas-kucha* (back-street); *kucha* (any street or lane). Vide Alley.

Language, *zabān*, P., lit. and met.; *lisān*, lit. and met. (Ar. pl. *alsina*, met. only) (tongue); *zabān-i khārija* (foreign tongue); *harf-i yawmiyya nāmī-tavānad bi-zanad* (expresses ignorance); *dar panj lughat kalam mī-kunad* (he speaks five languages).

Languid, *sust*; *kasil* or *khasta* (tired); *pazh-murda* (withered); *kāstan*, rt. *kāh* (to decrease daily). Vide Protracted.

Languish, *pazhmurdan* (lit. to wither).

Languor, *kasālat*; *kisi²* *hastam nāmī khwāham harakat bi-kunam*.

Languorous, *chashm-i makhmūr* (languorous eyes; a point of beauty).

Lank, *bisyār buland-qadd u lāghir ast*. Vide Tall.

Lantern, *fānūs* (prop. Chinese pattern; also globe); *chirāgh-i dastī*; *fānūs-i shu'bada* (magic).

Lap, *kūsh* (local); *daman*; *kinār*.

Lapdog, *buji³* (lapdog).

Lapful, *yak daman* (a lapful); *dāman dāman* (whole lapfuls).

Lap, to, *bā zabān lak zadan* (of a dog); *lisidān* (to lick).

Lapidary, *sang-tarāsh* (also incorrectly used for *hakkāk*); *hakkāk* (of jewels, and seals only); vide Jeweller: *hajjār* (of stones, rocks).

Lapidation, *rajm* (law term); “Lapidation is the punishment fixed in the *Shar'* for adultery” (*shar'ān* *sazā yi zinā sang-sar kārdan ast*).

Lapis lazuli, *lājavard*; *iājavardī* (of the colour of—).

Lapsable, *sāqit-shaw*; *bi-daulat bar khwāhad gasht* (—to Government); *mustaradd-shaw*.

Lapse, *murūr-i duhūr* (of time, ages); *inqizāyi muddat* (of fixed period); *inhirāf az* (turning aside from); *layhzhish* (slip): *sahv* (mistake).

Lapsided. Vide Lopsided.

Lapwing, *bārān-talabak*.

Larder, *chambara* (made of string and cone-shaped; suspended from the ceiling)

Large, *buzurg* (gen.); *'azīm* (of roads, buildings, cities, kingdoms, the body); *kalān*⁴ (rare); *dīruz mīhi-yi buzurg i sayd kardam*: *farshandāz-i utāq chi-qadr ast* (how large is the room?); *sagħir u kabir* (young and old); *jasim* (bulky; of men or animals); *sitābr* and *zakhim* (bulky; gen. of things); *kulufti* (thick; of men or things); *hajm* (of books); *vasi* (spacious); *khaṭir* (great; of fear, sum of money); *kasir* (of numbers); *ziyād*; or *farāvān* (of quantity).

Largeness, *buzurgi*, *'azamat* (generally majesty); *jasāmat* (bulkiness); *kulufti* (thickness); *sitābr* (ditto); *hajm* (size; big or small; sp. of books); *vus'at* (expanse); *farāvān*; or *ziyādati* (abundance, of quantity); *kasrat*; or *vufur* (abundance in numbers).

Lark, *chakāva* or *chakāvak*; *ghuzlāgh* or *qāzlāq* T.; *qm̄bara* Ar. and *kākulī* P. (the crested lark); *chughūl*; *tisak* (a small bird; perhaps the short-toed or social lark).

Larkspur, *zabān dar qafā*.

Lascivious, *shahvatī*; *pur-shahvat* (lustful); *hashari⁵* (vulg. and stronger than former); *bāh ziyād dārad*.

Lash, *shallāq* (z.) (the thong of a whip and also the whole whip); *zabāna-yi shallāq* (the lash); *khaylī urā żarb-i zabān zadam* (I lashed him with my tongue).

¹ But *sāhib-khāna* “occupier.”

² Properly *kasil*. Isfahanis are specially apt to substitute a *zir* for a *zabar*.

³ *Buji* is applied to any diminutive breed or to a diminutive individual of any breed.

⁴ *Kalān* much used by Afghans.

⁵ Said to be derived from *hasharāt* “insects, etc.”

Lasso, *kamand* (also the rope ladder of thieves).

Last, *pas-i hama* (vulg.); *ākhir-i hama* (behind all); *ākhirin* (the last): *bîl-ākhira*; *‘aqibat’l-amr* (at last); *dar pâyân-i kâr* (at the end of all); *si-shamba-yi guzashtha* (last Tuesday); *par-sal* (last year); *salkh* (last day of the month); *dush*, *dishab* and vulg. *dîna-shab* (last night); *qâlib* (shoemaker's).

Last, to, *davâm k.*; *mândan*, *dâ’im budan* (to last for ever): *qâ’im budan* (of God, buildings, etc.); *pâ’idân* (also to watch); *tûl kashîdan* (of periods of time); *în dûrtar¹* ‘ayb mî-kunâd m.c. (this will last longer); *tâ yak mâh ïn majlis hast* (this committee will last a month); *tâ tulû’-i âftâb bar ïn qarâr guzashth²* (this state of things lasted till dawn). *Vide Suffice.*

Lasting, *bâ davâm* (gen.); *dur ‘ayb mî-kunad* (of cloth, furniture, eatables); *pâyadâr* (for buildings); *bâqi* (of God).

Lastly, *ākhirâⁿ*.

Latch, *zabâna* (of door).

Late, *dîr*; *dîr-vaqt*, or vulg. *dur-vaqt*; *‘asr-i tang-i* (late in the evening); *fawt shuda* or *mutavaffâ* (deceased, gen.; sp. non-Muslims); *marhûm³* (lit. blessed i.e., deceased, generally of Muslims); Persians, however, apply this term to Christians also); *maghfîr* (lit. pardoned = *marhûm*); *nazd-i barâdar-i Khudâ-biyâmurz-am* nawkar bûd (he was a servant of my late brother), *dîr âmadâd* (you're late).

Lately, *dar ïn rûz-ha*; *dar ïn nazdîkî-hâ*; *dar ïn awqât* or *dar ïn awâkhîr*: *dar ïn tâzagî-hâ*.

Lateness, *dîri*; *tangi-yi vaqt* (insufficiency of time). *Vide Delay.*

Lathe, *mîkhrata*; [*kharrât*, a man who uses a lathe]: *âla-yi kharrâtî*.

Lather, *kaf-i sâbun* (*dar âvardan*) (of soap).

Latitude, ‘*arz* (geo.); [*tul*, longitude]: *âzâdî*; or *maydâna* or *vus’at* (in instructions).

Latrine, *mabâl* (prop. urinal); *pâ-khâna*: *khâlâ²* (prop. open space, deserted place); *mabraz* (rare); *mutavazza* (rare; prop. place of ablution). *Vide Water-closet and Privy.*

Latter, *duyumi* or *duvvumi*; *âkhîri*; *în*

(this); [*ân* “that” = “former”]: *âkhîru* ‘z-zîkr (modern; in newspapers).

Latterly. *Vide Lately.*

Lattice-window, *panjara*; *shabaka*; *qa’asa*.

Latticed, *mushabbak*.

Laud, to, *hamd k.* (of God); *sanâ guftan* (of God or man); *tamjîd k.* (of God and great people).

Laudable, *mustahsan*; *situda*; *af’âl-i hamîda* (laudable actions): *sifât-i hamîda* (laudable qualities).

Laudably, *bi-tarz-i sutudagi*.

Laudanum, *lâdan* (Eur.): *jawhar-i tiryâk*.

Laudatory, *pur-madh*; *hamd-âmîz*.

Laugh, *khandîdan*; *khanda k.* or *z.*; *qâh qâh khandîdan* or *qahqaha z.* (to laugh aloud); *bidûn-i jihat chirâ nîsh-at râ vâ mî-kuni* (vulg.; why are you grinning ?); *tabassum k.* (to smile); *khanda kas-i râ ast ki mî-barad* (let him laugh that wins): *pug khandîdan* (to burst with restrained laughter). *Vide Bright, Ridicule, etc.*

Laughable, *mužik* (that causes laughter); *khanda-âvar*: *bisyâr khanda dâsh*.

Laugher, *khandanda*; *khanda-zan* or —*kun*.

Laughter, Laughing, *khanda*; *qahqaha* (loud laughter; also the call of the chukor partridge); *man az khanda ruda-bur shudam* (I split my sides with laughing); *khandân* (adj.): *mutabassim* (smiling; adj.).

Laughingly, *khanda-kunân*; *khandân khan-dân* (contin.); *mutabassimâna* (smilingly).

Laundress, *rakht-shûr⁴* (male or female): *gâzur* (rare).

Laundry, *rakht-shû khâna*.

Laureate, *malik^u ’sh-shu’arâ* (Poet Laureate).

Laurel, *ghâr* Ar. (rare).

Lavatory, *ru-shur-khâna*, or *utaq-i ru-shu’i* (in trains).

Lavender, *ustukhuddus* (a species of lavender; made into a tea and drunk as a remedy for cold in the head).

Lavish, *musrif* (also extravagant); or *vil-kharj* (extravagant in a bad sense; *vide Extravagant*): *bî-hisâb*.

Lavish, to be, *isrâf k.*; *vil-kharjî k.*

Lavishly, *az ruy-i isrâf* gen.: *musrifâna* (in bad sense).

Law, *shar’*; or *shari’at*; or *sunnat* (relig. sp.

¹ *Dür-tar* (for *dîr-tar*?).

² The subject is *awqat* or some such word understood: *vide* also ‘feel.’

³ In India and elsewhere this term is applied by Muslims to deceased Muslims only.

⁴ In Persia it is always the women who wash clothes: there are no *dhobis*.

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linga-yi dar (of door); *varaq-i tilā* (gold-leaf); *īn sabaq-ī'st ki az shuma yad dāram* (I have taken a leaf out of your book).

Leaflet, *risāla*.

Leafy, *pur-barg*.

League, *mu'āħada* (*k.*) ; 'ahd u *mīšāq* (*k.* or *bastan*) ; *sāzish* (*k.*) (plot).

Leak, to, *chakīdan* or *chaka* *k.*; *tarāva* *k.* vulgar or local for *tarāvīdan* (to ooze out); *āb tū āmadan* (of ship).

Leaky, *pur chakka*¹ *ast* ; *nukhud dar dahan-ash namī-khīsad=rāz rā tā bi-khāna nami-rasānad=dahan-ash sandūqcha-yi sīrr-i kas-ī nīst* (the blabs).

Lean, to, *takya zadan bar*—(intr.) ; *bar*—*zür k.* (intr.) ; *takya dādan bar* (tr.) (all of persons); *mā'il budan* and *kardan* (of things out of the upright); *bi-man takya nāmī-kunad* (he does not expect help from me); *bar himmat-i khud takya karda ast*: *bar mīz takya*² *ma-zan* (or *ma-kun* or *ma-dih*).

Lean, (adj.) *laghar*; *kāhida shuda* (after sickness): *gusht* (subs.; opp. to *pīh* fat).

Leaning, *mā'il bi-* (inclining towards). *Vide Incline.*

Leanness, *lāgharī*; *kāhīdagī* (after sickness).

Leap, to, *jastan* (or *jaqīdan*), rt. *jih*; *bar-jastan* (leap up); *khīz* *z.* or *giriftan*; *parīdan* (of horses over a jump); *dīdam yak maymūn-i az rū-yi dār-bast*³ *jahid*; *asp az bāgh birūn jahid* or *parīd*: *savār shudan* or *bar pusht raftan* (to copulate, of animals); *fulānī savārī rā khub mi-dānad=dar jīmā' khūb sar-rishta dārad*.

Leaping, *jast u khīz* (here and there, like goats, monkeys).

Leap-year, *sāl-i kabīsa*.

Learn, *ravān kardan* (to get by heart); *āmūkhtan*, rt. *āmūz*⁴; *shumā zūd-tar az mā mī-āmūzid*; *tahsīl k.* and *andūkhtan*, rt. *andūz*, (of science); *yād k.* (of lessons); *dars giriftan* (to take lessons); *ittilā' yāftan* and *mustahzar shudan* (to get information); *khabar-dār sh.* (to be warned, to learn); *zabān āmukhtan* or *yād giriftan* (to

learn a language); *istifāda k.* (to acquire a knowledge from a person).

Learned, 'ālim, pl. 'ulamā'; *fāzil*, pl. *fuzalā'* (accomplished, a man of letters); *dānā* (wise); but *sāhib-i 'ilm* va *dānish* (learned); 'ārif, pl. 'urafā' (Sūfi term); *mard-i hakim*; *pur 'ilm u dānish*; *mutabāhhir* (deeply learned).

Learnedly, 'ālimana; *fāzilāna*.

Learner, *naw-āmuz*; *mubtadī* (beginner); *shāgird* (pupil); *alif-bā-khwān* (quite a beginner; in anything).

Learning, 'ilm (gen.); *hikmat* (philosophy and wisdom); *fazilat* (accomplishment, merit); 'ilm-i *adab* (literature); *ma'rīfat* (of God).

Lease, Lease, to, *ijāra-nāma* (the document); *īn khāna panj-sāla ijāra* (or *kirāya*) *kardam*; *ijāra dādan* (to give on—).

Leash, *shikār-band* P.: *marasa* Ar. (for hawks); *tasma* (for dogs).

Least (adj.), *kamtarīn*; *kamtar az hama*; *adnā*; *kihtarīn*; *aqall-i nās* (the least of persons); *aqall-i galīl* (the least part); *kamtar az kamtarīn* less than the least).

Least (adv.), *hīch na-bāshad*; *aqall*⁵ P. *dast-i kam*; *lā-aqall* (prop. not less.); *fi'l-aqall*; *bārī*; (well, at least); *dast-i kam* (at the least).

Leather, *charm* (of cows, and generally of large animals); *timāj* (goat- or sheep-skin); *jīr*⁶ (chamois leather, etc.); *bulghār*⁶ (scented leather); *jild* (of men; also the cover of a book); *pust* (skin of goats and sheep and small animals,⁶ and of fruits): *sāgharī* (green leather; shagreen).

Leathern, *charmī* or *charmīn*; *pūstī*; [but *pūstīn* a fur coat of sheep-skin].

Leathery. *Vide Sodden.*

Leave, *izn*; or *ijāzat* (permission); *rukhsat* (permission, also leave of absence); *murakhkhasī* (leave of absence); *vidā' guftan* or *k.* (to say good-bye); *Khudā-hāfiẓī k.* or *g.* (ditto).

Leave, *vide* to Place, Entrust, Deposit,

¹ In *pur chakka* the *k* is doubled to distinguish it from *chaka* "trickster."

² In India *takya* "pillow": in Persia *takya-gah* "a pillow" (big or little). *Takya* is also the place where the passion-play is enacted, and also a shrine; *takya-yi Sa'dī* (the garden and tomb of Sa'dī).

³ *Dar-bast* wooden verandah-frame for training a vine-arbour. *Khār-bandī* (of hurdle or hedge of thorns); *khar-sadd* (hurdle).

⁴ Tr. and intr. but rarely tr. in m.c.

⁵ Corpses of the rich, to be transported to Kerbela for burial, are sometimes enclosed in this leather—In m.c. *jīr* also means India-rubber.

⁶ Occasionally *pust* is incorrectly used for large animals.

Abandon, Quit, Start, Bequeath, Cease, etc.; *hama-yi kār u bar-ash rā bi-muharrir-ash vā mī-guzārad*: *mī-qūyad ki irāda dārad zūd az īn vilāyat bi-ravad*¹: *marā vil kun* (leave me alone); *aziyyat-am madih* (ditto); *īn kār rā bi-shumā vā mī-guzāram* (I leave this to you).

Leaven, *khamīr-māya* (k.) ; or *khamīr-tursh* (k.).

Leavened, *var-āmada* (of dough, q.v.).

Leavings, *pas-mānda* or *bāqi-mānda* (gen.); *pas-khurda*; or *ulūsh* T. (rare); (leavings of food).

Lebanon, Mount, *Kūh-i Lubnān*.

Lecherous. *Vide* Lascivious.

Lecture, *dars* (for schools); *nutq* (public; also “speech”); *gush-i va'z rafīan* (to attend religious lectures).

Lecturer, *dars-gū*; *nutq-kun*; *va'z-kun* or *vā'iz* (relig. lecturer; also preacher).

Led-horse, *yadak* (spare); *kutal* (for parade purposes).

Ledge, *raf* (the high ledge that runs round a Persian room); *tāq* (niche or projecting ledge).

Ledger, *daftar*, pl. *daftār*; *dastak* (?).

Leech, *zālu*; *zulu* vulg.; *zālu-yi Shirāzī* (the best kind); *zālu andākhtan* (to apply—).

Lees, *durd* (of wine); *tah-nishīn* gen. (sediment; what settles at the bottom).

Leek, *gandana*.

Leeward, *taraf-i bād-panāhī*.

Left, *bāqī*; *bāqī-mānda*; *tatimma* (balance of account); *matruk* (abandoned); *chun az dast-i rāst chulāq* (or *lunj*)² *ast bā dast-i chap mī-navīsad*; *dast-i chap* or *taraf-i chap* (to the left, on the left).

Left-handed, *chaplū*, or *dast-chapī*; *ū chap ast*, or *chapakī kār mī-kunad* (=he is left-handed); [*chapakī* “upside down”: also “cross-ways”; *chapakī uftād* = he fell on his side].

Leg, *pā* or *pāy* (sp. hind-leg); *qalam* (shank, or bone of forearm); *ran* (thigh); *sāq* (shank of leg only; *dast u pāy* (fore and hind-leg, of a horse, etc.); *pacha* (sp. shanks of goats, cows); *az asp parid va pāy-ash shikast*: *chap u rāst k.* (to cut off the left foot and the right hand or vice

versa; an ancient punishment); *pāya* (of table, chair; also a stand).

Legacy, *mīrās*, *tarika*; *mukhallaṣāt* (rare; property left, estate); *az tarika-yi u faqāt sad tūmān bi-man rasid*: *vasīyyat* (k.) (the Will).

Legal, *mashru'* or *shar'i* (according to Quranic law); *ravā*; *jā'iz*; *halāl*. *Vide* Lawful.

Legality. *Vide* Lawfulness.

Legate, *safīr*, pl. *sufarā'* (ambassador, etc.; polite for messenger).

Legatee, *vasī*; *irs-gir*; and *varis* (prop. heir).

Legation, *sifārat*; *sifārat-khāna*.

Legend, *hikāyat-i qadīm*; *afsāna-yi qadīm*.

Legendary, *afsāna-āmīz* or *pur-afsāna*.

Legerdemain, *huqqa-bāzī* (k.) (with cups); *shū'bāda-bāzī* (gen. conjuring); *tar-dasti* (sleight of hand); *hīla*, etc. (artifice, deceit).

Legging, *Vide* Gaiters; [*pā-push* is used for a mat to wipe the feet on].

Legible, *in khatt khwāndā nīst* or *khwāndā namī-shavad* (this writing is not legible; but *khwāndānī nīst* “it is not to be read, it is secret”).

Legislator, *vāzī-i qānūn*; *muqannin*.

Legitimacy, *halāl-zādāgī*; or *halāl-budān-i nutfa* (of offspring); *hilliyat* (lawfulness): *ravā* or *jā'iz būdan* (of actions).

Legitimate, *halāl-zāda*; *nutfa-yi halāl*. *Vide* Lawful.

Leisure, *farāghat*; *fursat*; *awqāt-i bī-kārī*; *āghā hālā fārīgh hastīd?* *izn mī-dihid* (or *murākkhas-am*) *ki bā shumā guft u gū kunam?*; *agar bī-kār hastīd banda bi-yāyam du kalima harf bi-zanam*.

Lemon, *līmū* (lemons with thin skins); *āb-līmū* or *āb-i līmū*, or *'araq-i līmū* (lemon juice); *turanj* (sour with thick skin; for making jam); *rang-i līmu* (colour of—).

Lemon-grass, *bādrang-būya*.³

Lemonade, *sharbat-i āb-i līmu*.

Lend, *qarz dādan*; or *vām d.* (rare); [*qarz* or *vām* *girifstan* to borrow]; *man khaylī faqīr-am chand rūpiya bi-qarz-i** *man bi-dihid*; *qarz'u'l-hasana d.* (lend without interest); *'ariyat dādan* or *bi-tawr-i amānat d.* (of things; the latter also means. to

¹ Indirect narration.

² *Lunj* is also a ‘thick lower negroid lip.’ But *u chuluq-dast ast* = he breaks everything he touches, ‘butter-fingered.’

³ The *agya-ghas* of India.

⁴ *Qarz* with or without interest. *Qarz k.* to borrow money.” The Persians, though Muslims, usually take interest.

entrust to the safe keeping of); [*'āriyat giriftan* to borrow things].

Lender, *qarz-dih*; or *vām-dih* (of money); *'āriyat-dih* or *amānat-dih* (of things; latter also means depositor).

Length, *tul*; *darāzī* (of things); *muddat* (long time); *ākhir*; *ākhiru'l-amr*; *'āqibat'u'l-amr* (at length).

Lengthen, *darāz sh.* (intr.); *tūl dādan* (tr.); *tūl kashidān* intr. (of time); *taṭvil k.* (to be prolix in speech); *madd d.* (of vowels, in speaking or writing).

Lengthening, *imtīdād* (of things); *taṭvil* (of speech).

Lengthwise, *tulⁿ*.

Lengthy, *tūlānī* (of speech or a writing).

Leniency, *mulāyamat* and *narm-dilī*. 'Vide' *infra*; *tasāhul*; *muḍāra*; (excessive leniency; neglect).

Lenient, *mulā'im* (of persons, or things); *narm-dil* (soft-hearted).

Lenity, *narmī*; *mulāyamat*.

Lens, *'adasiyya*; *shīsha-yi* *'adasī*.

Lentil, *'adas*.

Lentiform, *shakl-i* *'adasī*.

Leo, *Burj-i Asad* (Zodiac).

Leopard, *palang*; *yūz* (cheetah or hunting leopard); *yuz bā yuz dar qafas juft nami-shavad tā chi rasad bi-shir¹* (the cheeta will not pair in confinement how much less the lion¹).

Leper, *pīsī* P.; or *mabrus* Ar. (white); *majzūm* (black).

Leprosy, *pīs*; or *baras* (white); *juzām* (black leprosy).

Leprous. Vide Leper.

Less, *kam*; or *kamtar* (in quantity); *kuchaktar*; or *khurd-tar* (in size); *kihtar*; or *pasttar* (in rank); *kamtarak* (a little less); *kasr-i az duvist rūpiya* (a little less than Rs. 200); *duvist rūpiya va kasr-i* (a little more than Rs. 200); *kam yā bish* (more or less); *yak 'ashara kam-tar bar mī-gardam* (I'll return in less than ten days); *mavājib-am kamtar az mavājib-ash ast* (also colloquially—*kamtar az ū'st*); *mālik-i yāk gūsfand ham nīst chi jā-yi galla-yi shuturān* (why, he does not own even one sheep, how much less a flock of camels); *man in rā nāmī-tavānam harakat ham bi-diham tā chi rasad bi-in ki bi-khāna bi-rasānam* (I cannot even move this, how much less

can I carry it home); *bahā-yi* (or *pūl-i* or *qīmat-i*) *yak shalvār na-dāram tā chi rasad bi-kharj-i arūsi* (I have not the price of one pair of trousers even, how much less money for the marriage).

Lessee. Vide Lessor.

Lessen, *kam k.*; *takhfīf d.* (tr.); *takhfīf yāftan* (intr.); *farū nishastan* (of a swelling, of anger, of violence).

Lesson, *sabaq*; or *dars*; *biyā dars-at rā pas bi-dih* (come repeat your lesson); *dars-ash rā pas bi-gir* (hear him his lesson); *'ibrat* (warning). Vide Learn.

Lessor, *muṭjir*; [musta'jir lessee]; *ijāra-dih*; [*ijāra-gir* lessee].

Lest, *mabādā*; *na-kunad* (vulg. for *na-shavad*) *bi-ufī* (lest you fall); *ki* (after a verb of fearing—with verb in negative); *az tars-i in ki*; *na-shavad ki*—(followed by Pres. Subj.).

Let, *vide* Allow, Permit: *riha k.*; or *khalās k.* (to release); *bi-gū bi-binam* (come let me see what you have to say); *bi-guzār bāshad* (let it alone); *chirā asp rā vil kardī?* (why did you let the horse go?); *biyā* (or *bi-guzār*) *bi-binam in rā mi-tavānam bi-khwānam* (let me see if I can read this); *bi-ravīm ki bi-ravīm* (Oh, do let us be off); *jasārat-i harf zadan ham na-būd chi jā-yi khāndīdān = khanda rā bi-guzār kinār, jasārat-i harf zadan chi ma'nē dārad?* (I dared not speak let alone laugh); *az magas guzashta kayk ham būd = magas rā bu-guzār kayk nīz būd* (let alone flies, there were fleas as well); *kār ma-dār* (let it alone; don't touch or interfere); *bi-kirāyā*—or *bi-ijāra dādan* (to let on hire); *fīru k.* (to let down from a height); *ma-guzār ki biyūftad* (don't let it drop); *dast az man bar dār = kār bi-man na-dāshta bāsh* (let me alone).

Lethal, *nisyān-āvar*.

Lethargic, *sust* (in movement; or of temperament); *dir-matlab-ras* or *dir-hushyār-shaw* (slow to understand); *tapala* (in movement; of humans; lit. a "cow-pat," i.e. short, fat, and unwieldy); *pīnākī* (drowsy).

Lethargy, *susti*.

Letter, *kāghaz*; or *navishta*; or *maktub* pl. *makātib* (gen.); *raqīma* (polite); *farmān*; or *dast-khatt*; or *hukm*; or *manshūr*; or

¹ As this was said by the Emperor Jehangir, he by *sher* meant "tiger" and not "lion." Note that *bā shir* (if substituted) would mean 'a cheeta would not pair with a tiger.'

tawqī (of Shah); *raqam*; or *dast-khatt*; or *hukm*; or *imzā*; or *ta'liqa* (of Princes or Ministers); *tawqī*; or *khitāb*; or *lawh* (dignitaries of the church); *'ariza* (lower to higher); *iblagh-i dustāna* (gen.); *i'timād nāma* (sovereign to sovereign); *murāsala*; *yād-dasht*; *rasila*; *raqīma*; *marqūma* and *kāghaz* (mercantile¹); *shugqa* and *mufāvaza* (superior to inferior); *ruq'a* (note; polite); *sifārish-nāma* (of recommendation); *khatt-i mu'arrifi* (letter of introduction); *harf*, pl. *huruf* (of alphabet); *barāt* (letter of credit): *bi-'ibārat-i qānun 'amal mī-kunid yā bi-matlab* (will you act on the letter of the law or on the spirit?); *harf bi-harf* (to the letter); *adib* (a man of letters).

Lettuce, *kāhu*.

Levee, *salām-i 'āmm* or *bār-i 'āmm* (of Shah only); *majlis-i salām* (for Governors, etc.).

Level, *hamvār*; *sāf*; *ham-barābar* (vulg.) *musattah*; *dar maydān-i hamchu kaf-i dast vārid shudīm* —Prof. S. T.: *āla-yi istivā* (spirit level).

Lever, *dilum*; *tah-zan* (vulg.); *ahrum* (said to be the stick on the shoulder with the bundle at the end²).

Levite, Levitical, *Law*.

Levity, *sabuki*; *khifat*; *lā-ubālī-garī*.

Levy, to, (of taxes), *guzāshtan*; *nihādan*; *bastan*.

Lewd, *nafs-parast*; *havā-parast* (sensual, q.v. polite); *hashari* (vulg.). Vide Lascivious.

Lexicographer, *lughat-navīs*.

Lexicography, *'ilm-i lughat*.

Lexicon. Vide Dictionary.

Liable, *mustawjib*; *sazāvār*; *az chunīn fi'l mustahiqq-i jarīma hastid*; *īn, gumrak bar mī-dārad* (liable to customs duty).

Liaison, *rāh dāshtan bā* — (—with a woman).

Liar, *darugh gu*; *kāzib*.

Libel, *ābru-rizi k.*; *hajv guftan* (to lampoon, and to satirize); *tuhmat* (z.) (a false charge, scandal): *buhtān* (z.) (evil accusation on one innocent); *bad-nām k.* (to give a bad name to); *istirā* (b.). (calumny. spec. relig.). Vide Calumny, Slander.

Libeller, *mustarī* (false).

Libellous, *ištirā* (false).

Liberal, *sakhī-tab'*; *karīm* (m.c.); *gushāda-dast*; *fayyāz* (munificent): *bakhshish-kun*; *vasī khiyāl* (in ideas; opp. to *tang-khiyāl*); *chashm u dil-ash sīr ast* (in money); *āzādītalab* (Liberal politician; also *ahrār* Liberals, opp. to *mustabidīn* conservatives). Vide Generous, Munificent.

Liberality, *sakhāvat*; *bakhshish*; *makramat*; *jūd*; *fayyāzī*; etc., etc.

Liberally, *karīmāna*: *fayyāzāna*.

Liberate, *rihā k.*; *āzād k.* (of slave); [the law terms for liberating a slave are *'itq*, intr., and *i'tāq*, tr.]; *sar dādan* (to give the head to; in riding or driving). Vide Let and Release

Liberation, *khalāsī*; or *rihā*; or *āzādī rastagārī* (properly Salvation).

Liberated, *rastagār* (relig.); *khalās shuda*; or *rihā yāfta*; *āzād shuda*.

Liberator, *rihā* *bakhsh*; or *khalāsī-dih*.

Liberating, *rihā*; or *takhīs*.

Libertine, *mard-i lā-ubālī* (gen. careless in work or in living, etc.); *fāsiq u fājir* (loose in morals as regards women).

Liberty, *harrīyat*; or *āzādī* (freedom); *najāt*; or *khalās*; or *rihā* (from danger or restraint); *mahbūs būdānd va likin hālā khalās shuda-and* or *bīrūn āmada-and*; *rastagārī* (salvation); *āzādī-yi akhbār* (liberty of the press); *āzādī yi rāy*: *āzād* or *mukhītār hastid ki bi-ravīd* (you are at liberty to go).

Libidinous. Vide Lewd.

Libra, *Mizān* (Zodiac).

Librarian, *muhāriz-i kutub*.

Library, *kitāb-khāna*; *kutub-khāna*; *qirā'at-khāna* (reading-room).

License, *ijāza*; *ijāza-nāma*: *dastak*; *javāz*; *javāz-nama* (to trade, etc.).

Licentious, *awbāsh*; *bi-fisq u fujūr* *va anīā-i malāhī u manāhī rūz mī-guzārad*.

Lichen. Vide Moss.

Lick, to, Lick-spittle, *līsīdan*; *sag az lazzat-i gūshī labhā-yi khud rā mī-līsād*³: *ān shakhs kāsa-līs ast* (he is a plate-licker, i.e. toady, etc.).

Licorice, *rubb-i sus*.

Lid, *sar*; *sar-push* (of a pot): *takhta-yi balā*

¹ Most of the foregoing are used by Persian Foreign Office officials; some of them are not in common use.

² Apparently the equivalent of the Ar. *خليفة*; *خليفة* is "a carrier of burdens."

³ In India *labha-yi khud* *ā khush mī-kunad*.

or *sar-i bālā* (of box); *dar-i sandūq rā guzāsht* (he shut the box); *dar-i īn ja'ba rā buland kun*: *pilk* (of eye).

Lie, *durūgh-* or *kizb* (*gufstan*): *takzīb* (k.) (to give the lie to).

Lie, to, *durugh guftan pish-i u kār-i na-dārad* (he's a regular liar); *barā-yash sākhtand* (they trumped up lies against him): *in durūgh-hā rā barāy-am just kardand* (ditto).

Lie down, *darāz kashidān* (to lie down at length); *khwābīdan* (intr.; also to sleep); *khwābānidān* (to make camels, etc., kneel down); *dam-i rū khwābīdan* (to lie or sleep face downwards); *bar pusht khwābīdan* (to lie on the back); *yak pahlū-* or *yak-bara kh.* (to lie on the side); *ham-bistar sh.*: or *ham-khwāba sh.* (with a woman).

Lieutenant, *nā'ib-i avval* (Sub-Lieut.): *nā'ib-i duvvum* (Lieut.).

Life, *zindagāni*; or *zindagi* (living); *hastī* (existence); *u faqat zist mī-kunad, zindagi na-dārad*; *tūl-i 'umr* (long life); *hayāt*: *jān* or *rūh na-dārad* (he is dead); *bi-in tawr īn panj rūz-i zindagi bi-sar baram*—Prof. S. T. (let me thus spend the few remaining days of my life); *rūh-i dar qālib na-mānda būd*—Prof. S. T. (no life was left in my body); *zindagi baqā'i na-dārad, tadāruk-i 'aqibat bāyad dīd*; *'umr-i 'azīz-am dar mulk-giri guzasht, hālā bi-in sinn u sāl rasīda am; juz marg hīch bāqī nīst*—Prof. S. T.; *khūn rā bā khūn mī-shūyānd* (they exact life for life); *hālāt-i 'umri* or *savānih-i 'umri* (memoirs, biography); *ākhirat* (next life); *mu'āsharat* (social —); *'umr bi-sar burdan* or *guzarānidān* (to pass one's life); *ihyā* k. (to raise from the dead, restore to life); *az zindagi sir sh.* (to be weary of life); *rūh-i anjuman* (the life of the party): *mā dām 'l-hayāt* (as long as life lasts).

Life-giving, *hayāt-bākhsh*.

Lifeless *bī-hūsh* (senseless); *bī-jān bi-zamīn khurd* or *rū-yi zamīn naqsh bast* (he fell lifeless or senseless to the ground); *murda* (dead); *afsurda*; or *yakh*; or *sard* (dull; of people); *asar-i ruh dar u na-bud*.

Lift, *mashin-i raf'* (a lift).

Lift to, *buland* k.; *bar dāshtan*; *afrāshstan*, rt. *afrāz* (to raise on high; of hand, flag, etc.); *bar khizānidān* (to force to rise); *naql* k. (remove); *mih bar taraf* (or *zā'il*) *shud* (the fog lifted).

Ligature, *rīsmān*; *nakh* (thread); *'isāba* (med., bandage).

Light, to, *ātash rushan* k. or *-afrukhtan*: *rushan* k. or *munavvar sākhtan* (to light a room, etc.).

Light (subs.) *rushnā'i*; *nur*, pl. *anvār*; *nurāniyyat* (heavenly brightness, of sun, etc., and of face); *tutuq-i nūr* (a column of light in a dark bazar, from an upper window); *chirāgh* (prop. lamp but in m.e. often for any light); *vide Lamp and Candle*; *khatt-i nur* (streak of light in a room); *khatt-i shu'a'* (of dawn); *nur iqribās* k. (to borrow light; as moon from sun, etc.; also met. of knowledge by a disciple).

Light, *sabuk*; *khafif* (of weight); *kam-rang* (gen.);¹ light in colour, weak); *ābakī* (of liquids; light in colour, weak); *vāz* (light-coloured; of stuffs, not of liquids); *ahvāl-i Tīhrān rā bi-sar javāb dād* (in reply he made light of the news of Tehran) *Vide also Dark*.

Lighted, *munavvar* (past part.); *rushan*.

Lighten, *bār rā sabuk kardan*; or *takhfī* n. (of weights); *barq* z. (of lightening).

Lighter, *rushan-kunanda* (of lamps); *chirāgh-chī* (lamp-lighter, q.v.).

Light-footed, *sabuk-pā* (of animals or men); *bād-pā* (swift; of horses).

Light-headed, *sabuk-maghz* (also foolish).

Light-horse, *sabuk-savār*; *sawāra-yi khafif*.

Lightness, *sabuki* (in weight); *sabuk-parī* (buoyancy in flight); *kamī-yi vazn*.

Lightning, *barq-i ziyād mī-jihad*; *dīruz vagt-i rā'd birūn būdam*; *barq zadan* tr. and —*kh.* intr. (to be struck by—); [*pāya* (thunder); *sā'iqa* thunder 'bolt']; *mīl-i barq* (—rod); *barq-rubā* (—conductor).

Like (resembling), *misl-i*—; *nazīr-i*—; *mā-nand-i*—(prep., resembling); *barābar-i*—(equal to); *ham-mānand*; or *ham misl* or *ham-shabih* (like one another); *yak-sān* (exactly like); *mutābiq*; or *muwāfiq* (equal); *—sā*, *—āsa*, *—vār*, *—vash* and *—sān* (in composition); *chun* or *chu* (adv.); *amsāl-i shumā* (subs.); the likes of you): *vide to Resemble*; *khāna-am shabih-i khāna-yi shumā ast*: *vaz-i pādishāh chi tawr būd?* (what was the king like?); *kūr kūr rā paydā mī-kunad va āb gawdāl*² (like to like); *pisar-i pidar-ash* (=like father, like son).

Like, to, dust *dāshtan*; *mayl bi-chīz-i dāsh-*

¹ *Rang-ash sir ast* "deep coloured."

² *Rā* understood after *gawdāl*.

tan; *khwāstan* (of things = to like; of persons = to love); *man shawq-i ziyād bī-safar-i Farangistān dāram*; *az-ash* (or *az hama chīz-ash*) *khush-am mī-āyad* (I like him immensely; vide also Mind); *az in bad-am mī-āyad* (I do not like this); *tmāshā rā chi-qūna dīdī* (how did you like the play?); *marghūb sh.*; or *pasand ānadan*, or *khūb bi-nazar āmadan* (to be liked).

Likes, *in nāw' nāsā'ih az rish-safidān bīshtar qabūl mī-kunand* (this sort of advice is more listened to coming from grey-beards than from the likes of us). *Vide Rather.*

Likelihood, *iħtimāl*.

Likely, *muħtamil*; *yaħtamil* (prop. 3rd pers. Aor. Ar.).

Liken, *to, tashbīh k.* or *dādan*.

Likeness, *shabīh* (of an effigy; also of pictures of Muhammad,¹ his son-in-law, and his grandsons); *timsāl*; or *tasvīr* (any picture or photo other than those of Muhammad, etc.); *'aks* (photograph); *mushābahat* (resemblance); *shabahat-i tāmm dārad* (it's an excellent likeness).

Likewise, *ham*; *hamchunīn*; *ayza"*; *nīz*; *-va hākezā man ham bi-ū bad khwāham guft* (and likewise I will speak harshly to him).

Liking *mayl*; *khwāhish*; *ragħbat*

Lilac, *jas.*

Lily, *zambaq*; *gul-i maryam* (some kind of white-lily); *nīluʃar* or *laylupar* (lotus, water-lily); *susan* (prop. the iris); *zambaq, tukhm-i Zhāpūni* (Japan lily; Shah's Diary).

Limb, *uzv*, pl. *a'zā'*; *dast u pā*, or *par u pā* (limbs); *javārih* (limbs; also classically birds and beasts of prey).

Lime, *āhak*; *āhak-i zinda* (quicklime, q.v.); *āhac-i murda* or *kushṭa* (slaked lime); *dibq*, Ar. (bird-lime, q.v.); *kūra-yi gach-pazi*; and *kura-yi āhak-pazi* (kiln); *līmu-yi shorbati* (sweet lime).

Limestone, *sang-i āhak*.

Limit, *hadd*, pl. *hudud* (gen.); *sar-hadd*, pl. *sar-haddat* (boundaries of land); *sugħur* (ditto; the sing. not used in m.c.) *in mun-talā-yi savād-ash ast* (this is the limit of his knowledge).

Limited, *mahdud*; *'ilm-ash mahdud ast*; *kār-*

hā-yash munħasir-i bi-taqallub ast (his business is limited to cheating): *murakkhas nistam ki bīshtar az sad rūpiya bi-diham*.

Limp (adj.), *mardaka khayli sard ast, bāyad garm-ash kard* (he's a limp fellow, he requires stirring up).

Limp, to, *langidān*. *Vide Lame.*

Limpid, *zulāl*; *shaffāf* (transparent). *Vide Pellucid.*

Limpidity, *shaffafī*.

Line, to, *safī zadan* or —*kashidān*, intr. (to fall in, in line; of soldiers, slaves, etc.); *safī īrāstan*, tr.; *rāh rā bā sar-bāz saff-bandī k.* (to line the road with troops; for a reception); *astar k.* or *astar-dūzi k.* (to line a garment); *mistar k.* (to rule paper); *khatt kashidān* (to draw lines); *agar sīm-i talagrāf khwāħida ast*² (if the telegraph line is down, i.e. if communication is interrupted—).

Line, (subs.), *satr*, pl. *sutur*; *khatt*, pl. *khatt-hā*³ (lines, marks); *rīsmān* (cord); *rīsha* (string); *shāqul* (mason's); *silsila* (race, q.v.); *safī*, pl. *sufuf* (mil.); *qitār (ħidān)* (file); *khatt-i āħan* (of railway); *khatt-i kaj u kūj* (zig-zagged); *khatt-i qawsī* (bowed); *khatt-i munħani* (crooked, bent); *khatt-i mustaqim* (straight line); *khatt-i mutavāzzī* (parallel lines); *khatt-i 'amūdī* (perpendicular); *khatt-i ufuqi* (horizontal line); *khatt-i fāsil* (that separates or divides); *ħali-i īn kār nistam*, or *az dā'iħā-yi kār-am khārij ast* (this is not in my line).

Lineage, *nasab*; *asl u nasab*; *hasab u nasab*; *khānavāda*; or *dūdmān*; or *'ashīra* (family); *qabīla*, pl. *qabā'il* (tribe); *zurriyya* (descendants). *Vide Race, Tribe.*

Lineament, *khatt-hā-yi sūrat* or —*chihra*. *Vide Features.*

Lineal, *bilā fāsilā az Payghambar mī-āyad*, or *bi-khatt-i mustaqim nasab-i khud rā bi-Payghambar mī-rasānad* (he is a direct descendant of the Prophet; i.e. from his daughter); *bilā vāsiṭa* (immediate descendant).

Linear, *khattī*.

Linen, *katān* or *kattān* (subs.); *kattānī* (adj.).

Linendraper, *bazzāz* (any cloth seller);

pārcha-farūsh (ditto).

Lingah, *Linga*.

¹ Though forbidden to draw pictures of the Prophet, etc., many uneducated people have such pictures, which they regard early in the morning. The face is always veiled.

² The Persian telegraph line spends a large portion of its time on the ground. I have heard a postman complain that he could not carry the mails and erect the fallen posts as well.

³ The Ar. pl. *khutūt* is in m.c. confined to "letters."

Linger, to, 'aqab uftādan : vide Delay; hanūz ta'm-ash rā dāram (the taste still lingers in my mouth).

Linguist, zabān-dān.

Liniment, marham (ointment for wounds only); tilā (for painting or rubbing on); zimād (poultice).

Lining astar or āstar (k.) (of a garment).

Link, halqa (ring or link in a chain); bāqala vulg. or dāna (a bead in a rosary¹).

Link, to, musalsal sakhtan: bi-ham payvastan; or vasl k. (to join latter also—to patch).

Linked, bi-ham payvasta: musalsal (linked together; of a number).

Linkman, mash'al-chī (in a procession); fānūs-kash (a private servant with lamp).

Linseed, tukhm-i kattān; rawghan-i bazar-i katān (linseed oil); [rawghan-i kunjad, oil of sesamum seed; in India til oil; often confused with linseed oil].

Linsey-woolsey, pārcha az pashm va kattān.

Lintel, sar-dar.

Lion, shīr, P.; asad, Ar.; arsalān, T. (rare); shīr-i yāl-dār (a maned, i.e., male lion); [in Persia shīr is a lion and babr is a tiger, but in India vice versa]; ū az shīr shīr-tar ast (he is braver than a lion); nishān-i Shīr u Khurshīd (the Order of the Lion and the Sun); mahall-i tavajjūh-i mardum ast (he's the lion of the season); jā-hā-yi khūb (the lions of a place); burj-i asad (Zodiac). Vide Knight.

Lioness, shīr-māda.

Lip, lab; lab-i pāyīn (lower); lunj (lower lip; sp. Negroid); lab-i bālā (upper); lab-i shuturī (loose hanging lips); lab-i durusht (thick lipped); lab-i nāzuk (delicate-lipped); lab-la'lī (ruby-lipped; of women); lab-i khargushī (hare-lipped, q.v.).

Liquefaction, gudāzish; āb shudan; hall.

Liquid, ābaki; ma'i, pl. ma'iyāt: ashya-yi mā'i dar ān jā namī-girad (it won't contain liquids): āb sh. (to melt q.v.): [munjamid, solid as opposed to liquid; but sulbi, solid as opposed to hollow]: garda or safūf (powder).

Liquor, jawhar (lit. essence): 'araq (spirit, also sweat, juice). Vide Wine.

Liquorice, rubb'u's-sus (in sticks); shīrin bayān (?); malhalī, vulg. mutkī (the plant).

Lisp, to, vāzīh harf namī-zanad; (no special word; vide Moses; to Jews the word luknat "stammering" is applied).

List, fīhrīst; siyāha; fārd; tafsīl.

Listen, gush k. or dādān; gush farā dādān (to eaves-drop, q.v.): gush-am bā shupā ast (I'm listening to you); gush-at bā man bāshad, or gush bi-dār: āghā bi-man bāspīd. Vide To hear.

Listener, mustāmi'; sāmi" (hearer, q.v.).

Listless, izhār-i mayl bi-chīz-i na-dārad; sārd; yakh (m.c.).

Literal, taht^u, l-lafz (of translation); lafz bi-lafz; harfi; īn tarjuma istilāhī nīst (unidiomatic): fuqahā-yi millat i'tiqād bi-zavāhir-i āyāt rā bi-tariq-i ta'abbud lārim mī-dānand (the religious guides believe in the literal interpretation of the Quran).

Literary, adīb: 'ilm-dust (also scientific).

Literature, 'ulūm-i adabiyya.

Lithographer, sang-chāp-kun or —zan.

Lithography, chāp-sangi (for chāp-i sangī) (k.): sang-i chāp (the stone).

Litigation, murāfa'a (k.): mugaddam^x (an Indian word coming into use).

Litigious, murāfa'a-ju.

Litter (a sort of palki carried by two, or four mules or camels) takht-i ravār; az takān-i takht-i ravān khaylī sadma khurdam nazdīk bād nā-khush bi-shavam; māmil, pl. mahāmil (rare); harudāj (elephant howdah): kajāva (camel 'kajavas'); pūshāl (straw bedding for horses); khāshāk and ashqāl (litter, chips, etc., in a room, vide Refuse); khākrūba; or rasht (sweepings when swept up); īn thāhār tūla yak jā zā'ida (these four pups are of one litter); az shikam-i avval-and (they are the first litter).

Litter, to, chirā īn utāq rā shuluq kardī?; īn shulūq-kārī-hā chīst? (what a litter you have made!).

Little, andak; kam; qalīl; (adjs.; for quantity): yak kam-i (or yak khurda) bīdīh, ziyyād namī-khwāham: khurd; or kuchak (small in size); kutāh (short); andak-i; or qadr-i (a little); jasta pāsta rāh raftan (of a child just learning to walk); jasta jasta harf z. (of a child, or of a learner of a foreign language); kam kam; khurda khurda (little by little); pur kam; or khaylī kam (too or very little).

¹ There are in a tasbīh 101 beads; 99 for the attributes and 1 for the essential name of God. The 101st bead, larger than the rest, is called shaykhak and marks the completion of the round.

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Locomotive-power, quvva-yi jarrāra va harāka.

Locum-tenens, qā'im maqām; nā'ib; nā'ib manāb. *Vide Acting, Deputy.*

Locust, malakh; malakh-i misrī (a species, small and injurious); *malakh-i daryā'i* (large and less injurious); *shar^an malakh barā-yi Muslimīn hālāl ast bidūn-i ānki zābh kunand; agar malakh rīza būd durust farū mī-burd* (if the locust were small, it (the bird) swallowed it whole).

Lodge, to, baytuta k. (spend the night); *māndan; imshab kuja bāyad manzil ku-nim* (where shall we put up ?); *sar-i darakht mānd* (it lodged, got caught, in the tree).

Lodging, manzil (k. and d., intr. and tr.); *jay (dādan, tr.); khāna* subs..

Lodger, kirāya-nishīn.

*Loftiness, rif^at; or 'uluv (of buildings, or of rank). *Vide Pride.**

*Lofty, 'ālī; or rafī'; *vide Pride; Dawlat-i 'aliyya-yi Īrān* or '*Usmānī* (but *Dawlat-i fakhīma-yi Inglīs*).*

Log, kunda: tana (trunk of tree, cut or uncut).

Logic, "Avicenna translated some Greek works on logic into Arabic" (*Abu Sīnā ba^azī kutub-i 'ilm-i maniq-i Yūnānī rā bi-'Arabī tarjuma namūd: istilāhat-i maniqīyya* (terms of ——)).

Logical, maniqī.

Logician, maniqī; maniq-dān.

Logwood, baqam.

Loins, kamar (the whole waist); *gurda* (prop. kidney); *sulb* (the small of the back); *az sulb-i fulān ast* (offspring of So-and-So); *asp-i kamari* (horse gone in the loins). *Vide Girded.*

Loiterer, dīr-ras (arrives late); *sust-kār* (lazy at his work).

London, Landan (to Persians a synonym for England).

Loneliness, dil-tangi (boredom, depression); *tajarrud* (being alone); *bi-sabab-i tanhā'i vahshat 'arz-am mī-shavad.*

Lonely, dil-tang (depressed); *bisyār vahshat-am girifta ast* (I feel lonely); *dūr az ābādī*

(lonely); *vīrāna* (desolate, of places; or met. of the heart).

Long, kucha-yi tavīl or —*tulānī*; *qissa-yi tavīl*: *mard-i qadd-buland* or *mard-i darāz*: *rūz-i buland*; *rīsh-i buland*: *in pārcha chand zar¹ ast?*; *khaylī vaqt*, or *muddat-i madid*, or *zamān-i darāz* (a long time): *salānat-i² pādishāh khaylī tūl na-kashīd*; *chand rūz bi-'Id-i Naw-Rūz dārim* (how long is it to New Year's Day ?); *tā kay* (how long ?); *dīr-bāz ast ki ūrā dīdam* or *khaylī vaqt ast ki ūrā na-dīda am* (it is long since I saw him); *khulāsā-yi kalām* (the long and the short of it). *Vide Tall, and Lamp-post.*

Long-cloth, lang-klāt (Eur.); *yak tūp chilvarī* (for *chihil vārī*) (a piece, a *thān*, of long-cloth).

Long-faced, khushk-i muqaddas (austere-looking, of priests); *sirkā-ru* (sour-faced). *Vide Doleful.*

Longing, mushāq (part.); *khwāhish*; *ishti-yaq*; *ārzū* (subs.); *dilshūra* (longing of a pregnant woman for sour things); also vomiting, of a pregnant woman whose longing is not satisfied); *ārma* (?) (ditto); *magar zan-i ārma dārī?* (said to a man vomiting, or to one fond of pickles, etc.).

Longingly, mushtāqāna; *harīsāna.*

Longitude, tul; *daraja-yi tul.*

Longitudinally, az tul.

Long-sighted, dur-nazar: *'aqibat-bīn* (met.).

Long-suffering, tul-i tahammul (subs.); *bā tahammul*, or *bā tāqat* (adj.). *Vide Patience, and Patient.*

Long-winded, ruda-darāz; or *pur-gu* (in speech); *nafas-i khūb dārad* (in running).

Long-wise, tul³; *in rā az tul bi-bur, na az 'arz.*

Look, to, nigarīstan; *dīdan*, rt. *bīn*; *nazar k.*; *nigāh k.*; *namūdan* intr. *numā*; or *bir-nazar āmadan*; or *ma'lūm shudan* (to seem); *muwāzabat k.* (look after, care for); *vā-rasī* or *rasīdagī k.*; and *ghawr k.* (to look into); *dīdan*; or *just u jū k.*; or *tajahhus k.* (to look out for a thing; *vide* also 'Wait'); *in utāq bar daryā sar-zan ast*, or *bar daryā mushrif ast* (this room overlooks the sea); *sayr³ kardan* or *tamāshā k.* (to look at shop windows, stroll about a city, etc.); *bi-guzār bā dūrbīn-at bi-bīnam* (let me look with your glasses); *khiyāl-i bārān dārad*, or *mī-khwāhad bārān*

¹ In India *tūl* and 'arz "length and breadth" for cloth, etc. In Pers. m.c., however, *tūl* is not used for cloth.

² But *Hukumat* for a Governor.

³ Vulg. *sayl*.

bi-yāyad (it looks like rain, or I think it is going to rain); *īn rā bāsh* (now just look¹ at this).

Look here, *īnjā nigāh kūn* (fig. and lit.); *gūsh*; *bi-shumā hastam* (= I am speaking to you; polite).

Look out! *bi-pā!*; *hushyār bāsh!*

Look-out man, *dīd-bān* (sentry); *dīda-gāh* (place of ____).

Looking-glass, *āīna* or *āyina*; *bādan-numā* (cheval glass).

Loom, *kār-gāh-i bāfandagi*.

Loop, *halqa* (z.); *mādagī* (loop, button-hole). Loose, *shul* (loose of a rope or cloth); *laq* (of teeth, screws, etc.); *bandhā-yi īn sandalī shul* (or *sust*) *shuda ast*; *īn tanāb rā shul kūn*; *sa'ī bi-kunid bi-binid mitavānid* *īn giri hārā bāz kunid* (try and see if you can untie this knot); *farākh*; or *gushāda* (of clothes); *bāsta na*—(of porridge, etc.); *vil* (of a loose end of a rope; untied); *āvikhīta* (hanging down); *furū hishta* (of loose under-lip, or of eyelid); *judā shuda* (of a leaf of a book); or *aurāq shuda* (if many leaves are loose); *mi'da narm ast* (of bowels, loose); *bi-qayd* or *bīparvā* (in morals).

Loose, to, Loosen, *gushādan*; or *vā* k.; or *bāz* k. (to untie); *shul* k. (to loosen); *rihā* k.; or *vil* k.; or *khalāṣ* k. (set free); *'inān rā sust* k. (to loosen the reins; lit. and fig.); *mi'da rā narm* k., or *-linat dādan* (the bowels).

Looseness, *shulī*; *gushūdagī*, *farākhī*; *laqī* or *laq budan*: *bī-parvā'i* (of morals); *linat* (of bowels).

Lope, *shiling* (z.)² (a long high step): *qurg-davī k.*

Lop-sided, *yak-bara*; *īn bār yak ḥarafash sangīn ast*; *yak-burdū rāh mī-ravad* (of a man, horse, ship, leaning over to one side in moving).

Loquacious, *pur-gu*: *vir viru* (vulg.); *harrāf* (full of talk; in good or bad sense); *laffaz* (talks too much; in bad sense); *rudādarāz* (sp. of garrulous old people); *chil chil zabān* (pleasantly talkative, sp. of children); *jafang* adj. (of prattle; of children or fools); *lassān* (fluent).

Loquacity, *ruda darāzi* (k.) (garrulity; sp. of old women); *pur-gu'i* (k.); or *harrāfi* (k.); *vir vir* (k.) (vulg.); *chi'l chil zabānī*; *chāchūl-*

zabānī (blarney; but *chāchūl-bāzī* (gross flattery).

Lord, *Khudāvand*; *Rabbānā* (Our Lord! i.e., God); *Mawlāna* (prop. our Lord, is in m.c. a title of respect for a learned man); *vide* God, Master, Husband: *amīr*, pl. *umārā'* (opposed to *faqīr*, *fugārā*); *khāss*, pl. *khavāss* (opposed to *āmm*, pl. *'avāmm*).

Lordship, *Hazrat-i 'Ālī*.

Lose, to, *gum k.* and *sh.*; or *mafqūd sh.* [also to be missing; but *mafqūd k.* to make to vanish]; *zā'i* k. or *sh.* (gen.; to destroy, waste); *zarar k.* or *rasāñdan*, tr., and *-rasīdan*, intr.; and *nuqsān k.*, tr., or *yāftan*, intr.; or *lā dādan*, tr. and vulg. or *khasārdt k.*, or *-kashīdan* (of money; lost in trade or gambling); *fawt k.* and *sh.* (of time); *bar bād dādan*; or *talaf k.* (to squander); *bākhtān* (in games); *chāqu'i ki bi-shumā dādam muvāzib bāshid gumash na-kunid*: *khud-ash rā gum kard* (he lost his head); *kund raftan* (of watch); *talaf sh.* (to be lost, of men in battle); *shikast yāftan* (be defeated, lose in battle, or in games); *fursat az dast dādan* or *fawt k.* (of time, opportunity); *'inān-i ikhliyār-ash az dast raft* (he lost control of himself); *jān-ash az dast raft* (he lost his life); *az jā bīrun raft* (he lost his temper, or got upset).

Loss, *khasārat*; or *zarar*; or *nuqsān* (to property or life); *talaf*, pl. *talafāt* (of life; in battle, etc.); *mutahayyir sh.* (to be at a loss); *dast-pācha sh.* (ditto).

Lost, *bar bād shuda*: or *zā'i* *shuda* (wasted); *gum shuda-yi dast-az-vay-shusta-i* (a thing hopelessly lost); *vaqt-i ki az shahr bar mi-gasht rāh rā gum kard*.

Lot, “Lot was rescued from the city that wrought filthiness” (*Khudā Lūt rā az shahr-i khābisān najāt dād*).

Lot, *qur'a (andākhtan)*; *hissa* (share); *qismat*, etc. (destiny, q.v.); *u dala ast* (local?) (he is a bad lot, not respectable); *ba'd nā-chār shuda tan bi-qazā mī-dihad* (she will then be forced to put up with her lot); *lāt* (Eur.); *īn lāt-i chāhī si 'mārka' dārad* (this lot of tea has three distinctive marks); *dar harāj-i imruz panj qalam chīzā kharidam* (I bought five lots at today's auction).

¹ Look in a figurative sense.

² *Shiling-takhta* is some wrestling term; also frisking about.

Lote, *sidr*¹ (the lote-tree; the juice of the soaked leaves of which is sprinkled on a corpse). *Vide Jujube.*

Lotus, *laylūpar*; *nīlūfar*. *Vide Lily.*

Loud, *buland*; *buland-āvāz* (loud-voiced); *jahr* (rare); *ghawghāzī* (noisy, clamorous); *pur shāt u shūt* (of quarrelsome or noisy women); *khud-farūsh*.

Loudness, *khud-numāzī* (of dress; self-advertisement).

Lounge, to, *lut raftan* (vulg.); *tambalī k.*; *vā lamīdan* (to loll or recline on a sofa, etc.).

Lounger, *khurdan u khwābīdan kār-ash ast* (he is a lounger); *Bu-khur u bu-khwab kār-i man ast* ∴ *Khudā nigāh-dār-i man ast* (saying of the lazy).

Louse, *shipish*; *rishk* (nit); *shripish-i zuhar* (crab-louse); *sin*, *sen* or *sina* (a plant louse that destroys crops); *khar-i khaki* (wood-louse).

Lousy, *shipishu* (of men); *pur az shipish* (of garments).

Lout, *rustā* (lit. villager); *rustā-vār* (loutish); *dabang-güz* (vulg.).

Love, Love, to, *'ishq* (ardent love, between the sexes or for God); *mahabbat* (gen. affection); *mihr* (parental; also God's love for man); *'alaqa* (sp. of parents for children and vice versa); *u marā az dil u jān mī-khwāst*—Prof. S. T. (he loved me dearly); *muddat-i madid-i bar tu 'āshiq shuda am² va dar īn zindagī murda am*—Prof. S. T. (it is now a long time since I first fell in love with you and died a living death); *yak dil na, hazār dil 'āshiq-i u shuda ast* (she has fallen madly in love with him); *'āshiq shudan bi*—or *bar*—(to fall in love with); *giriftār-i mahabbat-i u ast* (ditto); *dil-bastagi dāshtan* (gen.); *ham dīgar rā dūst bi-dārīd* (love each other); *az bīmār shudan khush-ash mī-āyad* (he loves being sick); *salām-i Lūr³* (or *salām-i rūstāzī*) *bi-tama' nīst* (=cup-board love); *hubb-i dunyā* (love of the world). *Vide Beloved.*

Love-lorn, *hijrān-zada* (separated); *mahjur-shuda* (forsaken, love-lorn).

Love-philtre. *Vide Restless.*

Lover, Love-sick, *giriftār-i jalān*; *maraz-i*

'ishq dārad; *kirm-i 'ishq dārad* (vulg. ; *kirm*=microbe); *majnūn*.

Lover, *'āshiq*, pl. *'ushshāq* (lover; generally the man); *ma'shuqa*; or *mahbuba⁴* (beloved, the woman); *īn mārd u zān 'āshiq u ma'shūq-and* (not *ma'shūqa*); *'aysh-talab*; or *'aysh-dūst* (lover of pleasure); *fāsiq* (paramour, q.v.; unlawful); *sift-zān* vulg. (ditto).

Loving, *mihr-bān* (of superiors); *pur-ishq* (amorous); *mushfiq* (indulgent).

Low, *razil*; or *dun-talī'at*; *u mardaka-yi pastifrat-i st*: *past* (in height or in origin, etc.); *bāzārī* (of people or words); or *dāni-tab'* (of people); *pūch* (worthless, gen.); *ū bi-qīmat-i nāzil* (or *arzān*) *mī-farūshad*; *nisf-i bahā* (at half its value); *zamin-i past*; *bi-sadā-yi past* or *—kūchak* (in a low voice; also *yavāsh* or *āhistā*, adv.).

Low-bred, *past*; *bad-asl*; *razil*; *az ṣinf-i farr-āsh*.

Lower, to, *sar-ā-zir k.*; *furū*— or *zīr k.* (from a height); *arzān*— or *nāzil k.* (of prices); *īn saīl* (or *dalv*) *rā dar chāh pāyīn bī-kun*; *kām k.* (of quantity); *khwābānī-dan* or *pā'īn kashīdan* (of a flag, standard, etc.); *'ār-am mī-āyad ki bi-ū harf bi-zanam* (I lower myself by speaking to him); *īn mūjib-i kasr-i man mī-shavad* (this will lower me in people's eyes); *az hisāb-ash kāsta bāqī pūl-ash rā dādam* (I lowered, cut his bill down, and then paid him). *Vide to Humble.*

Lowering, *tīragī*, subs. (of clouds); *havā pur az abr-i tīra va tārik shud*.

Lowest, *past-tarīn* (gen.); *adna-tarīn* (double superlative; of people).

Lowing, *khuvār*, Ar. (k.) (rare); *sadā* (k.) (common, of cattle).

Low-land, *zamīn-i past*.

Lowness, *farū-tanī*; *khāk-sārī*; *inkisārī*; *khushū' u khuzū'*; *tavāzū'*; *ū bisyār kūchākī* or *shikasta-nafsī izhār mī-kunad*.

Lowly, *farū-tan* or *ufṣāda*; *burd-bār* (meek); *miskīn*; or *mazlūm* (humble, quiet).

Lowness, *pastī* (gen.); *sīflagī* (of a man's nature); *narmū*; or *āhistagī* (of voice). *Vide Meanness and Cheapness.*

Low-spirited, *dil-tang*; or *malul*; or *pur-*

¹ There is a tree of this kind in Paradise, a boundary mark that no creature may pass.

² Or *hastam*.

³ The Lurs are noted for greed.

⁴ *Mahbub*, masc. "loved."

malāl; *dil-murda*; or *dil-a/surda* (from sorrow, or naturally).
Loyal, *jān-nisar* (devoted); *mukhlīs*; *vafā-dār*; *namak-shinās* or—*halāl* (of servants); *fidā'i*. *Vide Obedient*.
Loyalty, *jān-nisārī*; *ikhlās*; *vujā-dārī*. *Vide Obedience*.
Lozenge, *lawz* (the sweetmeat, and also anything in its shape); *īn pārcha rā lawzī dūkhtā ast* (this cloth is quilted).
Lucerne, *yūnja* (sp. fresh); *shāftal* and *sibarga*.
Lucid, *rawshan*; or *vāzih* (for style); *munīr*; or *rawshan* (for stars); *vaqt-i ki hūsh-ash durust būd* (during a lucid interval).
Lucifer, *kibrīt* (match); *Zuhra* (Venus; the morning star); *Iblīs*; or *Shayjān* (Satan).
Luck, *nīk-bakhī*; or *sabz-bakhī*; or *iqbāl*; or *khush-naṣībī* (good luck); *bakht-am rā basta and* (my luck is gone); *bad-bakhī*; or *nuhūsat*; or *bakht-i shūm* (bad-luck); *tāli'* (the star); *taqdir* (Fate); or *qismat* (portion); *bakht* (luck, good or bad); *naṣīb* (portion; *naṣīb sh.* (to fall to one's luck, lot).
Luckily, *bi-yārī-yi bakht*; *bakht yārī karda*; *az khush-tāli'*.
Luckless, *bad-bakht*; or *bad-naṣīb*; or *bad-tāli'*; or *bi-naṣīb*; but *kam-bakht* (a term of abuse=wretched). *Vide Unlucky*.
Lucky, *ruz-i ta'yin-i sā'at-i nīk karda az ānjā harakat kardim*—Prof. S. T. (one day we started at the fixed lucky moment); *zahī sa'ūdat-i man ki dar khidmat-i shumā mībāsham* (I'm indeed lucky to be with you); *barra-yi du mādar* (lit. a lamb with two mothers, i.e., one that gets a double quantity of milk).
Lucrative, *sūd-mand*; *nāfī*; *bā manfa'at*.
Lucre, *yīfa-yi dunyā* (filthy lucre).
Ludicrous, *khanda-dār*; *muzhik*; *khanda-āvar* or *khanda-khīz* (causing laughter; in a good or bad sense); *bā'is-i istihzā* (cause of ridicule).
Ludicrously, *pul-i ki bi-man dādand qabil-i istihzā ast* (a ludicrously small sum).
Luggage, *buna*; *asbāb*; *sāmān*; *rakht-i safar* (personal luggage); *bar* (luggage or loads; but *bar u buna* personal luggage); *khurda-rīz*; or *khir u fir*; or *khirt u pirt* (small packages, odds and ends, things not necessary; also lumber, q.v.).

Lukewarm, *shīr-garm* or *nīm-garm*; *malūl*; *na garm na sard*; *khaylī bā ānhā garm nīst* (he's lukewarm in his attachment to that party).
Lull, *to*, *lālā'i karda khwābānīdan* (lull an infant to sleep); *sākit sh.* or *khwābīdan* (of storm).
Lullaby, *lālā'i* (*khwāndan* or *k.*).
Lumbago, *dard-i kamar*.
Lumber, *asbāb-i bī-kāra*; *khir u fir*. (*Vide Luggage*).
Lumber, *to*, *īn asbāb-i bī-kāra tamām-i utāq rā giriša ast*.
Luminous, *rūshan* (lighted; also adj. of daylight); *darakhshān*; and *darakhshanda* (of sun, etc., gems, metals); *munīr* (of sun); and *tābān* giving heat and light; of sun, fire); *nurānī* (of heavenly bodies); *mu-navar* (illuminated); *rang-i lammā'* (luminous paint).
Lump, *tikka* (small piece); *luk* (a little swelling); *radd-i nīsh* (insect bite); *bar-āma-dagī* (any protuberance); *yak-jā* (in a lump).
Lunacy, *junūn*. *Vide Madness*.
Lunar, *qamarī*.
Lunar caustic, *qalam-i jahannam* (in sticks); *jawhar-i nugra* (nitrate of silver).
Lunatic, *majnūn*, pl. *majānīn*; *vide Mad*; *dār'u'l-majānīn* (—asylum).
Lunch, *'asrāna* (sarf *k.*) (about 2 o'clock).
Lungs, *shush*; *ri'ah* (rare); *zat'u'L-ri'ah* (inflammation of the lungs). *Vide Pneumonia*.
Lure, *tabla*, P.; *baftara* (in Basra and Baghdad); [*milwā'ih* (in Koweit and in Bahreyn Is.); *chīna* (a grain bait for birds); *tu'ma* (a live bait); *mullā'* (a bird when a live bait for a hawk). *Vide Bait*.
Lurk, *panhan sh.*, intr. (to hide); *kamīn k.*, intr. (to lie in wait); *qā'im sh.*.
Lurking-place, *kamīn-gāh*.
Luscious, *lazīz*; *khush-maza*; *pur ab u bā lizzat* (juicy and luscious).
Lust, *shahvat*; *havā-yi naftānī*; *mastū*.
Lust, *to*, *hirs varzīdan* (to lust after).
Lustful, *shahvat-parast*; or *pur-shahvat*; or *shahvatī*: *harīs* (covetous).
Lustfully, *shahvatānā*; *bā nigāh-i shahvat nigarīstan* (to look lustfully at a woman).
Lustration, *tathīr* (*k.* or *d.*) (relig.; of any portion or the whole of the body); *taghsīl*

¹ *Mullā*, P.; corrupt. of Ar. *milwāh*, a decoy-bird; an owl used as a decoy-bird, etc.

(<i>k.</i> or <i>d.</i>) (relig.; of the whole body; also for dead bodies).	Mace, <i>basbāsa</i> (spice); <i>gurz</i> (battle); <i>chumāq</i> (official mace; also a thick walking stick).
Lustre, <i>jalva</i> ; or <i>rawnaq</i> (of things); <i>darakhshandagi</i> (of gems, the sun, etc.); <i>barraqī</i> (of silk); <i>āb</i> (the "water," of a jewel); <i>jār</i> or <i>chihil-chirāgh</i> (a crystal chandelier); and <i>qalam</i> (a 'drop' of the chandelier).	Mace-bearer, <i>chumāq-dār</i> (with mace); <i>yasāvul</i> (precedes procession, carrying a mace, or a flag, or a spear, etc., also guard, q.v.).
Lusty, <i>vide</i> Strong; <i>mard-i gardan kuluft-i pur-shahvat-i ast</i> ; <i>fil-i mangūs</i> . ¹	Macerate, to, <i>narm k.</i> (to soften); <i>khisāndan</i> (to steep); <i>nafs kushtan</i> (to mortify the flesh); <i>tāghar k.</i> (to make thin).
Lute, ' <i>ūd</i> (Arabian); <i>rubāb</i> (z.); <i>barbat</i> (Persian). <i>Vide</i> Lyre.	Machination, <i>hila</i> , pl. <i>hīyal</i> ; <i>kayd</i> , pl. <i>maka'id</i> (prop. pl. of <i>makīda</i>).
Lutist, ' <i>ud-zan</i> ; <i>rubab-zan</i> .	Machine, <i>charkh</i> (with wheels); <i>charkh-i khayyātī</i> (sewing machine); <i>īn 'māshin' rā chi mī-guyand?</i> : <i>dast-gāh</i> (prop. 'plant,' is also applied to factory machinery); <i>manjanīq</i> (a hand-sling; war catapult; crane). [sky].
Luxuriance, <i>fart</i> ; or <i>kaṣrat</i> (abundance); <i>ifrat</i> (excess).	Mackerel, <i>āsmān-i chifta chifta</i> (mackerel Mackintosh, <i>bārāni</i> .
Luxuriant, <i>vāfir</i> ; <i>farāvān</i> (abundant); <i>am-būh</i> (thick; of foliage).	Macrocosm, ' <i>ālam-i kabīr</i> (the universe exterior to man; opp. to microcosm or man, ' <i>ālam-i saghīr</i>).
Luxurious, ' <i>ayyāsh</i> (in a bad sense); <i>khush-guzarān</i> (in a good sense); <i>zan-sifat</i> (effeminate); <i>tan-parast</i> (selfish and luxurious); ' <i>aysh-talab</i> (seeking after pleasure; in good or bad sense).	Mad, ² <i>divāna</i> (gen.); <i>majnun</i> (sp. from love); <i>sag-i hār ūrā gazid</i> or <i>kand</i> (= he's mad); <i>dimāgh-ash khushk ast</i> ; or <i>khābt-i dimāgh dārad</i> (he's cracked); <i>anf-ash kharāb ast</i> (ditto); <i>shifta-yi</i> —or <i>farista-yi ān dukhtar ast</i> (he's madly in love with the girl): <i>vide</i> Dog and Madman; ' <i>aql-ash pā-sang</i> ' ³ <i>mī-barad</i> (his wit requires make-weight).
Luxury, ' <i>aysh u 'ishrat</i> ; <i>khush-guzarāni</i> ; ' <i>ayyāshī</i> (in a bad sense; profligacy); <i>zarūriyyāt</i> <i>va ghayr-i zarūriyyāt</i> (necessaries and ordinary luxuries of life); <i>asbāb-i tajammul</i> , or <i>tajammulāt</i> (dress, carriages, and all luxuries for show).	Madam, <i>Madam</i> (Fr.).
Lying, <i>pur-darugh</i> ; or <i>kāzib</i> , adj. (of people): <i>darugh</i> , adj. (gen.); <i>kazzāb</i> , adj. (intensive; of people); <i>kizb amīz</i> , adj. (of words); <i>darū gh-gū<i>ī</i></i> ; and <i>kazzābi</i> , subs.	Made, <i>sākhta</i> (made; also made-up, false); <i>masnū<i>ī</i></i> (artificial); <i>ū marā bi-khatt navishtan vā dāsh</i> , or <i>majbūr bi-kāghaz navishtan kard</i> (he made me write); <i>qalam-i sar karda</i> (or <i>tarāshīda</i>) <i>shurū bi-navishtan kard</i> (he cut, made, his pen and then wrote); <i>hāzir</i> (ready-made; opp. to <i>farmāyish</i> , adj. 'to order'). <i>Vide Compel.</i>
Lying-in, <i>dard-i zīh</i> (pains of); <i>vaqt-i zā<i>ī</i>idan</i> (time of; of a woman); <i>mariz-khāna-yi bachcha-zā<i>ī</i></i> (a lying-in hospital); <i>chilla</i> (the 40 days after birth, during which the woman does not leave the chamber).	Made-up. <i>Vide</i> Fabricate, Invented, False, etc.
Lying in ambush, <i>kamīn-nishinī</i> . <i>Vide</i> Ambush.	Mad-house, <i>divāna-khāna</i> ; <i>dār<ul style="list-style-type: none">īl-majānīn</i> .
Lymph, <i>māddā-yi ābila</i> (for vaccination).	Madmen, <i>mulhidīn-i majānīn</i> (impious madmen. <i>Vide</i> Mad).
Lynx, <i>siyāh-gush</i> ; <i>hudhud-chashm</i> ² (lynx-eyed; lit. hoopoe-eyed).	Madness, <i>divānāgī</i> (gen.); <i>shurīdagī</i> (from love); <i>khābt</i> (being cracked); <i>junun</i> ; <i>mālikhūliyā</i> (melancholy, madness); <i>sawdā</i> (ditto).
Lyre, <i>barbat</i> [<i>mīz'har</i> , Ar., not used in m.c.].	

M

Macadamize, to, *sang-farsh k.*
Macadamized, *rāh-i sang-farsh*; *rāh-i shusa* (Fr.; mac. road).

¹ *Mangūs* is properly the name of some place; said to be noted for white elephants.

² It is believed that the hoopoe can spy springs hidden under ground.

³ Mad people are not well treated in Persia. They are sometimes fettered and beaten by their relations.

⁴ When one pan of a scale is too heavy, a small stone, etc., is placed in the other to rectify the balance, and this is called *pa-sang*.

Magazine, *ambār*, or *makhzan*, or *khazīna* (store-place, etc.); *barut-khāna* (for powder); *qur-khana* (powder and weapons); *jabba-khāna* (for arms; armoury); *risāla-yi māhāna* (monthly magazine). *Vide Journal, Periodical.*

Maggot, *kirm*; *kirm-khurda*, or —*zada* (worm — or maggot-eaten). *Vide Meat.*

Magi, Magian, *Majūs*; [*majusi*, Ar., pl. *majus*, Ar.]; [*Majusiyat*, the Magian religion]; *gabr* or *gawr* (guebre); *ātash-parast* (fire-worshipper); *Pārsī* (sp. in India); *Zardushtī*; *Mugh*, old P. (rare); *dastūr* (high prest of—); *mūbid* (priest of—); [*zunnar* (the girdle); *ātash-kada* (fire-temple); *dakhma* (place where the dead are exposed; a tower of silence¹).

Magic,² *jādu* (k.) (black); *sihr* (k.) (black or white); *afsūn* (k.) (incantation; good or bad); *sihr-i halāl* (lawful magic); *sihr-i haram* (unlawful—); *sihr-i Sāmīrī dārad* (he is a skilled magician).

Magistrate, *hākim* (governor); *muftī* (one that gives a legal opinion or *fatwā*); *qāzī*, pl. *quzāt* (who gives a judgment); *zābit* (governor of a village).

Magnanimous, *javān-mard*; ‘ālī-himmat; *sharīf-u-n-nafs*.

Magnanimously, *az rū-yi buland-himmatī*.

Magnate, *az ‘amā‘id*— (pl. of ‘*umda*’), or *ashrāf*—, or *a'yān-i shahr*; *yak-i az ajilla ast*; *yak-i az sar-shinās-hā-yi shahr ast* (one of the notables, well known to sight).

Magnet, *āhan-rubā*; *sang-i mīqnātīs*.

Magnesia, *tabāshīr*.

Magnetic, *mīqnātīsī*; *chashm-ash quvva-yi mīqnātīsī darad* (her eyes have a magnetic attraction); *suzan-i qutb-numā* (magnetic needle).

Magnetism, *quvva-yi mīqnātīsiyya*; *jazabāt-i nafsānī* (Sufi term); *quvva-yi kashishiyya*, or — *jazibiyya* (animal magnetism).

Magnetize, to. *Vide Fascinate.*

Magnificence, *jalāl*; *shukūh* (gcn.); ‘*azamat*.

Magnificent, *jalīl*; *shukuh-mand* or *pur shukūh*; *īn utāghā khaylī ‘ālī’st* (these rooms are magnificent; ‘ālī, prop. “high”).

Magnificently, *jalilāna*; *shukuhāna*.

Magnifier, *zarra-bīn* (glass); *mādīb*; *buland-kunandd* (Etoller).

Magnify, to, *buzurg* k.; *madh* n.; or *sanā*

guftan; or *lamjīd* n. (to extol). *Vide To Honour, Exaggerate.*

Magnitude, ‘*azamat* (greatness); *hajm* (bulk); *ahammīyyat* (importance); ‘*azamat*— or *ahammīyyat-i amr* (the importance of the business).

Magpie, *zāgh*³ and *zāghcha* (the English magpie); *karājak* (ditto, in Kirman).

Mahdi, *Mahdi-yi Kāzīb* (of all false Mahdis); *Imām-i Mahdī* (the 12th Imām of Shī‘as).

Mahomedan. *Vide Muhammedan.*

Maid, *bākira* (virgin), colloquially *dukhtar*; *dukhtar-khāna* (unmarried girl); *jāriya*; and *kanīz*; and *kanīzak*; (Negress or Georgian slave); *khādimā* (gen. servant-maid or slave-girl). *Vide Maid-servant.*

Maiden. *Vide Maid*; *mazmun-i bikr* (maiden speech, etc.); *fikr-i bikr* (a maiden thought and excellent thought).

Maidenhead, *bakārat*; *dast bi-tarkīb-i kas-zadan* (to take the maidenhead of; also fig. to molest).

Maidenhood, *ayyām-i bakārat*.

Maid-servant, *mashshāta* (a tiring-maid, sp. for bride; she goes from house to house and is not a private servant. In some places, any old woman that decorates a bride; also a government servant that in cases of rape or seduction decides whether the victim is or is not a virgin); *bandāz* or *haffa-kun* (a woman that removes small hairs or fluff from women’s faces; a Muslim custom). *Vide Maid.*

Mail, *qawshan*; *zirih*; *dir* (for fighting): “*pusta*” or “*pustā*” and “*mayl*” (the post); *mayl-i qabl* (last mail).

Mail, to, *zirih-push* k. (of armour); *bi-zarī‘-a-yi mayl firistādan* (to post).

Mail, to, *qapāncha* k. (to ‘mail’ a hawk; to put a hawk in a ‘sock’).

Maimed, *chulāq* (in the hand); *nāqis-u-l’uzv* (gen.); *maqlu‘-u-l-yad* etc. (with a limb cut off).

Maintain, to, *parvardan*; or *parvarish* k.; and *nān dādān*; *khur u push d.* (to support); *iddi‘ā* k. (to claim); *vide Assert, Say, Defend*; *dast-gāh-i vasi‘-i rā mī-gar-dānād* (he keeps a large establishment of hands).

Maintenance, *vajh-i ma‘āsh* (in money); *ma*

¹ Called in India *Manāra-yi khāmoshān*, or “Tower of Silence.”

² Held to be unlawful by orthodox Muslims. *Vide Incantation and Charm.*

³ *Zagh* is sometimes also applied, apparently incorrectly, to the chough and the crow.

'ishat (in money) : *qūt* (food) ; *hifz* (guarding) ; *igama-yi an hujjat muhal ast* (the maintenance of that argument is impossible).

Maize, *zurat* ; *saga-yi zurat* (the green stem) ; *chūb-i zurat* (the dry stalk).

Majestic, *bā-jalāl* ; *bā 'azamat* ; *bā dabdaba*.

Majestically, *jalilāna* ; *mu'azzamāna* ; *shukuhāna*.

Majesty, *A'la Hazrat* : *Qibla-yi 'Ālam* or *Hazrat-i Zill-u'llāh* (Your, or His, Majesty the Shah) ; *'Ulyā Hazrat* (Her Majesty) ; *Hazrat-i Aqdas-i Humāyūnī* (His Sacred Majesty the Shah).

Major, *yāvar¹* (in Turkey A.D.C.) ; *Mājur* or *Mayzhūr* (in newspapers).

Major-domo, *nāzir*.

Majority, *taraf-i aghlab* or *kasrat-i ārāf* (Parliamentary) ; *bi-hadd-i taklīf*, or *bi-sinn-i tamyīz rasidān* (to attain one's majority²).

Make (subs.), *tarkib* ; or *sakhi* (gen.) ; *rikht* (of a man).

Make, to, *sākhtan* rt. *sāz* ; *kardan* rt. *kun* ; *durst kardan* : *bā'iş shudan* (to cause to do, be the cause of) and *vā dāshtan* (to cause, or force to do) ; *man bā'iş shuda* *ūrā āvurdam* = *man ūrā vā dāshtam ki bi-yāyad* (I made him come). Vide Create ; *hikāyat rā rū-ham andākhtan* (to make up a story ; of stories only) ; *khud sākhtan* (make up, invent words).

Makeup, for, vide Instead ; *tasallī-hā-yi shumā tadāruk-i gham-i marā namūd* (m.c. ; = *talāfi kard*).

Makeup, to, *khāya-mālī³* (k.) vulg. (making up to an official in any way). Vide Flatter, Toady.

Makeup (subs.), *taqlīd-i libās-i ān bāzī-gar* (or *muqallid*) *khūb-a* (his make-up is good) ; *ān zan vazak mī-kunad* (that lady makes up, paints, etc.) ; *ja'ba-vazak* (makeup box).

Maker, *sāzanda* (also player on a musical instrument). Vide Creator.

Make-shift, *bi-jihat-i kār-guzarān*, or *guzarāndan-i kār* ; *barā-yi daf^u 'l-vaqt* ; *barā-yi 'ijāla-yi vaqt* (temporary).

Maladministration, *sū-i intizām* ; *bad-nazmī*. Malady, *nā-khushī* ; *maraż*, pl. *amrāż* ; *bi-māri* ; *'illat* ; *dard*.

Male, *nar*, subs. and adj. ; of animals) ; *nari-na* (adj. ; of humans) ; *zukūr*, pl. (subs.) ; *muzakkār* (adj. ; masculine) ; "in the rutting season the females flee from the males" ; can it be that Nature has placed pain at the portals of love as she has at the portals of maternity ? (*dar ayyām-i juft khurdañ māda az pish-i nar dovān davān firār mī-kunad āyā mī-shavad ki Qudrat, dard-i dar āstāna-yi mahabbat ni-hāda hamchu dard dar dar-i ummiyyat?* Vide Offspring.

Malediction, *du'ā-yi bad* (k. or *khwāstan*) ; or *nafrīn⁴* (k.) (to call down a curse from God) ; *la'nāt* (k.) (from God) ; *lā'nāt-i Khudā bar ū!* ; *Shī'a 'Umar rā la'not mī-kunad*. Vide Curse.

Malefactor, *mujrim* (guilty).

Malevolence, *bad-khwāhī* ; *bad-niyyati* ; *bad-andishī* : *'adāvat* (enmity).

Malevolent, *bad-khwāh* ; *bad-niyyati* ; *bad-andish*.

Malice, *kīna* ; *shutur-kīnagī* (rancour; for injury) ; *bughz* (a grudge) ; *'amdān az ru-yi kīna in kār rā kard* (with malice pre-pense).

Malicious, *shutur kāna* ; *kīna-var* or *kīna-mand*.

Malign, to, *tuhmat zadan* (any false charge, also scandal) ; *buhtān* z. (slander) ; *bad-nām* k. : *ijtirā'* (calumny ; any false invention).

Malignancy, *kīna-varzī* ; *'adāvat-pishagī* : *shiddat* (of disease). Vide Malignant.

Maligner, *tuhmat-zan* ; *buhtān-zan* ; *bad-gū*.

Malignant, *kīna-varz* ; or *'adāvat-pishā* (continuously) ; *bad-khwāh-i bad-i* : *maraż-i muhlik* (med.). Vide Tongue and Curse.

Malinger, to, *tamārūz⁵* k. ; *khud rā bi-nā-khushī zadan*. Vide Feign, Pretend.

Mallard, Vide Duck.

Malleable, *az zarb-i chakush imtidad yaftan* or *imtidad-pazīr ast*.

Mallet, *tukhmāq* : *mushṭa* (of shoe-maker).

Mallow, *khatmī* (a name also given to the

¹ A *Yāvar* does not really correspond to a Major. A *Jawj* is commanded by a *Sartīp* who merely draws the pay and arranges the reliefs. Next is a *Sarhang* who occasionally looks on at a parade. A *Yāvar* marches with the men and says *yak, du* ; or *chap, rāst*.

² i.e., for a boy about 16 years when he must observe all the religious observances. If married before this age he can disavow the marriage.

³ *Khāya* "testicle."

⁴ Corruption of *na-afrān*.

⁵ Of the same measure as *tajahul* "to feign ignorance."

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Manna, *taranjubīn* (Ar. form of P. *turanga-bīn*), and *mann* Ar. (obtained from a tree); *shūr-khisht* (used in medicine); *gaz* or *gaz-angabīn* (the sweetmeat).

Manner, *tawr* (pl. *atvār* "behaviour"); *nahv*; *tarh*; *tarz*; *vajh* (pl. *mujūh* "causes"); *tarīq* (pl. *turuq* "ways"); *qism* (pl. *aqṣām* "kinds"); *jūr* (also "kind"): *in tawr bi-man harf zad*: *in-chunīn*; or *hākazā¹* ("thus"); *hamchunīn* ("thus" and "also"); *chi-tawr* (what manner of, what sort?): *minvāl*; *vaz* (pl. *awza'* "affairs, disturbance," etc.); *naw'* (pl. *anva'* sorts); *ravish*.

Mannerism, *takya-yi kalām* (a cant word or phrase that is a mannerism).

Mannerly, *khaliq*; *mu'addab* (adj.: of good manners). *Vide Civil, Polite.*

Manners, *ādāb-i mu'asharat* (social); *rusum* (customs, etiquette): *akhlaq*; *mubādī ādāb* adj. (rare) ("of prepossessing manner," in m.c.) *husn-i mu'asharat* (amiable manners): *harakāt*; *tarz-i nishast u bar-khāst*; *tahzib-i akhlāq*; or *akhlaq-i pasandīda*, or *-nīkū dārad* (good or refined manners): *akhlaq-i bad* (bad manners or bad morals): *tamjid-az zan na faqat ta'dil-i harakāt-i nā-hanjār ast balki mushavvīq-i a'māl-i buzurg ast* (the approbation of women not only softens man's rough manners but stimulates him to noble actions).

Mannish, *mard-vash*

Manceuvre, 'manūvar' (k.) (Eur.); *harakāt-i nizāmī* (in newspapers).

Man-of-war, *jahāz-i jangi*: 'manvār' (Eur.).

Mansion, 'imārat-i 'ālī (for private individuals).

Man-slaughter, *ādam-kushī* (k.) (gen.): *qatl-i bi-amd* (k.) (murder).

Man-stealer, *ādam-duzd*: *bachcha-duzd* (of children).

Mantel-piece, *sar-bukhārī*: *bālā-ujāqī* (in kitchens).

Mantle, *ridā* or *'abā* (the Arab over-mantle should be of pure camel-hair; also called *kisāt*): *chādar-namāz* (women's white over-sheet): *chādar 'arabī* (outer loose garment of women, gen. blue; for outdoor wear); *khirqa* (of dervishes): *yāpuncha* (short lamb-skin mantle, buttoning on the shoulder farthest from the wind).

Manual, *dasti*, adj. (made by hand; sent

by hand); *dastūrū'l-'amal* (instructions); *risāla* (pamphlet).

Manufactory, *kār-khānā*, pl. *kār-khānajāt*.

Manufacturer, *sāni'* (a small retail manufacturer, such as a basket-maker, watchmaker, etc.); *sāhib-i kār-khāna*.

Manumission, *i'tāq* (law term). *Vide Liber-ate.*

Manure, *zūr* (d.); *quvvat* (d.); *rishva* (d.) (also bribe); *kūt* or *samād* (these words are also used of human ordure removed from the latrines by special persons styled *guh-kash* or *chāh-pāk-kun*, and spread in the roads, whence land-owners remove it at will.²) [etc.]

Manuscript, *kitāb-i khattī*: *Qur'ān-i qalamī*

Many, *bisyār*; *khaylī*; *ziyād*; *bas-ī az-* (followed by pl. verb.); *basā* (followed by pl. noun); *bisyār-ī az-* (followed by pl. verb); *'adid*; [*ma'dūd* "few"]; *mūta'-addid*: *chand*; or *chi-qadr* (how many?); *in-* or *ān-qadr ki-*; or *chandīn* or *chandān -ki*; or *har-qadr* (as many as); *du-chand*; or *muzā'aif*; or *du-muqābil*; or *du barabar* (twice as many, double); *sad-chand* (100 times as many); *zan-i ziyād-ī du chār-i mā shudānd* (we met a lot of women); *qatra qatra jam' gardad*, *vūngāh-ī daryā shavad* (many a mickle makes a muckle, many drops a flood).

Map, *naqsha*: *kharīta* (prop. a roll of paper).

Map, to, *naqsha kashidān*:-*naqsha bar-dāshṭān* (to copy a—).

Marauder, *tārāj-gar*; *chapaw-kun*: *dar pay-i shikār* ("marauding," of animals).

Marble, *farsh-i in khāna az marmar ast* (—has a marble floor).

March, March, to, *kuch* (k. intr.); *ilghār* (k. intr.) (forced march; *vide Raid*); *kuchānīdan*; and *harakat dādan*; and *kūch dādan* (tr.). *Vide Walk*: *Mārsh* (Eur. the month).

Marching, *kūch*: 'ubūr'; and *murūr* (passing, crossing).

Mare, *mādiyān*; *mādiyān-i kurra-dār* (with foal at foot); *mādiyān-i kurra girīftān* (brood-mare); *kaf-i havā payda*, *karda*, or *tukhm-i 'anqā³ payda* *karda* or *pā-yi mār dīda* (= to find a mare's nest).

Margin, *hāshiya* (pl. *hāvāshī* of books); *dam*; *lab*; *kinār*; *kirān*: *dāman* (skirt of mountain); *hadd*, pl. *hudūd* (boundary).

¹ حکم.

² The Zardushtis use ashes, not water in the latrines.

³ Indians say "an elephant's egg."

Marginal, *jadval* (marginal lines in borders of books; also any parallel lines; rivulet).

Marigold, *gul-i ja farī*. *Vide Parsley.*

Marine, *bahrī*; *daryaī*: *Vazīr-i Bahriyya* (Minister of Marine).

Mariner, *kishtī-bān*; *mallah*; *jāshu*; [but *māshū*¹ a long narrow boat].

Marionettes. *Vide Punch.*

Marjoram, *gul-par*² (Persian marjoram, used in the kitchen): *puna* (essence; used in med.).

Mark, *Mark*.

Mark, *nishān* (k.); *'alāmat* (k. or n.); *asar*, pl. *āsar* (*guzāshīan*); *vide Brand*: *bi-nishān khurdan*, intr., and *bi-nishānz*, tr. (to hit the mark); *tir bi-sang khurdan* (to miss the mark, of bullets or arrows). *Vide Heed*, Give ear to.

Marked, *nishān-zada* or —*guzāshta*; *hālā naṣr karda-yi Dawlat shuda ast* ("he is a marked man"); in good sense; *gāv-i safid pīshānī* (conspicuous, q.v.).

Market, *bāzār* (any street with shops); *chār-sū* or *chār-sūq* (a cross street); *maydān* (a large open market); *nakhkhās* (for slaves or cattle); *bāzār-i bazzāzān* (of cloth merchants); *bāzār-i sabzī-farush* (vegetable market); *bāzār-i 'āmm* (the Indian *mela* or fair). *Vide Share*; *ru-yi maydān raftam*³ (I went to the market): *dar atrāf bilād-i hast ki māl-i tijārat bi-masraf mīrasad* (it has several markets for—).

Market-price, *nirkh-i bāzār* (market-rate); *qīmat-i muta'ārif* (current, ordinary rate).

Marskman, *nishāna-yi khub darad*, or *tir-zan-i khub-i'st* (he's a good shot); *dar nishān-zānī az aqrān mumtāz ast*.

Marmot, *mūsh-i Sultāniyya*.

Marmora, *Daryā-yi Marmara*.

Marriage, *nikāh* (k.) (a lawful marriage); *'arūsi* (k.) (gen.); *mut'a* (k.) (temporary marriage, lawful amongst Shī'as; by Persians called also *sīgha*⁴; *majlis-i 'aqd* or —*nikāh* (the ceremony); *khwāstgārī* (k.) (to demand in marriage; propose for the hand of); *bi-zānī dādan* (to give in marriage); *shawhar dādan*; (ditto); *dukhtar rā*

shawhar dādand. *Vide also Contract and Dowry.*

Marriageable, *pa bar bakht* (local?) (of a marriageable age); *bālīgh*, masc.; and *bālīgha*, fem. (of the age of puberty): *bi-hadd-i nikāh rasīda*.

Married, *zan-burda* or *dāmād-shuda*; or *muta'uhhil* (sh.) (of man); *shawhar-dār* or '*arūsī-shuda* (of woman); but '*arūs shuda* "decorated as, or like a bride") : *mankuha* (of woman; married by *nikāh*).

Marrow, *maghz-i ustukhūyān* (gen.): *maghz-i qalam* (of shank; eatable); *harām-maghz* (of backbone; not eaten): *lubb* (gen. used for the best of anything). *Vide Prime.*

Marry, to, '*arūsī k.* (gen.): *nikāh k.*; *zan k.* or —*giriʃtan*, tr. (of man); *shawhar k.* or —*giriʃtan*, tr. (of woman); *zan ikhiyār k.*, etc.; '*arus-shudan*, intr. (of women); *dāmād shudan*, intr. (of men); *khwāstgārī k.* (to ask in marriage by parents); *bā Fulān 'aqd-i nikāh bastan*, or *bā Fulān sīgha jārī k.* (of Qazi): but *pidar pisarash rā bā Fulān 'aqd bast*.

Marrying, *muzāvajat*.

Mars (planet), *Mirrīkh* (or *Bahrām*) *khunāshām-i Falak ast* (Mars is the warrior of the sky).

Marseilles, *Mārsil* : *Marsal-i Frānsa*, m.c.

Marsh, *mashīla* (lagoon, q.v.); *murdāb* (any stagnant water); *bātlaq*, T., or *khilāb* (a bog): *lajan-zār* (black mud). *Vide Swamp.*

Marshal, *marshal* (Fr.).

Marshal, to, *saff-ārā'i k.*

Marshalled, *saff-ārāsta*; *murattab*.

Marshmallow, *khaṭmi-yi khabbāza*. *Vide Mallow and Hollyhock.*

Marshalling, *saff-bandī*; *saff-ārāñi*; *tartūb-dihī*.

Marten, *dala* and *dalak* (Pine Marten; the skin is confounded with that of a desert-fox).

Martin. *Vide Swallow.*

Martingale, *ta'līmī*⁵ (also means a thin 'swagger-cane'): *sīna-band* (breast-plate).

Martyr, *shahīd*,⁶ pl. *shuhadās*; *kushta-yi*

¹ In Bengal called *nā'īo*. ² *Gulpar* is used by druggists in the adulteration of saffron.

³ Hero a Persian would not say *bi-maydan raftam*, which might mean *bi-jang raftam*.

⁴ The term *sīgha* is also applied to the temporary wife; *zan-i 'aqdī* is permanent wife as opposed to *zan-i sīgha*.

⁵ In India *zer-band*.

⁶ *Shahīd* lit. "present as a witness." It means all that the English word means and more. It is specially applied to one slain in, or on the way to, a religious war, etc., or to one slain unjustly; also figuratively to one who dies in a manner that excites sympathy—by any sudden death, assassination, or by plague if he does not flee from it.

- rāh-i Khudā*: “*nana-gharibam*” *k.* (to pose as a martyr).
- Martyrdom, *shahādat*: [*Mash-had*, lit. “Place of Martyrdom”; *vide Meshed*]; *mahall-i shahādat* (place of —): *shahādat yāftan* (to suffer —).
- Marvel, ‘*ujūba* (for *u-jūba*) *khaylī* ‘*ujūba* (or *antīka*) *ast* (he’s a perfect marvel); ‘*ajāz-ib* ‘*l-makhluqāt* (“the marvels of creation”); also the name of a book, the “World of Wonders”). *Vide* Miracle.
- Marvellous, ‘*ajīb* [‘*ajāzib*, pl. of ‘*ajība*]; *gharīb* [*gharāib*, pl. of *gharība*]; *khāriq-i ādat* (supernatural); *nazar-ash kīmiyā’st* (he has marvellous sight): *hayrat-angīz*.
- Mary, “Mary was the mother of Jesus”, *Maryam mādar-i Hazrat-i Isq ast*, or *būd*). *Vide* Jesus and Jews.
- Masculine, *muzakkār*; *ān zan mard-sifat ast* (she is a masculine woman; or she has fine manly qualities; but *mard-mānand ast* only means “she is a masculine woman”).
- Mash, to, *lih kardan*.
- Mask, *div-chihra* (the toy): *niqāb* (veil; executioner’s veil or mask).
- Mason. *Vide* Stone-cutter and Freemason.
- Masonry, *mi’mārī*; or *bannā’ī* (the trade of a mason); *ājur-kārī* (burnt brick-work): *sang-kārī* (stone-work).
- Masquerade, *bi-libās-i*— *dar īmadan*; *tabdil-i libās n.*
- Mass, *Quddās* (Syr.): *tuda* (heap; also mass).
- Massacre, *qatl-i*, ‘*āmm* (*n.*); *kushīr* (*k.*).
- Massive, *zakhīm*.
- Massiveness, *zakhāmat*.
- Mast (of a ship), *tir*; *dagal*; *dirak* (also pole of a tent): *darakht-i jahāz*.
- Masted, *dagal-dār*: *kishtī-yi si-dagalī* (three-masted).
- Master, *agha* or *āqā* (owner, etc.); *mu’allim* (teacher); *ustād* (teacher; also a past-master, skilled); *āghā-yi shumā tashrif dārad* (is your master at home?); *śāhib*; and *mālik* (owner); *ākhund* (master of a school or a small preacher, *vide* Teacher); *mullā-maktabī* (a pedant, q.v.); *ustād-i kār-ash ast*, or *dar fulān kār dast-i kāmil-i dārad* = *yad-i tūla dārad* (he is master of his subject); *ustādī bar ū khātm ast* (he is a perfect master of this): *bi-zabar-dast-i bar-khurd* (he has met his master).
- Master, to, *ghālib īmadan* (to conquer); *dast yāftan* (to conquer; also to master a subject).
- Mastership, *riyāsat* (headship); *āqā’ī* (ditto, vulg.); *istīlā*; *bartari* (mastery, q.v.).
- Master-stroke, ‘*ayn-ustādī*: *ustādī-yi kāmil*.
- Mastery, *tasallut*; or *dast-i kāmil*; *dar davā-sāzī tasallut dārad*: *tasallut bar kas-i yāftan* (to obtain mastery over). *Vide* Mastership.
- Masticable, *bāb-i dandān*.
- Masticate, Mastication, *javīdan*; *javīdan-ash mushkil ast* = *bāb-i dandān nīst*.
- Mastic, *mastakī*: *mastakī-yi rūmī* (best kind).
- Masterbate, *jalq zadan*; *mushtū kardan*, vulg.: *musht-zani k.*
- Mat, *buriyā*; or *hasir* (of reed or date-palm leaves): *pā-push*, or *kafsh-pāk-kun* (door-mat).
- Mat, to, *buriyā*, etc., *bāftan* (to weave): *hasīr*, etc., *andākhtan* or —*farsh kardan* (to mat a floor).
- Match, *kibrīt* (lucifer); *kibrīt-i rasmī* (common Persian match); *kibrīt-i jarangi* (Eur. match); *sham’cha* (wax match); *mahtābī* (slow-match); *haruf* (equal); *zawj*; and *juft*; and *ling* (of a pair).
- Match, to, *muṭābiq sh*, and *k.* (of things); *juft īvardan* (of things in pairs).
- Matchless, *bi-nazīr*; *bi-‘adīl*; *bi-misīl*; *bi-mānand*: *bi-hamtā*.
- Matchlock, *tufang-i fatīla’ī*: [*chakhmāq*, flint-lock].
- Matchlock-man, *tufang-chī*.
- Mate, *najjār va shāgird-ash rā ʂada zan* (or *bi-gū bi-yāyānd*) (call the carpenter and his mate); *juft* (of a pair); *māt* (in chess): *kish* or *kisht* “check”); *zich* (?) (stalemate).
- Mate, *juft sh.* (to mate and also to copulate, of beasts or birds). *Vide* To pair.
- Material, Materials, *masālih* (for making things); *qumāsh*, pl. *aqmisha* (gen. of cloth); *māddī* or *jismānī* (adj. of the body; opp. to *ruhāni* “spiritual”); *īn pārcha az chi jīns* (or *qumāsh*) *ast?*: *lavāzim* (necessaries for); *sāmān-i jang*, or *asbāb-i jang* (—of war): *‘umda* (important, essential).
- Materialism, *mazhab ‘l-māddiyyīn* (the doctrine).
- Materialists, *māddī*, pl. *māddiyyīn* (who hold the doctrine).
- Materiality. *Vide* Materialism.
- Materia-medica, *kitāb ‘l-adviyah*: *qarabādīn*.
- Maternal, *mādarī*; *az taraf-i mādar* (of relationship): [*khāla* “maternal aunt” and *khālu* “maternal uncle”].

Maternally, *mādar-vār*; *mādarāna* (like a mother).

Maternity, *ummīyyat*.

Mathematician, *muhandis* (engineer); *riyāzī-dān*; *hisāb-dān* (arithmetician); *muhāsib* (accountant); *muhāsib-i sanad-yāfta* (chartered accountant).

Mathematics, ‘ilm-i *riyāzī*; *hindasa* (geometry); ‘ilm-i *hisab* (arithmetic); *Uqlīdūs* (Euclid); *jabr u muqābala* (Algebra).

Matricide, *mādar-kush* (adj.); *madar-kushi* (the act of—).

Matrimony, ‘arūsī; *izdivāj*.

Matrix, *zihdān*; *rahim*.

Matron, *kad-bānū* (lady of the house, however young); *nāzira* (stewardess); *mukhad-dara* (a polite form of address); *nana-bāshī* (an elderly person, generally a relation, who manages the house). *Vide Duenna*.

Matronly, *bibi-manish* (in imitation of the mistress; said of maid-servants or little children).

Matter, *amr*, pl. *umur*; *kār* (affair); *qaziyya*; *mu'āmala* (occurrence); *matlab*; *kayfiyyat*; *muqaddama* (ditto); *turā chi shud?*, or vulg. *chit mī-shavad*, or *chita*¹? (what's the matter with you?); *in khayli lāzim ast*, *bāqī naql-i nīst* (or *matlab-i nīst*, or *hikāyat-i nīst*) (this is necessary, the rest doesn't matter); *muzāyaqa nīst*; ‘ayb na-dārad; *chizarar*? (=“yes, I don't mind if I do”); a familiar or casual reply when refreshments are offered; for the respectful *bichashm*); *harf-i nīst*, *khüb*; or ‘ayb na-dārad, or *zarar na-dārad* (“it doesn't matter; that will do”); *chirk* or *jarāhat*²; or *rim* (rare) (pus); *madda* (in nature); *jā-yi gujt u gū ast* = *mahall-i shakk ast* (it's a matter of doubt); *kamā-hiyā-yi hālāt īn ast* = *asl īn ast* (the fact of the matter is—); *kār bi-hadd-i rasīda ast*—(matters have reached to such a pitch that—): *dar īn harf-i nīst* (as a matter of course); *chandān matlabi na-būd* (it was not a very important matter); *har jūr-i ki munkin bāshad* (somehow, it matters not how).

Matthew, *Matta*.

Matting. *Vide Mat*.

Mattock, *kulang* (pick-axe): *tīsha*.

Mattress, *dushak* (for sleeping on); *dushak-i*

fanari (spring mattress): *visāda* (for sitting on).

Mature, *rasīda* (of fruit); *pukhta* (in experience, etc.); *kamil³-s-sinn* (about 30 years of age); *bāligh* (of the age of puberty, i.e., about 16 or 18). *Vide Age*.

Maturity, *bulugh* (of persons); *rasīdagī* of fruit or persons).

Matutinal, *bāmdādī*.

Maugre, ‘ala-*rağhm* (out of spite to—). *Vide Notwithstanding*.

Mauritania, *Maghrib*.

Maul, to, *lih k.*: *panja z.* (to claw).

Maund (Indian) man; [the Tabriz man is about 7½ lbs.; the *man-i shāhī* is about double. In India the maund is about 82 lbs.].

Mausoleum, *zarīh* (of Prophets or Imams); *rawza* (prop. of Prophets and Imams); *mazār* (of saints, etc.); *mazja'* (rare; of kings and great men); *marqad* (gen.; but sp. of big people); *maqbara* (of kings; prop.=cemetery); *buq'a* (a spot where anything sacred has happened and which has been made into a residential shrine).

Mauve, *arghavānī* (colour of the Judas-tree flower).

Maxim, *pand*; *masal*, pl., *amsāl*: *qā'ida* (rule).

Maximum, *muntāha*; *qīmat-i a'la* [opp. to *qīmat-i adnā* the minimum price].

May, *shahr-i May*.

May be, *shāyad* (*ki*); *guyā* (perhaps); *mī-shavad ki*—; or *mumkin ki*—; or *yumkin ki*—(possibly); *yahtamil ki*—; or *muhtamil ast ki*—(probably); *ma-bād* (may it not be).

Mayor, *hākim*³ (of large cities); *kalāntar* (of a big village).

Mayoralty, *mansab-i hukumat*: *kalāntarī*.

Maze, *ghalāt-andāz* (a mod. trans. for labyrinth).

Meadow, *ulang*⁴ (a spacious natural grazing ground); *marghār* (large space covered with grass); *chanan*, any small green plot, lawn); *charāgāh* (grazing-ground).

Meal, *khurāk* (food); *ārd* (flour); *bulghur*, T. (coarse meal): *ghīzā*⁵ and *ta'ām* (repast).

Mean, *miyāna*; and *mutavassīt* (medium): *khasīs* (mean); and *mumsik* (miserly); or *kinis* (vulg.) (in money matters, etc.);

¹ *Chita*, vulg., for *chi-at ast*?

² *Jarāhat*, lit. “wound” but in m.c. “pus.”

³ The Shah uses the term *hakim* for the Lord Mayor of London.

⁴ Corruption of *mahall-i lang-i ūba* (for *oba*, T., “a tent, a transportable cabin”).

past; or *farū-māya*; or *razīl*; or *kamīna* (in origin); *pūch*; and *vil* (vulg.) (of actions and persons).

Mean, Mean, to, *qasd k.* (to intend, purpose); *ma'ni dāshṭan* (to denote); *dalālat k.* (of the application of a word; to imply) *ya'ni bi-kushī-ash*¹? (then you mean to kill him?); *man nāmī-fahmam*; *ya'mi chi?* (I don't understand what you mean); *lafr-i* (or *ma'nī-yi*) *chāpār 'ibārat ast az inki dar har manzil asp 'ivāz mī-kunand*: *az in jūr harakāt maṣlab-at chīst* (what do you mean by such behaviour?).

Meander, *pichidān*.

Meaning, *gushā-dār* or *ma'nī-dār*, adj. (with hidden meaning); *ma'nī*; and *matlab*, subs. (signification); *maqṣad*, pl. *maqāṣid*, or *murād* or *matlab*; or *maqṣud* (object, q.v.); *fahvā* (signification, import, q.v.).

Meaningless, *bi-ma'ni*; *laghv*.

Meaningly, *bā-maqṣad*; *bā qasd* (also = purposely): *pur-ma'nā*.

Meanly, *khasīsāna* (stingily); *bakhīlāna* (miserly); *az ru-yi dānā'at-i tab'*.

Meanness, *khisat*; and *khasīsī* (stinginess); *bakhīlī* (miserliness); *past-fitrātī*; or *siflagī*; or *dūnī*; or *nā-najībī* (of nature).

Means, *vāsiṭa*; *vasīla*, pl. *vasā'il*: *mūjib* (but pl. *mavājib* — “pay”) or *sabab*; and *'illat*; and *vajh*; and *bā'iṣ* (cause): *bi-chi tadbur in kār rā mī-tavānīd bi-kunīd* (by what means can you accomplish this?): *istiṭā'at-i yak juft kafsh ham na-dāram* (I haven't the means to buy even a pair of shoes): *dar sāya-yi* — (by means of —).

Meanwhile, *dar in bayn*; *dar in aṣnā*. Vide Midst.

Measles, *surkhcha*; *surkhak*.

Measure, to, *paymudān*, rt. *paymā* (of land, of grain); *paymāyish* k. (of land only): *zar' k* (of cloth); *masāhat* k. (of area): *gadd giriftan* (height, of recruits, etc.); *gadd-i sīna-ash chīst*?; *gadd-i in mīz bi-gīr* (measure this table): *paymāna* k. or *kayl k.* (of corn): *andāza* (or vulg. *angāra*) *giriftan* (to take the measure; height, depth, etc.).

Measure, *vazna* (powder measure): *vazn-i tām* (good measure): *ziyāda az hadd*; or *bī-hadd* (beyond measure): *band* (tape—): *gaz* (yard-measure).

Measurement, *andāza* (length and breadth,

as of a room; cubic, of a box): *paymāyish* (of land): *tūl u 'arz-ash chi qadr ast*? Measurer, *andāza-gīr*; *paymāyanda*: *kayyāl* (of corn, etc.).

Meat,² *in gushi kirm zada ast* (the meat has maggots in it).

Meat-safe. Vide Cupboard.

Mecca, *Makka* or *Makka-yi Mu'azzama*: *Bayt 'l-Harām* (Temple of Mecca).

Mechanics, *'ilm-i jarr-i asqāl*.

Medal, *nishān*; *madal* (Eur.); *imtiyāz* (decoration).

Mede, *Shīrvānī*.

Media, *Shīrvān*.

Meddle, *fazūlī k.* (of impertinent meddling): *mudākhala k.*; or *dakhl u tasarruf k.* (interfere): *dast zadan* (to touch); *kār dāshṭan* (ditto).

Meddler, Meddlesome, *fazūl*, adj.

Meddling, subs., *fazūlī* (k.).

Mediate, to, *tavassut* n.; *visāṭat* k.; *miyānjīgarī* k. Vide to Intercede.

Mediation, *visāṭat*, or *tavassut*.

Mediator, *miyānjī*: *vāsiṭa*; *visāṭat-kun*. Vide Intercession.

Medical, *tibb*: [tibb, the medical art; *tabābat* “the profession”]: *mu'ālaja* (treatment).

Medicine, *davā*, pl. *davājāt*; (the Ar. pl. *adviya*, in m.c. gen. means “spices”): *'ilāj*; *darmān*; *mu'ālaja* (curing). Vide Medical.

Mediocre, *mutavassit*; *miyāna*.

Mediocrity, *hadd-i vasat*.

Meditation, *tafakkur* (k.); *tafammul* (k.); *ghaur* (k.): *bi-'ālam-i murāqaba raftan* (Sufi term): *khawz* (k.) (thinking deeply on a subject). Vide Intend.

Mediterranean Sea, *Bahr 'l Abyāz*; *Bahr-i Sāfid*; *Bahr-i Rūm*; *Bahr-i mutavassit*.

Medium. Vide Mediocre and Means.

Medlar, *azgīl*.

Meek, *burdbār*; and *halīm*: *mazlum* (m.e.; prop. “oppressed”); *salīm*; *shikasta-nafs*; *mutavāzī*.

Meekness, *burdbārī*; *hilm*: *shikasta-nafsī*; and *tavāzū*; and *farutānī* (humility): *mulāyamat* (gentleness).

Meet, to, *mulāqāt* (k.): *du chār sh.* (to encounter unexpectedly); *bar-khurdān* (ditto): *urā dar rāh yāftam* or *dīdam* (I met him accidentally): *fardā dar khāna-yi*

¹ Note the Pres. Subj., the full sentence would be *ya'ni irāda dāri ki*—.

² The Muslim distinction between meats that are lawful and unlawful is nearly the same as the Mosaic. For Muslims, however, camel's flesh is lawful.

Mawlāvī Sa'īd marā mulāqāt kūnīd: yak farsakh rāstam hīch kas rā na-dīdam: ghaflat^o tū-yi kucha bi-ū bar khurdam (I accidentally met him in the street): *tasādum shudan* (to collide); *vide Assemble: isliqbāl*— or *pīshvā'i*— or *pīshvāz k.* or *jilaw rāftan* (going out some distance to meet a guest); [badraqa *k.* (in Kirman also *kaſāpā k.*) to accompany and speed a guest on his way: *tashyī'*, the Arabic for the mod. *badraqa*, is in m.c. generally used for accompanying a *janāza*. *Vide Funeral*].

Meeting, *majlis*, pl. *majālis*; and *ānjuman* (assembly): *mulāqāt*: *ilsāq* (of rivers, etc.).

Meeting-place, *sar-dam* (a secret meeting-place for drinking, gambling, etc.): *dakk* or *dakka* (m.c.) (ditto): *mi'ād-gāh* (rendezvous).

Megrism. *Vide Head-ache*.

Melancholic, *mālikhuliyā'i*; *sawdāvi*.

Melancholy, *aſurdagī*; *mālikhuliyā* (sp. the disease): *dil-i u girifta ast*. *Vide Sad, Depressed*.

Melodious, *khush-sadā*; *khush-ilhān*; *khush-āvāz*; *khush-qulū*; *khush-navā*; *khush-āhang* (of people); *shirīn* (of sounds).

Melody, *āhang* (harmony); *lahn*, pl., *alhān*: *tarāna* (sweet sounds).

Melon, *garmak* (an inferior kind that comes in season about 1st July); *kharbuza* (better variety a month later); *hinduxāna* (water-melon); *kharbuza-yi gur-gābī* (a large, good variety); *fālīz* or *pālīz* (melon-beds).

Melt, *gudākhtan*, rt. *gudāz* (tr. and intr.; of snow, wax, fat); *āb k.* (of metals); *hāll k.* (chem.; by grinding or by acids).

Melted, *gudākhta*; *āb-shuda*; *mahlul*.

Member, '*uzv*', pl. *a'zā* (also limb); or *juz'*, pl., *ajzā* (of committees, etc.); *sharīk* membrane (partner); *parda* (of brain, stomach, ear).

Membership, '*uzviyyat*; *shirkat*.

Membrum virile, *āla-yi tanāsul*; *ālat-i mardī*; *Abū 'l-'Abbās* (polite, prop. only for one very large): *zakar*: *hashaʃa* (the acorn): *kīr* (a crude word): *bul* (of little boys: *na'użī* (properly only when in erec-

tion); *zarba* (of bulls); *fajara* (joking term). *Vide Penis*.

Memoir, *savvīnih-i 'umrī* (biography); *taz-kira* (gen. in m.c. "passport"); *hālāt*; *sar-guzasht-i Jahāngir-i¹* *qaysar rā mi-khwānam* (I am reading the memoirs of the Emperor Jehangir).

Memorable,—*ki gāh-i farāmush namī-shavad*, or *yād-ash az khātir namī-ravad*. 'Vide' Famous.

Memorandum, *in rā yād-dāsh't kūn*: *kitābcha-yi yād-dāsh't* (pocket-book).

Memory, *hāfiza-yi badī dāram-kam-hāfiza-am* (I have a bad memory): *zihīn-ash khub nīst* (vulg.; prop. = he has not a good brain): *zihīn* or *khātir* (mind): *āz yād-am raft* (it has escaped my memory); *hāfiza-yi gharrā'i dārad* (he has a glorious memory).

Menagerie, *jānvar-khāna* (a small private—).

Mend, to, *tarmīm k.*, or *marammat k.* (gen.): *ta'mīr k.* (build or repair; of buildings, tanks, masonry); *rafū k.* (to darn); *vasla* — or *payvand k.* (to patch): *in islāh-i ūmūr na-khwāhad shud* (this won't mend matters): *havā rū bi-bihtari ast* (the weather is mending, clearing up).

Mender, *marammat-kūn*; *ta'mīr-sāz*.

Mendicant, *gadā*; *faqīr*, pl. *fugārā*; *sā il*; *khāna-bi-dūsh* (gen. for a poor dervish); *miskīn* (prop. "poor").

Mendicity, *gadā'i*; *faqīri*; *su'āl*.

Mending, *ta'mīr² (k.)* (of things); *islāh (k.)* (of manners, defects in administration; also dressing meats with flavourings).

Menial, *past*; *danī*; *dun*; *sifla* (mean). *Vide Servant*.

Menses, *nā-khushī-yi zanāna*; *hayz* (*sh.*); *bī-namāzī*, or *'ādat* (polite) (*dāshītan*); *imrūz az hayz fārīgh shudam* (fig.; "I've got out of my difficulty"); said by women only).

Menstruation. *Vide Menses*.

Menstruous woman, *bī-namāz* (polite); *hāfīza* and *hā'iż³*.

Mensuration, '*ilm-i masāhat*.

Mental, *zihīn* (of the understanding; also of diseases); *'aqīlī* (of sciences; also of diseases).

¹ Note this *izū/at*. In Indian and in classical Persian "memoirs" are *tazkira* but in Mod. Pers. this word means "passport."

² In India "to build."

³ In Arabic the masc. form is used for adjectives that can apply to females only.

Mention, Mention, to, *zikr k.*; *nām burdan*; *mazkūr k.* vulg.; *zikr-i jamīl* (favourable mention); *yād-i shumā kard*¹ (he mentioned you); *az zan guzashta mard ham khayli būd* (not to mention women there were plenty of men too); *az fuhs̄ guzashta ūrā zadand = fuhs̄ bi-guzār kinār, ūrā nīz zadand*.

Mentioned, *mazkūr*: —*ki zikr-i khayr-ash raft* (previously mentioned); *mazkura-yi balā*; or *mazbur* (mentioned above).

Mentor, *lalā* (a head man-nurse): *nāsih*; and *nāsihat-gar* (adviser).

Mercantile, *tijāratī*.

Mercenary, *ajir* (hired; of soldiers); *pūl-dūst: ḥammāt* (covetous); *ḥariṣ* (greedy of gain or in eating).

Mercer, *bazzār* (cloth-seller).

Merchandise, *matā'*; pl. *amtī'a*; *jins*, pl. *ajnās*; *tankhwāh* (wares); *in jins-i tijāratī st: qumāsh*, pl. *aqmisha* (stuffs, cloths): *tijārat*; and *mu'āmala*; and *dād u sitad* (trading).

Merchant, *tājir*, pl. *tujjār*.

Merchantman, *jahāz-i tijāratī*.

Merciful, *rahm-dil* (of men); *rahīm* (pp. of God only): *rahmān* (of God only).

Mercifully, *az ru-yi rahm*; *az ru-yi muruvvat*.

Merciless, *bi-rahm*; *sang-dil*; *zālim*.

Mercilessly, *zālimāna*; *az ru-yi sitam*.

Mercury, *zibaq*; *jīva*; *sīmāb* (rare); ‘*Utārid* (or *Tīr*) *munshī-yi Falak ast* (Mercury is the Secretary of the sky): *kushta-yi jīva* (mercury at the back of mirrors).

Mercy, *rahm* (gen.); *rahmat* (of God only); *amān! amān!* (Mercy, mercy!): *māl u jān-i shān dar dast-i khush-i Sultān-i qah-hār-i ast* (their lives and properties are at the mercy of an arbitrary monarch): *turā bi-Khudā bi-gū* (tell me for mercy's sake): *amān— or dakhil āvardan* (to cry for mercy).

Merely, *fāqat*: *maḥz* (in m.c. = *barāy*): *in rā guftam va bas* (I said this and nothing else).

Meridian, *khatt-i nisfu'n-nahār* (astr.): *awj* (of anything): *dar vāsat'u's-samā-yi jalālat-ash būd ki*—(he was at the height of his fame when—).

Merit, *sazāvārī*; and *liyāqat* (fitness): *fāzī-*

lat; *khūbī*; *in kitāb ta'rif-i na-dārad* (this book has no merit): *hunar* (of persons only).

Merit, to, *lā'iq-i* (or *sazavār-i*) —*budan*; *mustawjib-i* (or *mustahiqq-i*)—*būdan*.

Meriting, *istihqāq* (*dashān*).

Meritorious, *lāyiq-i ta'rif va tawsīf*; *qābil-i tāhsīn*; *mustahiqq-i tamīd*.

Merlin. *Vide Falcon*.

Mermaid, *ādam-i daryātī* (gen. term): *zan-i daryātī* (mermaid).

Merry, *sar-i hālat*; *sar-i kayf*; *khush-hāl*: *in bulbul sar-i kayf* (or *dimāgh*) *ast*, *mī-khwānād*.

Merry-thought, *janāgh*. *Vide Philopena*.

Merv, *Marv*.

Mesh, *chashma-yi tūr*, or *surākh-i dām* (of net): [dām is properly any kind of snare].

Meshy, *mushabbak*.

Meshed, *Mash-had* (lit. “place of martyrdom”); the tomb of *Imām² Rizā*, the seventh in descent from ‘*Alī*, is here).

Mesmerize, to, *jazba-yi ruhānī k.*

Mesopotamia, *Diyār-bakr*.

Mess, to, *kār-shikanī k.* (said of a third person that cuts in and spoils a bargain)³; *kār kharāb k.*

Message, *payām*; *payghām*; *rasālat* or *risālat* (rare); *tablīgh-i payghām k.* (to deliver a message).

Messenger, *fīristāda* (gen.); *qāsid* (on foot); *payghām-bar* (gen.) (but *payghāmbar* “prophet”); *rasūl* (also = “prophet”); *Rasūl⁴'llāh*, or *Rasūl-i Khudā = Muḥāmmad*; *chāpār* (mounted messenger or a post-man). *Vide Orderly*.

Messiah, *Masīh⁵ murdayān rā ihyā mī-kard*.

Messmate, *ham-sufra*; *ham-kasa*; *ham-nāvāla* (gen. of friends living together).

Metal, *mufarrigh⁶* (m.c. cast in metal); *ma'dāni*, pl. *ma'daniyyāt*; *filizz*, pl. *filizzāt*. *Vide Silver*.

Metalled. *Vide Road*.

Metallic, *filizzī*; *ma'dāni*.

Metamorphosis, *tabdīl-i shakl* (of disguise); *tabdīl-i hālat* (as of butterfly from chrysalis); *maskh* (of man into a lower form of animal); *tanāsukh* (rebirth, transmigration).

¹ Or *shumā rā yād kard*: note *rā*.

² He was killed by *Ma'mun⁶'r-Rashīd*.

³ Urdu *bhanjī marna*.

⁴ *Masīh*, lit. “anointed with the sacred oil,” i.e. olive oil mixed with balsam.

⁵ Incorrect for Ar. *mufragh*.

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*shīr*¹ (said of a child suckled by a low nurse; hence applied to an ill-behaved child, also used as a term of abuse); ² *in shīr ābaki'st* (this milk is poor); *kashk* (made from curds and dried); *Dar khāna-yi akābir-i Kirmān chu bu-guzarī* ∴ *Kashk ast u bāz kashk u dīgar kashk u bāz kashk* ∴ (a saying in derision of the poverty of Kerman).

Milk, to, *dūshidān*; *shīr-giriftan*.

Milker, *dushanda*; *shīr-dush*.

Milking, *shīr-dushi* (k.); *shīr-giri* (k.) (subs.).

Milk-pail, *dalv*.

Milk-safe, *vide Larder*; *shīr-āvīz* (a cage of wood or rope but of one storey); *chambara* (circular, of string; has several stories). *Vide Larder.*

Milk-seller, *shīr-farush*.

Milk-tooth, *dandān-i shīr*.

Milky way, *Khatt-i rah i Makka* (vulg.); *Kahkashān*.

Mill, *āsyā*; *āsyā-yi bādī* (wind-mill); *āsyāb* (water-mill); *dast-ās*; and *āsak* (hand-mill).

Millepede, *hazār-pā*.

Miller, *āsyā-bān*.

Millet, *arzan*.

Million, *mīlyūn* (Eur.); *du kurūr*.³

Millstone, *sang-i āsiya*.

Mimic, *taglīd-kun*.

Mimic, to, *taglīd dar āvardan*; *adā-yash rā dar āvard* (he mimicked him); *zarb giriftan*; [*zarb zadan* “to threaten and to multiply”]; *Irānīhā khaylī muqallid* and (the Persians are great mimics); *maymun taglīd-i shumā rā dar mī-āvarad* (the monkey is mimicking you).

Mimosa, *gul-i fitna* (mimosa?).

Minaret, *manāra* or *manār*⁴ (vulg. *munar*), pl. *manavir*; *gul-dasta* (a small minaret in the centre, over the entrance, from which, in Persia, the *azān* is delivered).

Mince, *qīma* k.; *rīz rīz* k.; *qīma* (minced meat); *kufta* (minced and made into balls; rissoles): *tannazāna rah raftan*, to walk mincingly).

Mind, Mind, to, *rasidagī* k. and *mutavajjih*

sh. (to look after); *vide Listen*, Pay attention, etc.; *pay-i kār-at bi-raw* (mind your own business); *khud-at rā bi-pā* (mind what you do); *in rā dar khātir-i khud-am fikr karda am* or *sanjida am*: *khūb!* or ‘*ayb na-dārad* (= I don't mind); *agar (bi-) ānchi guft multafit shuda būdīd bihtar būd*: *mužāyaqa na-dāram* (I don't mind); *az yak dīgar bad-i mān na-yāmad* (we didn't mind each other, i.e. we rather liked each other, *vide Like*); *ra'y-ash bar gasht* (he changed his mind): *bi-zahmat ān kitāb rā bi-dihīd* = *agar zahmat na-bāshad ān kitāb rā bi-dihīd* (would you mind giving me that book): *zamīr* (conscience), pl. *zamā'ir*; *khātir*, pl. *khavātir*; and *dil* (the mind); *qalb* (heart; the organ); ‘*aql* (intellect) *yak-dil būdan* (to be of one mind); *mayl dāshṭan* (to have a mind to); *bi-khātir āmadan* (to come to one's mind). *Vide Idea.*

Mind, presence of, *ijtimā'-i havāss*; *dast-pāchagi*. *bi-khud rāh na-dāda*; *huzūr-i qalb* (?) (means also “devout attention in prayer”); *havāss rā ma-bāz* (don't lose your head). *Vide Intuition.*

Mindful, *mas'ūliyyat-i khud rā hamīsha dar nāzar dārad*: *hamīsha kār-i khud-ash rā mī-binad*.

Mine, *ma'dan*, pl. *ma'ādin*; and *kān*; *surb va mis rā*⁵ az *ma'dan mī-kanand*: *naqb* (underground passage). *Vide My.*

Mine, to, *naqb zadan* (to undermine, dig a passage; to dig into a house or a fort, of thieves, etc.); *zir-i khāna khālī karda bārūt guzāshand va raftand* vulg. (they mined the house and evacuated it).

Miner, *ma'dan-chī*; *naqb-zan* (as a thief, etc.); *haffār u naqqāb* (sappers and miners).

Mineral, *ma'dani*, adj.; *filizz*, pl. *filizzāt*; and *ma'dan*, pl. *ma'daniyyāt*, subs. ‘*ālam-i jamādī* (mineral kingdom); *ma'ādin-i nafisa* (valuable minerals): *āb-i ma'danī* (mineral water).

Mineralogist, *ma'dan-shinas*.

Mineralogy, ‘*ilm-i ma'ādin*.

¹ Easterns believe that a child imbibes some of the qualities of a nurse with the milk. Similarly. Indians think that if a foal be given buffalo's milk, it will learn the trick of lying down in water with its rider.

² *Bad-asl* attributes the bad origin to the father; *bad-shīr* to the mother.

³ The Indian *karor* is one hundred *lakhs* or ten millions, the *lakh* being a hundred thousand. In Persian corrupted into *lak*.

⁴ ‘A place where a light is seen,’ and in Persia met. the “penis.”

⁵ Note *ra* required after the second object only. The *ra* could here be omitted.

Minister, *vazīr*, pl. *vuzarā*: *vazīr-i duval-i khārija* (Head of Foreign Office): *Sadr-i A'zam* (Prime Minister of Persia): *Vazīr-i Mukhtār-i Inglīs* (British Minister, Tehran); *safir* (ambassador): *arkān-i dawlat* (Ministers of State): *vazīr-i dākhila* (Minister of Interior); *vazīr-i ma'ārif* (for Public Instruction); *vazīr-i 'adliyya* (of Justice; hears final appeals); *Vazīr-i fāvā'id* (of Public Works); *Vazīr-i jang* (of War); *Vazīr mukhtār* (—Plenipotentiary).

Ministry, *vizārat*; *sadārat* (office of Prime Minister).

Minor, *khurd-sāl*; *na-bālīgh* (in law); *tu ki na-yāmadī sahl ast, marā du sā'at bī-kār guzāshī* (your not coming was of minor importance, “was nothing”; but you wasted two hours of my time).

Minority, *nā-bālīghī* (of age); *qillat* (opp. to *kasrat*; Parliamentary term); *qillat-i yak rāy* (minority of one).

Minstrel, *sāzanda* and *mutrib* (professional, who plays); *khwānanda* (gen.); and *mu-għannī* (prop. who sings): *rāmish-gar* (a hired local singer and player); *khunyāgar* (a wandering bard).

Mint, *zarrāb-khāna* or *dār'u-z-zarb* (for coins); *na:n'*¹ T. (the garden herb); *pūdina* (wild mint).

Minus, '*alāmat-i tafriq* (the sign—); *panj illā si* (5-3).

Minute, *daqīqa*; *shaṣṭ ṣāniya yak daqīqa ast* or *mī-shavad* (sixty seconds make one minute).

Minute (adj.), *khayū rīza* (small): *daqīq* (critical); *bārik-bīn* (ditto).

Minutes. Vide Proceedings.

Miracle, *mu'jiza* (by a prophet); *karāmat* or *khāriq-i 'ādat* (by a saint or *valī*); *bale, yārū mu'jiza karda* *sad tūmān bi-fuqarā' bākhshida*.

Miraculous, *mu'jiz-numā*.

Mirage, *sarāb*; *āb-i Yazīd* (less common).

Mire, *gil u shul* (for *gil-i shul*?). Vide Mud.

Mirror, *mir'at*; *ā'ina*; *ā'ina-yi badan-numā* (cheval glass); *Arastu ā'ina-yi iskandari rā sākht va dar qal'a-i az qilā'i-Sikandariyya nasb kardand* (Aristotle made the mirror of Alexander which was erected on a fort in Alexandria).

Mirth, *az khushī dar libās* (or *dar pust*) *namī-gunjad*, or *az khushī khud-dārī namī-kunad*

(he cannot contain himself for joy; vide Joy); *hangāma* (boisterous mirth, uproar).

Misadventure, *hādisa*; *sū-i ittifāq*. Vide Accident, Misfortune.

Misanthrope, *mutanaffir az khalq*.

Misanthropy, *tanafur az khalq*. Misapprehension, *kaj-fahmī*. Vide Misunderstanding.

Misbehaviour, *harakat-i bī-jā*; *bad-raftārī*.

Miscalculate, *ghalat shimurdan* (also to count the mistakes); *ghalat pindāshtan*; *ishtibāh dar hisāb k*.

Miscellaneous, *mukhtalif* (various); *mutafarrīqa*, pl. *mutafarrīqāt* (miscellaneous).

Mischance, *sū-i ittifāq*. Vide Mistake, Misfortune.

Miscarriage, *isqāt-i haml* (k. or sh.) (abortion); *ān zan bachcha nāqis* (or *sāqit*) *kard* (she had a miscarriage) *kāshki bār-am uftāda būd* (said by a mother to an undutiful child); *zā' shudan-i hagg* (of justice).

Mischief, *shay'lānat*; *fāsād*; *bad-zātī*; *kalak-i² zīr-i sar dārad* (he has some mischief, trick, in his head); *kharābi-yi kār īnki* — (the mischief of the matter is —); *mīdānam larā-yi man māya mī-gīrad* (I know she is brewing mischief for me).

Mischief-maker, *mu'sid*. Vide Tale-bearer, Calumny.

Mischievous, *mużī* (hurtful); *bāzī-gush*, *bāzī-mūsh* vulg.; *sharīr*; *badzāt*; *bachcha fāzūlī na-kun* (child, don't be mischievous); *in tīfī pidar-i Shaylān ast*.

Misconception, *ghalat-fahmī*; *kaj-fahmī*.

Misconduct, *bad-raftārī*; *harakat-i nā-sazā*; *nā-najībī* (stronger than two previous).

Misconstruction, *kalām-am rā ta'vīl-i bī-jā kardīd*, or — *ma'nā-yi ghalat guzāshīd*.

Misceant, *awbāsh*; *shaqī*. Vide Blackguard.

Misdeeds, *zamā'im-i kirdār* (sing. *zamīma* not used in conversation); *sū-i raftār* (opp. to *husn-i raftār*).

Misdirect, *rāh-i bā'il namūdan* (gen.); *sar-i pākat rā ghalat navishtan* (of a letter).

Miser, *la'īm* (miserly to himself and others); *bākhīl* (miserly to others only); *mumsik* (niggardly; will spend on his own comforts but not more); *kanis*; and *khāsīs* (stingy, niggardly).

Miserable, *shikasta-hāl* (of men or animals);

¹ Variously spelt.

² *Kalak* is properly an earthen brazier (*maqal*) used by the poor.

parīshan-hāl (of men); *khwār* (of animals or men); *muhaqqar* (of things).
 Miserliness, *laṭāmat*; *bukhl*; *khissat*.
 Miserly, *khasis*; vulg. *kinis* and *kinisk*; *bakhil* (about every thing).
 Misery, *khwārī*; *shikasta-hālī* (gen.); *falākat*; and *'usrat* (pecuniary); *shaqāvat* (miserable luck); *dar hālat-i khwārī guzarrān mī-kunand*.
 Misfortune, *siyāh-bakhtī*; *balā*; *musībat*, pl. *maṣā'ib*; *falak-zadagi*; *idbār*; *sadma* (gen.; disaster); *shikast* (loss of property); *afat-i buzurg-i bi-ū rasida ast*, or *bad-bakhtī bi-ū rūy āvara*, or *urānakbat girifta ast*; *kalak bar sar-i kas-i bastan* (to play a trick on, and hence to bring trouble on any one).

Misgovern, to, *siyāsat-i bad k.*; *bi-intizāmī k.*
 Misgovernment, *bi-nazmī*.

Misguidance, *gum-rāh-sākhtan* (gen.); *izlāl (k.)* (gen.; rare); *bad rāh-numā'i* (gen.).
Vide Mislead.

Misguided, *gum-rāh (k.)*.

Misinform, *it̄tilā-i kižb dādan* and *yāftan*; *khidmat-i shumā darūgh 'arz karda-and* (you have been misinformed).

Misinterpret, *ghalat ta'vīl kordan*; *bad fahmīdan*.

Misjudge, *hukm-i nā-haqq k.* (in law). *Vide Misconception.*

Mislead, to, *kucha-ghalatī k.*; *vide Misguidance*; *sar az rāh burdan* (fig.); *bi-ghalat andākhtan*.

Misleading, *bi-ishtibāh mī-andāzad*; *gum-rāh-kun*; *izlāl-kun*; (gen.).

Miss, to, *khatā shudan* and *kardan* (of rifle); *nishāna ghalat raft*; *gulūla radd shud na-khurd*: *ānjā khayli jā-yi shumā khālī* (or *sabz*¹) *būd* (we missed you); *az dast dādan* (of opportunity); *gum k.* (to miss a person on the way); *khatā k.* (without an object, of a train).

Mismanagement, *bi-tadbiri*; *bi-nazmī*, *bad-intizāmī*.

Misplaced, *bi-jā*.

Misreckon, *bad-shimurdan*; *ghalat shimur-dan*.

Misrepresent, *khilāf 'arz k.*; *ghalat izhār dāshtan*; *harf rā bar khilāf vā namūda ast* (he has misrepresented the matter).

Missal, *kitāb-i awrād* (any book of prayer);

*Miftāhw'l-Jinān*² (a *Shī'a* book of prayers for all twelve months).

Missing, *az īnjā maqūd ast*; *maqtūlīn*³ *hazār*, *majrūhīn du-vist*, *va maqūdīn ṣad*⁴ (killed one thousand; wounded two hundred; and missing one hundred).

Mission, *ma'muriyyat-i 'umda* (special —, or important mission); *risālat* (of a prophet); *sifārat* (embassy); *vakālat*; or *niyābat* (being a delegate).

Missionary, *kashish* (clergyman); *duktur-i kashish-maslak* (medical missionary; either sex); *parastār* (nurse), or *shāgird duktūr* (doctor's assistant) are also terms in use. [The Ar. *dā'i*, pl. *du'āt*, is coming into use].

Mist, *bukhār* (also steam, vapour); *havā dud girifta ast* (fog or mist); *mih* (sp. morning and evening mist).

Mistake, *sahv (k.)*; *farāmushkārī (k.)*; *khābt (k.)*; *ghalat (k.)*; (erring); *maqṣūd-am rā bad fahmīdād* (you have mistaken my meaning); *chunin mī-fahmam ki ishtibāh kardīd* (I think you have made a mistake; but *kār-i ghalat kardīd* "you have erred, sinned"); *dar arval-i nazār Janāb-i 'Alī rā 'ivaz-i kas-i digar bi-jā āvurdam* (I at first mistook you for some one else; *vide Recognize*); *sahvān*; or *nā-dānistā* (by mistake).

Mistletoe, *kāvalī*.

Mistress, *dil-ārām*, or *shāhid*, or *rafiq* = *ma-shūqa*; *khānum* or *bānū* (of house); *begam*⁵ (for Sayyid ladies); *bībī*⁶ (by people of the house); *mu'allima*; and *ātūn* (instructress; goes from house to house); *zan-i dāshta* and politely *mut'a-ī* (kept woman); *rafiq* (not 'kept').

Mistrust, *az kas-i bad-gumān shudan*; or *bad-zann sh.*

Mistrustful, *bad-gumān*; *shakkī* (suspicious).

Misty, *pur-mih*; *havā mihi bud* (it was misty). *Vide Mist.*

Misunderstanding, *kaj-fahmī*; *bad fahmīdan*; *ghalat-fahmī*: *dar miyān-i shān qadrī nā-chāqī ast* (there is a misunderstanding between them). *Vide Coolness.* [k.]

Misuse, to, *bad bi-kharj dadan*; *bi-jā isti'māl*

Mite, *kirm-i panīr* (in cheese); *pashīz* (coin); *zarra* (atom).

¹ On the grass.

² *Jinān*, pl. of *Jannat*.

³ Or *kushīar* or *atlaf* "killed."

⁴ In India *yak hazar*; and *yak ṣad* would be substituted.

⁵ Pronounced *bigum*.

⁶ A child calls its mother *bibi*.

7 दृश्यम्

- Mitigate, *az qusur-ash mī-kāhad* (mitigates the offence); *takhfīf dādan* or *k.*; *kam k.*
- Mitre, *'imāma* (pagri worn by mullas); *har ki 'imāma sar ast az ulamā¹'st.*
- Mitred, *mu'amnam* (bound with or wearing an '*imāma*).
- Mix, *āmīkhtan*, rt. *āmīz* t₁. and intr.; and *qālī* *k.*, T.; and *shāmil k.* and *makhluṭ k.* (gen.); *mamzuj k.* (of liquids or pastes); *yakjā k.* vulg.: *tū-yi ham k.* or *shāmil-i ham k.* (to mix all together; of dry things); *ikhtilāt k.* (of persons); *mu'āsharat k.* (ditto); *bā ham namī-jūshīm* (we don't mix, we don't get on together); *in hākim bā mardum misl-i hākim-i avval namī-jūshad* (or *āmīzish namī-kunad*).
- Mixable, *qābil-i imtizāj*.
- Mixed, *āmīkhta*; and *makhluṭ* (gen.); *mamzuj* (of liquids or pastes); *murakkab* (compound).
- Mixture, *mamzuj*; *dava* (gen. medicine); *'araq* (liquid medicine); *qīvām* (in cookery; the mixture after cooking). *Vide Consistency*.
- Moan, *nāla* (*k.*).
- Moat, *khandaq*.
- Mob, *izdihām* (crowd); *'avammu'n-nās*. *Vide Canaille*.
- Mock, to, *taqlid-i kas-i rā na-bāyad kard* (we ought not to mimic); *żarb girifstan* (m.c.); *islahzā² k.* (ridicule). *Vide Mimic and Taunt*.
- Mocker, *istihzā-kun*; *taqlid-chī* (mimicker).
- Mockery, *istihza*; *lamaskhur* (ridiculing).
- Mockingly, *bi-tawr-i istihzā*; *bar sabīl-i lamaskhur*.
- Mode, *vaz'*; *tawr*; *tarz*; *ravish*; *awzā'* (pl. of *vaz'*) (manners; also disturbance). *Vide Manner, Fashion, Cut*.
- Model, *namūna* (sample of things): *sar-mashq* (copy, a good example; of persons and things); *namuna-yi iffat ast* (she is a model of virtue; chastity); *raftār-ash sar-mashq ast barā-yi dīgarān = in mujas-sama-yi akhlāq ast* (he is a model of good behaviour).
- Model, to, *misāl sākhīan*; *dar qālib durust k.* or *bi-qālib zadan* (or *rikhtan*) (to cast).
- Moderate, *miyāna-rāw*; *mu'tadil*.
- Moderation, *miyāna-ravī*; *i'tidal*; *iqtisād u miyāna-ravī*.
- Modern, *tāza*; *jadīd*: *mutaqaddimīn va muta'² akhhīrin* (ancients and moderns); *tāza*
- ijād*, or *tāza ikhtirā'* (of inventions, fashions).
- Modest, *sharm-ru* (also shy); *bā hayā*; *muh-jūb*; *najib* (prop. noble); *'afīf* (chaste); *shikasta-naṣṣ*.
- Modesty, *khiyālat*; or *sharm-sārī*; or *hayā*: *'ismat*; or *iffat¹* (chastity); *shikasta-naṣṣ* (humility); *uftādagī* (ditto).
- Modicum, *miqdār-i*; *miqdār-i qalīl-i*.
- Modification, *ta'dīl* pl. *ta'dīlāt* (*k.* or *d.*); *islāh*, pl. *islāhāt* (*k.*) (corrections): *ba'd az tabdīl u taghyīr māllab rā pīsh kard*. *Vide Change*.
- Modulate, *mawzun k.*; *āvāz gardānīdan* (of voice): *kuk k.* (to tune, of instruments; wind up a watch, etc., etc.): [*qalyān kuk ast* “does the pipe sing properly ?”; a new pipe does not emit the correct note; also - “does it draw ?”].
- Modulation, *gardāndan-i sawt*.
- Mogul or Mongolian, *Mughal* (a vague term in Persia, where it is often applied to Afghans and implies barbarity).
- Mohur, *ashrafī*.
- Mohammedan, *Musalmān*; *Muhammadī*; *Muslim²*, pl. *Muslimīn*; *dīn-dār* (opp. to *kāfir*). *Vide also Moslem*.
- Mohammerah, *Muhammara*.
- Moire antique, *rīsham-i mawj-dār*.
- Moist, *nam* (*k.*) (of clothes, paper, floor); *nam-nāk* (*k.*); or *pur-nam* (*k.*); or *marṭub* (of house, land, floor, atmosphere); *in pārcha* (or *kāghaz* *nam* or *pur-nam* *ast* or *nam dārad*; but *in zamīn* *nam dārad* or *namnāk* *ast* or *marṭub* *ast* (but not *nam ast*): *tar* (wet and also fresh); *nam k.* (to make damp).
- Moisten, *tar k.* (prop. “to wet”).
- Moisture, *rūṭubat*: *namī* (rare); [*tari* freshness].
- Molar, *dandān-i āsyā'i*. *Vide Teeth*.
- Mole, *mush-i kur* (also the musk-rat?): *khāl* (a small beauty-mole on the skin); *kalaf* (disfiguring mole; also freckles; the spots on the sun; the dark marks in the moon).
- Mole-cricket. *Vide Cricket*.
- Molecule, *zarra*, pl. *zarrāt*.
- Molest, *azīyyat*— or *āzār dādan*; *zarar rasān-dan*; *izā k.*; *mula'arriż shudan*. *Vide Maidenhood*.
- Molester, *āzār* etc.—*kun*.
- Mollient, *mulayyin*; *linat-dih*. [grief].
- Mollify, *nārn k.* (of anger): *tasallī dādan* (of

¹ Modesty is enjoined by Muslim law.

² *Musalmanan!* or *Ay Musalmanan!* is a Muslim cry for “Help! help!”

Moment, *lamha*: *lahza*: *hamīn hālā bi-raw* (go this very moment); *dar an-i vahid* (in a single moment); *bi-yak chashm zadan* or *bi-tarfat¹'l-ayn* (in the twinkling of an eye); *ān-i ki* (or *tā*) *dast zad murd* (the moment he touched it he died); *bi-yak ān mī-āyam* (I will come in a moment).

Momentary, *ānī*; *fawrī*.

Momentous, *muhimm*; *girān*; *bā 'uzm*; *ahammiyyat dārad*.

Monarch. *Vide King*.

Monarchy, *Inglisṭān Shah darad, jamhūrī nīst*; *dawlat-i mashrūta* (limited monarchy).

Monastery, *dayr* (Christian; also nunnery): *khānaqāh* (residence of one or more dervishes or Sufis).

Monasticism, *az dunyā guzashagi* (asceticism): *rahbāniyyat* or *ruhbāniyyat* (of Christians).

Monday, *du-shamba*.

Money, *pul*: *pul-i hāzir*: *pul-i mawjudā*; *naqd* (cash including notes): *naqdīna* (cash in coin): *dasht* (k.)¹ (the first money taken in a shop in the day); *tā bi-hāl dasht na-kardam* (I haven't sold anything yet); *bay'āna* (earnest money): *jīb-kharj* (pocket-money); *sikka* (coin); *pūl-i khurda* (small money); *pul-i qalb* (bad—); *qayima* or *sarrāst* tech.; even money); *ū pūl paydā-kun ast* (he's a money-maker); *pūl-am sūkht shud*² (my money has clean disappeared); *in kharj-i jīb-i bachcha-hā-t ast*, or *in ājil-i³ kīsa-yi bachcha-hā-t ast* (pocket-money for your children); *pūl bi-jigar-ash chaspida ast* (he can't part with his money); *bā pūl-i naqd bālā-yi sabīl-i Shāh naqqāra tavān zad* (with money you can do all things); *pūl pūl rā mī-kashad* (money makes money); *sim u zar* (money; also silver and gold); *pul-i khud rā bi-dāfira zad* (he wasted his money on music and delights). *Vide Remuneration and Outfit*.

Money-changer, *sarrāf*.

Moneyed, *pūldar*.

Mongoose, *mūsh-i khurmā*.

Mongrel, *du-raga*. *Vide Wolf*.

Monitor, *nāsīhat-kun* or *nāsīh*; *khalīfa* (the head boy in a class who assists in teaching).

Monk, *rāhib*, pl. *ruhban* and *ruhhāb* (Christian monk; or Buddhist monk); *zāhid* (ascetic); *gusha-nishīn* (recluse); *tārik-i dunyā* (monkish).

Monkey, *buzīna* or *maymun*; *shādī* P.; *'antar*⁴ (m.c.; ape).

Monogram, *naqsh-i khātam* (in signet ring); *saj'-i muhr* (in seal); *saj'-i ism* (elsewhere); *tughrā* (a full name in ornamental monogram form, as on a coin).

Monopolist, *muhtakir*. *Vide Infra*.

Monopoly, *imtiyāz* (mod.; given by Govt.): *ihtikār*⁵—, or *ambār kardan* (engrossing, hoarding up foodstuffs against a time of scarcity or to produce a rise in price): *ikhtiyār-i kull*.

Monotheist, *muwahhid*; *mu'taqid-i tawhīd*: *muqīr bi-yagānāgi-yi Khudā*.

Monotone, *bi-yak sadā* (or —navā) *harf mī-zanad* (he speaks in a monotone).

Monsoon, *mawsim-i bārān*; *barash-kāl* or *bārish-kāl* (Hind.; rare).

Monster, *tarkib-i kharg-i 'ādat*; *vide Demon*: *māzhar-i khabāsat ast* = *sharārat bar ū khatm ast* (a monster of iniquity).

Monstrous, *vide supra*: *chunīn 'amal-i az vay bi-shiddat qabīh ast* (it's monstrous of him to act like this).

Month,⁶ *māh*; *shahr*, pl. *shuhur* (used in letters, etc.): *shahr-i qamarī* (lunar—); *māh-i shamsī* (solar—); *ghurra* or *aval-i māh* (first of the month); *in pūl rā sar-i māh mī-dihām* (I will pay on the first of next month; *sar* properly beginning).

Monthly, *har-māha* (adv.) (every month); *māhiyāna* adv.; [*māhāna* monthly pay]: *māh bi-māh* (adv.): *jīra* (daily or monthly ration, or its money equivalent): *mushāhara* or *shahriyya* = *mawājib-i māhāna*.

Monument, *yād-gār*; *āsār-i qadīma* (ancient ruins); *mr-khuyāham yād-gār-i ru-yi qabr-*

¹ The *dasht* is sometimes placed on the lips and forehead before it is placed in the pocket.

² *Sukht kardan*, tr.

³ *Ājil*, nuts, etc., eaten between meals.

⁴ 'Antar, Ar. "horse-fly." How does it come to mean baboon in Mod. Persian?

⁵ Practised even by leading Mullas. Monopoly, engrossing, and usury, are however all contrary to Muslim law.

⁶ In letters, the Muslim lunar month is used; but in agricultural and revenue documents, etc., the old Persian solar months or the signs of the Zodiac are used. The Turkish year is used in *farmans* and newspapers.

ash bu-guzāram (I'm going to erect a monument over his grave): *manāra* (column); *sang-i lahd* (tombstone).

Mood, *sigha* (gram.); *zamān* (tense): vide Disposition: *imruz mutahamil-i ta'arruz nīst* (he is in no mood to be contradicted); *hālat i bāzī kardan na-dāram* (I am not in the mood to play).

Moon, *māh*: *māh-i naw*, or *hilāl* (new): *badr* (full); *māh-i shāb-i chahār-dāh* (= full moon); *tahvūl-i māh* (change of the moon): *māh tā hanūz sar na-zada ast*, or *lulū' na-karda*: *istihlāl namūdan* (to view the new moon).

Moonlight, *māh-tāb*.

Moonstruck, *qamar-zada* (lunatic).

Moor, *Maghribī* (man of *Murrākīsh* or Morocco).

Moorage, *langar-gāh*.

Mootable, *bahs-pazīr*; *nizā'-bardār*.

Moot-point, *mahall-i guft u gu*; *māddā-yi nizā'*; *maurid-i bahs*.

Mope, to, *puff* k. (of birds; with feathers puffed up); *pizhmurda* (adj.) (moping; of birds or people).

Moral, *sahyā* (meaning); *dar īn hikāyat du fā'idā ast* (there are two morals to this story); *natiya*: *pārsā* (in behaviour); *tahzib-i akhlāq* (moral culture, and refinement of manners).

Morality, *salāhiyyat*; *pārsā'i* (righteousness); *'ilm-i akhlāq* (the doctrine).

Moralize, to, *natiya giriftan az*—: *dar bayn-i hikāyat binā mi-kunad bi-va'z u naṣīhat*.

Morals, *akhlāq* (also behaviour); *husn-i akhlāq* (good—; opp. to *sū'i akhlāq* or *fasūd-i akhlāq*).

Morass. Vide Marsh.

Mordant, *nīsh-zan* ('biting).

More, *bish*; *bishtār*; *ziyāda* (*ziyād* much); *bishtarak* (a little more): *kam u bish*, or *kam-ā-bish* (more or less); *bī-kam u ziyād* (neither more nor less): *dīgar na* (no more); *bish az*, or *mutajāvīz az*, or *ziyāda az du rūpiya na-dād*; *harchi ziyāda-tar bihtar* (the more the better); *az jān-ash ham mī-guzarad tā chi rasad bi-māl* (he's risking his life, how much more won't he risk his property); *chandān ki talab kard kamtar yūjt* (the more he searched for it the less he found it): (*az*) *yak farsakh bishtār rāh būd*: *qadr-i bi-charbān* ("give me a

little over"); said by a woman making a purchase: the seller, for instance, will then increase his measure of cloth by the breadth of half his nail,¹ a quantity that will quite satisfy the lady that she has made a bargain): *i'tibār-i zan dar chashm-i mārd mānand-i khidmatgār ast na rafiq* (women are regarded by the men more as servants than associates). Vide Over and Rather.

Moreover, *guzashṭa az īn*; *'alāva bar īn*; *izāfa bar īn*; *vāngāhī*² (pronounced *vungāhī*); *sivā-yi ān* (excepting that); *qat'-i nazār az*— (setting aside).

Morgue, *murda-khāna*.

Moribund, *qarīb*" *'l-marg*; *mushrif-i bimawt*; *nafas-ash bi-shumār uftāda*.

Morning, *subh*: *bāmdād*; *'alāq-s-sabāh* (adv.; early in the morning); *sahar* (before dawn); vide Dawn; *sitāra-yi subh* (the morning star, i.e. Zuhra or Venus).

Morocco, *Marākash* (Ar. *Murrākīsh*); *Maghrīb* (old; Mauritania). [green].

Morocco leather, *sāgharī* (gen. green; sha-

Morose, '*abūs* (frowning).

Morosely, '*abusāna*.

Morphia, *jawhar-i tiryāk*.

Morrow, to-, *fardā*; *pas fardā* (day after to-morrow); *pastar fardā*, and vulg. *pas-i pas fardā* (the day after the day-after-to-morrow); *shab ābistan ast fardā chizāyad* (=none knows what the morrow will bring forth); *fardā-yi qiyāmat bi-man mī-rasad* (=I'll never get it).

Morsel, *luqma* (nice or nasty).

Mortal, *murdānī*; and *jānī*; and *bī-baqā* (fleeting); *qātil* or *muhlīk* (gen.; deadly, killing); *kārī* or *muhlīk* (of wound); *zahar-i halāhal* (deadly poison); *dushman-i jānī* or *a'dā 'aduv* (mortal enemy); *insān* (a man).

Mortality, *illāfi-i nūfus*; *dīruz 'idda-yi amvāt durīst būd*: *bashariyyat*.

Mortar, *jūghān* or *hāvan* (for pounding); [*dasta-yi hāvan*, pestle]; *khumpāra* (gun): *gach* (prop. gypsum, cement); *sārūj* (mixture of lime, ashes, and chopped straw; for flooring; also Portland cement); *kāhgil* (mud and chopped straw).

Mortgage, to, *rahn guzāshṭan* or *bi-rahn dādan*; *giraw guzāshṭan*; [but *giraw bas-tan*, to bet].

¹ *Ū barā-yi man ān qadr charbānīd*.

² *سَنْجَاهِي*.

- Mortgaged, *marhūn*; *dar giraw rafta*; *dar giraw ast*.
- Mortgagee, *murtahin*; *rahn-giranda*.
- Mortgager, *rahin*; *rahn-dihanda*.
- Mortification, *riyazat* (mortification and religious exercises); *nafs-kushī* (mortification); *parhīz* (abstinence); *fasād* (corruption): *murtāz* and *riyāzat kash* adj. (practising mortification).
- Mortified, *khusk-i mugaddas* (austere looking; of priests). *Vide Doleful*.
- Mortify, *fasād payda k.* (of wound); *tawhīn k.* (to humiliate); *javāb-i tawhīn dādan* (to give a mortifying reply); *javab-i dilshikan dādan* (ditto).
- Mortmain, *vaqf* (gen. of church property, but also corporate body).
- Mosaic, *khātam-kārī* (in wood); *zamin-i man-qūsha* (in floor).
- Moses, *Mūsa*; '*asā-yi Mūsa*¹ bi-chashm-i tu' (= "may you not guess"); said by boys playing at *finjān-bāzī*.
- Moscow, *Musqaw*.
- Moslem, *Muslim*, pl. *Muslimīn*; *Muslima*, fem. *Vide Mohammedan*.
- Mosque, *masjid*, pl. *masājid*; *masjid-i jāmi'* (congregational mosque, for Friday prayers); *khāna-yī Khudā* (also = Ka'bāh in Mecca).
- Mosquito, *pasha*; [*pashsha-yi khākī*, sandfly].
- Moss, *puda* (that grows on damp walls); *davālak* (tree moss; lichen).
- Most, *bīshtarīn*; *aghlab-i* —; *aksar-i* —; *khaylī bāshad* (or *muntaha*) *qīmat-ash* *dah tūmān ast* (its price at the most will be ten tumans); *muntahā-yī marātib* (or *dast-i ākhir*) *marā mī-kushand* (at the most they can kill me).
- Mostly, *aksar-i awqāt*; *ghālib-i awqāt*: *akṣar-ash* (of quantity).
- Mosul, *Mūsil*, for *Mawsil*.
- Mote, *zarra*, pl. *zarrāt*; *tutug-i nur* (the column of light in a dark bazar or in a darkened room).
- Moth, *bīd* (also the fungus insect that eats woollen stuff in the hot weather); *bīd-khurda* (moth-eaten); *parvāna 'āshiq-i chirāgh ast*.
- Mother, *mādar*; *vālida*; *nana* (by children); *mādar-zan* and *mādar-shū* (mothers-in-law); *khush-dāman*² (rare = *mādar-zan*).
- Motherhood. *Vide Maternity*.
- Motherless. *Vide Orphan*.
- Mother-o'-pearl. *sadaf*.
- Motion, *harakat*; *jumbish*: *inqilāb-i daryā* (restlessness of sea); *harakat-i dā'imī* (perpetual —).
- Motionless, *sākin*; *bī-harakat*.
- Motive, *maqsud-i aslī gharaż*; *sallamnā muharrik-i shān asbāb-i dīgar bāshad* (admitted they act from different motives —); *quvvā-yi mutaharrika* (motive power).
- Motor-car, *kāliska-yi khud-raw*; 'atomobil' (Eur.).
- Mouflon, *argħali* (the Persian mouflon; *vide Sheep*).
- Mould, *qālib*; *gulūla-rīz* (for bullets); *khāk*; and *gil* (soil). *Vide Mildew*.
- Mould, to, *tashkil dādan*; and *qavāra d.* (rare) (to fashion, shape); *qālib z.* or *bi-qālib rīkhian* (to pour into a mould).
- Mouldable, *tashkil-pażiż*.
- Moulder, *qālib-zan*.
- Mouldy, *purmak-zada*; *pampu-zada* (vulg.); *vide Mildew*; *urusi-yam pampū zada ast* (my shoes are mouldy).
- Moult, to, *tulak k.* T.; *kurīz k.* P.; *par rīkhan*.
- Moulted, *ṭulakī*. *Vide Haggard* and *Inter-mewed*.
- Moultung (subs.), *par-riżi*; *ṭulak*; *kurīz*.
- Mound, *tal*; *tappa*; *pushta*; *tūda* (heap).
- Mount, to, *muqavva* (k.) (a picture; *muqavva* = cardboard); *bar asp bar āmadan*, intr.; *savār k.* caus.; tr. (of gems); *savār-i asp shuda tākht*: *bālā-yi kūh raftan*: *bi-qushūn asp dādan* (of troops); *bālā raftan*; and *tarraqī k.* (of prices).
- Mountain, *kūh*: *sar-i kūh*; and *qulla-yi kūh* (summit); *kamar-i kuh* (half way up); *pā-yi kūh*; and *dāman-i kūh* (skirt of—); *ādam bi-ādam mī-rasad valī kūh bi-kūh namī-rasad* (prov.; = it's a small world; we'll meet again); *kūhī* (adj.).
- Mountaineer, *kuhīstānī*.
- Mountainous, *kūh-sār*; *pur az kūh*.
- Mounted, *bi-gurda-yi*³ (or *pushti*) asp *savār shudam* (I mounted the horse): *savāra* (adv.; also subs. "cavalry").
- Mourn, to, *nālā k.* (to moan); *zārī k.* (weep loudly); *nudba k.* (to mourn and recount the good qualities of the dead); *giryā k.* (to weep); *afsus kh.* or *k.* (to regret); *mātam*

¹ The rod of Moses possessed magical powers.

² *Khush-daman*, is common in India. ³ *Gurda* properly "kidney" and hence "back of the loins."

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- shul* is looser than *gil*; *lajan* or *līsh* (black mud at the bottom of a well or stream, etc.); *lay* (of mud in streets); *batlāq* T.
- Muddle, *iğtishash* (k.); *shuluq* (k.); *kharabī* (k.); vide Mire: *kār rā shalgham shūrbā karda ast vulg.*
- Muddy, (adj.) *gil-ālūd* (of water); *mukaddar* (ditto); *gili*; *lā'i-dār*; *shul u gil* (adj. and subs.); *libās-am tamām-ash pur gil shuda*, or *shul-ālūd shud*.
- Muddy, to, *mukaddar* k.; *gil-ālūd* k. (water, clothes, etc.).
- Muezzin, *mu'azzin*.
- Muhammadan, *Muslim*; az *ahl-i Islām* (the man); *Islām*; or *din-i Muhammadi* (the religion); *Islāmi* (adj.).
- Mulberry, *tut*; *tut-i safid* (white—); *tut-i siyāh* (black—); *tut-i khurmā'i* (large kind); *shāh-tūt* (a good kind).
- Mule, *qātir*; *baghl*; *astar*: *qātir-i dar duvist rūpiya kharidam*.
- Muleteer, *qātirchī*; or *qātir-dār*, a muleteer who owns mules: *chārvā-dār* (for mules or donkeys; either the owner or the head-man in charge): [*sārvān* or *sārbān* “camel driver or grazer”] *jammāl-dār*¹ or *shuturdār*, the owner]: *mukārī* (a muleteer or camel-man that transports goods); *jilaw-dār* (a head-muleteer; also a head-groom that rides ahead of his master): *yātūm-chārvā-dār* (assistant muleteer).
- Multiform, *kasīrū 'l-ashkāl*.
- Multiplicand, *mazrub*.
- Multiplication, *zarb* (k.) (arithmetic); *zarb-i murakkab* (compound —); *jadval*² 'z-zarb (— multiplication table).
- Multiplier, *mazrub bil*, or —*jh*.
- Multiply, *zarb* k. or z. (arithmetic); vide Increase; *du si tā shash tā* (twice three is six); *chahār rā dar shish zarb kun* (multiply six by four).
- Multitude, *izdihām*; or *jam'-i ghafīr*.
- Mumble, *min min khwāndan* or —*harf zadan* (to speak in an indistinct manner; also of children humming their lessons to themselves); *jāvda harf mī-zanad* (he mumbles his words; a natural defect); *shikasta harf mī-zanad* (he breaks off in his sentences; also of a beginner “he speaks brokenly”).
- Mummy, *mūmiyā*z*i*³ (the medicine); *lāsh-i mūmiyā* *zada* (the Egyptian; the corpse).
- Mundane, *dunyāvi*.
- Municipality, *idāra-yi baladiyya*, or *idāra-yi tanzīfiyya*.
- Munificence, *bakhshish*; or *bakhshandagī*; or *bazl* (giving freely); *jud* (liberality, even by a poor man); *fayyāzī*, (munificence; more than *bazl*).
- Munificent, *bakhshanda*; and *bazl kunanda* (liberal); *javvād* (rare); or *fayyāz* (munificent); *daryā-dil*.
- Murder to, *khūn rīkhtan*; and *kushtan* (to kill); *bi-'amd bi-qatl rasāndan*: *khun* k., Indian, but coming into use).
- Murder, *khun namī-khwābad* (murder will out); *qatl*: *khun-rīzī* (slaughter of a number); *qatl-i 'amd*.
- Murderer, *khunī*³: *qātil* (killer).
- Murderess, *qātila*.
- Murderous, *khun-khwār* (of men); *khunīn* (of deeds).
- Murmur, Murmuring, *hamhama* (of distant crowd); *shur shur* (noise of water): *gila*; *shikāyat*; *shakvā* (complaint in any way).
- Murmur, to, *lund lund* k. (gen.; grumble under the breath); *qur qur* k. (of unwilling servant); *qum qum* k. (rare). Vide Grumble and Mutter.
- Murmurer, *shākī* (complainer); *qur qur-kun* (of servant).
- Muscat, *dar Masqat*⁴ *faqaṭ chand* *darb khāna bā safā ast*.
- Muscle, *māhicha* (of calf, or upper arm); *pay*, and *'asab*, pl. *a'sāb*, (tendon).
- Muscular, *gūsh-ti badan-ash pīchīda ast* (he is very muscular).
- Museum, *muza* (Eur.); *'ajā'ib-khāna*.
- Mushroom, *qārīch*.
- Music, *musiqān*,⁵ vulg. *mizgān*; *musiqī* or *mūzik*; *mūziq dūst mi-dārid*, or az *āvāz u sāz khush-i tān mī-āyad?* (are you fond of music?).
- Musical, *parda* (scale): *musiq-dān* (one skilled in music): *ṣanduq i muzik* (musical box).
- Musician, *sāzanda* or *mutrib* (professional singer or player); *khwānanda* (singer; gen.); *āvāz-khwān* (ditto); *mugħannni* (professional singer or player).

¹ The affix *dār* is incorrect as *jammāl* by itself is a camel-owner.

² A medicine sold in the bazars, but no longer Egyptian mummy.

³ Enunciate the *z* distinctly. ⁴ Lit. “place of falling”; *masqat* *r-ra'* Ar., “birth-place.”

⁵ Music is condemned by Muslim law.

⁶ *Musiqar*, a bird with a perforated bill that emits musical notes.

Musk, *mishk*: *nāfa* (the musk-pod); *mishk-bū* (scented like musk; the adjective *mishkīn* in m.c. generally signifies musk-coloured, i.e. black); *ahu-yi mishkīn* (musk-deer); *mūsh-i mishkī* (musk-rat).

Musket, *tufang*: *lūla* (barrel); *qundāgh* (butt); *khizāna* (chamber); *khurūsak* (hammer of flint-lock); *chagmaq*; or *chakush*; or *ding* (cock); *sumba* or *mīl* (ram rod); *tasma* (sling); *kamān*¹ (spring); *qabza* (the grasp); *ātashkhāna* (pan of flint-lock): *dīd* (back-sight); *magasak* (fore-sight); *lablaba* (trigger); *pashna* and *shaylanak* (ditto); *qar-khaluq* (trigger guard). *Vide* Rifle, Gun, Match-lock.

Musketeer, *tufang-chī*.

Musketry, *tīr-andāzī*.

Muslin, *malmal* (Hind.).

Must, *mī-bāyist* or *bāyist*; or *bāyad*; or *lāzim ast ki*;—(followed by Pres. Subj.): *chi sadā-yi khish khish-i mī-āyad?* *jānvar-i bāyad bāshad* (what is this noise? it must be some animal): *bāyad rafṣa bāshad* (he must have gone; classically *mi-bāyist rafṣa bāshad*).

Mustachios, *burūt*; or *sabil*: *shārib* or *āb-khwār* (that portion that overhangs the lip; cut off by very strict Muslims): *burūt-ash tāb dārad* (he has twisted mustaches); *sabil-i chagmāqī* (—curled upwards): *bi-sabil-at qasam, īn rā na-kardam* (vulg. oath).

Mustard, *khardal* (seed).

Muster, *sān dīdan* (to review, by big people); *vide* Review: *hāzir u ghāyib k.* (to note attendance in muster-roll): *kitābcha-yi hāzir-bāshī* (muster-roll): *lashkar-nāvīs* (the keeper of the roll).

Mutability, *taghyīr*, pl. *taghyīrāt*; *inqilāb*, pl. *inqilābat*. *Vide* Change.

Mutable or Mutation, *taghyīr*— or *tabdīl-pazīr*; *mungalib*.

Mute, *lāl*; *ū kar-i gung-i mādar-zād-i*'st (he is a deaf mute from his birth).

Mute, to, Mutes, *chālquz*, *andākhtan* (mutes of birds): *sargin* or *chalquz*² (of pigeons).

Mutilated, *maqlū' u l-yadd* etc., etc.: *dast u pā burīda* (of hands and feet).

Mutilation, *qat'-i a'zā*; *nasaq*³ (cutting off nose, hands, etc., etc., as punishment for

theft): *khwāja* or *khasī kardan* (to emasculate).

Mutineer, *yāghī*; *bāghī*; *taghī*: *sar-kash* (gen.; rebellious).

Mutiny, *yāghī-gari*; or *baghavat*: *balva* (gen.); or *shurish* (disturbance): *sar-kashī* (gen.; rebellion).

Mutter, *zīr-i lab guftan* (speak in a low voice); *qum qum k.* (rare) or *qut qut k.* or *lund lund k.* (grumble in a low voice; *vide Murmur*): *āhista* or *yāvāsh guftan* (to say 'aside' or in a low voice); *qir qir* or *qur qur k.* (of unwilling servant).

Mutton, *gūsh-i gūsfand*: *gūsh-i barra-yi shīr* (lamb); *gūsh-i barra* (in m.c. the flesh of a ram of any age; *barra*, properly lamb): *gusht-i rān* (leg of—); *gusht-i dast* (shoulder of—) *gusht-i pusht-i māza*⁴ (upper portion of the saddle); *gusht-i sīna* (breast of—). *Vide Sheep and Lamb.*

Mutual, *du-sari*; *az tarafayn* or *jānibayn*; *īn fā'ida-yi tarafayn*⁵ *khwāhad bud*.

Muzzle, *pūza* (of animals); [*pūz*, for a man's nose, is a word chiefly used by Zardushtis; it is considered vulgar]: *puz-band* for dogs and horses): *lunj* (mouth and chin and also the fat part of the cheek; usually of chubby-cheeked boys).

Muzzle-loader. *Vide* Breech-loader.

My, *māl-i man* :—*am* : *āz ān-i man* or *az mau* (mine).

Myrobalan, *halila-yi siyāh* (black): *halīla-yi zard*; and *halīla-yi kābulī*; and *balīla* (names of various species).

Myrrh, *murr*; *murr-i makki* (Mecca myrrh).

Myrtle, *as*; *murd*.

Myself, *khud-i man*, or *man khud*, or *khud-ām* (I myself).

Mysterious, *ramzī*, *sirrī*; *asrārī* (secret): *makhfī* (hidden).

Mysteriously, *ramzān*; *az rūy-i ramz*; *makhfī-yāna*.

Mystery, *ramz*: *mu'ammaq* (prop. riddle): *dīgar az īn sirr hīch namī-dānam*, or *dīgar namī-dānam īn chi sirr-i*'st.

Mystic, 'ārif pl. *'urafāt*, *Sūfi* (relig.): *arbāb-i kashf u shuhūd* (those Sufis to whom revelations are made); *īn raqs-hā ramz dārad* (of mystic dance): *ghayb-shinās* (one who knows hidden secrets): *ahl-i murāqaba*

¹ *Fanar* spiral spring.

² *Sargin* dung of animals. Pigeon's manure is used for melons.

³ *Nasaq-chī*, "executioner."

⁴ *Maza* or *maz*, "back-bone."

⁵ *Tarafayn* Ar. dual. No word for "mutual."

(Sufis that, at will, fall into a temporary waking trance).

Mysticism, *Sufi-gari*; and *Tasavvuf*: and *mazhab-i asrāriyān* (rare) (Sufism).

Mystical, *bā mu'amma*; *pas i parda*; *sirrī*; *ramzī*; *az ghayb*. Vide Mystery.

Myth, *qissa-yi kuhna*; *afsāna*.

Mythological, *mawhum*; *'adīm''l-vujud*.

Mythology, *khurājāt-i Yūnāniyīn* (Greek Mythology).

N

Nadir, *an-nazīr* or *samt''l-qadam* (astron.; term opposite of *samt''r-ra's*).

Nail, *nākhun* (of finger; also claw); *mīkh* (of iron or wood); *gul-mīkh* (with large head, for retaining tiles in position); *mismār* (rare); *chang* (of animal, but *ching* "beak"); *nakhun tarāshīdan* or *giriştan* (to cut the nails); *gal-i mīkh āvzān kun* (vulg.) (hang it on the nail). Vide Hang.

Nail to, *mīkh zadan* (in box, or ground); or *kūbīdan* (in ground, in box, in wall); vide Hammer; vide Peg.

Nail-cutters, *tīgha-yi nākhun-gir*, or *nākhun-gir*.

Naked, *barahna*; *lukht* or *luch* (vide also Squint-eyed): '*uryān*: *lukht-i mādar-zād* (stark-naked).

Nakedness, *barahnagī*; '*uryāni*; *juz sāfir-i 'awrat libās bar khud namī-girand* (their dress is only sufficient to cover their nakedness). Vide Nude.

Name, *nam*; *ism* pl. *asāmī* and *asma'* (pl. *asmā* also=nouns q.v.); *laqab* pl. *alqāb* (title or nickname); *kunya*¹ (calling one by the relationship; as son, father, brother—of So-and-so); *takhallus* (nom de plume of a poet); *asmā-yi husnā* (the 99 names or attributes of God); *ism''z-zāt* (the essential name of God, i.e. *Allah* or *Hū*): '*alam* (a proper name: of persons the special name by which the individual is distinguished); *az taraf-i Shah* (in the name of the Shah): *ism-i a'zam*² (the great name of God); *īn jahāz Zulaykhā nām dārad*, or *bi-Zulaykhā mawsūm ast* (this ship is called Zulaikha): *agar kām-yāb na-shavam ism az sar-i khud-am mi-*

gardānam or *bar-mī-dāram* (if I fail I'll change my name): *az īn kār ism u rasm paydā mī-kunī* ("by this you will acquire a great name"; the word *rasm* in Ar. = trace); *ism-i khudat rā sar-i man mī-guzārī* ("you're making me out to be what you are yourself"; in a bad sense); *ism-i bā musamma ast* (it bears out its name; is aptly named).

Name to, *nāmidān*; *ism nihādan*; *nām guzārdan*; *laqab dādan*; *bad-nām k.* (to give a bad name to).

Named, *mawsum bi*; *mulaggab bi*; *mutakhallis bi*—(of poet; with the nom de plume of—).

Nameless, *bī-nām*; *bī-nishān*.

Namely, *ya'nī*; *a'nī*.

Name-sake, *samī*; *ham-ism*; *ham-nām*.

Nap, *khwāb-i khargushī*³ (k.); *churt-i mī-zanam* (I'll take a short nap; vide Nod).

Nap to, *bi-guzār bi-ravam churt-i bi-zanam* (let me go and take a nap; *churt zadan* "to nod in sleep"); vide Sleep.

Nap (on cloth), *purz*.

Nape, *qaṭā* (of neck); *gawdāl-i gardan* (vulg.); or *pas-i* or *pusht-i* *gardan*.

Naphtha, *naft* (for *nafti*); *naftī* (adj.).

Napkin, *dast-māl-i sar-i mīz* (table—): *pīsh-gīr*⁴ (table—): *nīhālcha* (of infants).

Naples, *Nāpul*.

Narcissus, *nārgis*.

Narcotic, *khwāb-āvar*; *munavvim* (med.): *muskir*, pl. *muskirāt* (intoxicant).

Narration, *wasf* (k.) (to praise); *ta'rīf* (specification and praise) (k.); *taqrīr* (k.) (also to make a speech); and *bayān* (k.); vide To say: *afsāna*—or *qīssā*—or *hikāyat* (*guftān*) (story).

Narrative, *rīvāyat* (k.) (sp. tradition): *dāstān* (sp. of adventure) (g.); *qīssā* pl. *qasāṣ* (g.); *hikāyat* (k. or g.); *naql* (k.).

Narrator, *nāqil*; or *rāvī* (gen.): *qīssā-gū*; or *dāstān-sarā* (story-teller): *rāvī rīvāyat karda ast dar mulk-i Rūm shāhanshāh-i būd ki 'adālat-ash miṣl-i Nūshīrvān va sahāvat-ash chūn Hātim mash-hūr-i ăfāq būd*—Prof. S. T.

Narrow, *tang* (also 'tight'); *kam 'arz*; *kam-pahnā*; *bi-ham girifta* (vulg. or local);

¹ Also in Arabic a nickname as "He of the cat" *Abū Hurayrah*.

² Solomon had this name engraved on his seal and by it he compelled the *Jinn* to assist in building the temple. By this name the dead even have been raised to life.

³ *Khwāb-i khargushī* is also applied to state of negligence, or extravagance without regard to the future.

⁴ Also the name of the loin-cloth in the *hammam*.

bārik (of loads; also slim, slender; fine of thread): *mardīst nazar tang* (greedy; also miserly; but *khayāl-ash mahdud ast* or *vasti' nīst* "he is narrow-minded").

Narrowly, *kam mānda būd* (or —*mānd*) *ki gharq bi-shavam* (I narrowly escaped drowning).

Nasal, *harf-i għunna* (letter).

Nasturtium, *gul-i lādan*.

Nasty, *bad-maza* (taste); *qay-avar* (nauseous): *vide Unclean, Dirty*: *muta'affin* (of smell): '*amal-i rakik* (a nasty, mean action). *Vide Rose-water.*

Nation, *millat*, pl. *milal* (properly all peoples of one faith, in Persian, also a nation); *ummāt* (followers of one prophet as *ummati-i Īsq* Christians; *sar-āmad-i milal-i dunyā Inglīshā ast* (The English are the leading nation).

National, *millī*: *dawlatī* (of Government, state).

Native, *bumī*; *u ahl-i Iran ast* (he is a native of Persia): *talaffuz¹ az ahl-i zabān bāyad bi-yāmūzid* (learn the pronunciation from a native); *u zā'idā-yi Kalkata ast* (he was born in Calcutta): *zād-bum*; or *vatan* (native land or village). *Vide Birth-place.*

Nativity, *vilādat*; *mīlād*; *paydāyish*. *Vide Horoscope.*

Natural, *zātī*; *jibillī*, *fīrī*: *gharīzī* (in Persian of heat of body only): *dushmanī-yi sag u gurba zōtī* (or *tābi'i*)'st: *az 'ālam-i² zarrāt dushman-i yak digar and* (=they are enemies from the egg).

Naturalism, Naturalist, *mazhab-i naycharī*; *tābi'iyyīn* pl. *naycharī* (Eur.) (the doctrine).

Naturalized, *mufarras* (Persianised; of a foreign word in Persia); *mu'arrab* (Arabicised; of a foreign word in Arabic): *asl³ īrānī hast hālā mahsūb-i bi-Hindi shuda*: *bi-Hindī mahsūb mī-shavad*, or *dar i'dād-i Hindī-hā dar āmada ast* (he is a naturalised Indian).

Naturally, *fīratān*; *tābi'atān*; *az sirisht*; *bi't-tab'*; *'ādatān* (vulg.); *bi 'z-zāt*: *bi-sākhta* (or *sāda*) *bi-istid* (said by photographers to a posing person).

Nature, *tābi'at* (God or of man); *sirisht* or *nihād*: or *fīrat* (of man); *or nat* (lit. elay); *tab'* (nat. gift of poetry); *babr az arval sharza* (or *qahr-ālūda* or *daranda*) *ast* (the tiger is fierce by nature); *har kas*

silāh ma'na dāshī (every one who had anything in the nature of a weapon).

Naughty, *nā-qulā*; *sharīr* (of children); *duktar-i shaytānīst*; *ay nā-durust* (naughty boy! said playfully).

Naughty, to be. *Vide To meddle.*

Nausea, *hālat-i istifrāgh* (feeling of —; but *istifrāgh* along the act of being sick); *tahavvu'* (feeling of —); *karāhat az—* (loathing).

Nauseate, *kalām-ash* (or *in ta'ām*) *dil-am rā bi-ham mī-zanad* (lit. makes me vomit).

Nauseous, *qay-āvar*.

Naushirwan, *Nushīravān*.

Nautical, Naval, *bahri*; *daryā*ī**; *madrasa-yi bahri* (naval college); *sāhib mansab-i bahri* (naval officer); *dar fann-i jang-i daryā*ī** *Jhāpūn khūsha-chīn-i khirman-i Inglīs ast* (Japan is the pupil of England in naval warfare).

Navel, *naf*; *nāf-i finjānī dārad* (she has a navel like a cup; a point of beauty on which stress is laid by Arab and Persian story-tellers).

Navigable, *qābil-i sayr-i kishtī*; *qābil-i 'ubūr u murūr-i safā*ī*in*.

Navigation, *'ilm-i mallāhī* (or —*kishtī-rānī*) *rā yād giriſta ast*.

Navigator, *daryā-gard* (a traveller by sea). *Vide Navigation.*

Navy, *isti'dād-i bahri*; *quvvā-yi bahriyya* (naval power).

Nazarene, *Nasrānī*, pl. *Nasrāq* (now applied to any Christian).

Nazareth, *Nāsira*.

Near, *nazdik* (of things or animals); *nazd* (of persons); *qarīb* (of things or animals or of time); *qarīb-i ham-dīgar nishastūm* (we sat near each other); *dar qurb-i* (in the vicinity of —); *muttasil* (adjoining); *dam-i dast* (near at hand); *dam-i kāliska āmad* (he came near, to the edge of, my carriage); *qarābat-i nazdik-i bā man dārad* (he is a near relation); *dar in nazdikī-hā* (= "neighbourhood"; "also "in these days," in a future sense only); *'an-qarīb ki—* (it is near that—); *kam mānda ast dīvāna bishavam* (I'm near going mad); *jahāz nazdik bi-ghaq shudan rasid* (the ship nearly sank); *kam mānda būd³ ki—* or *chīz-i na-mānd az—* (=nearly).

Near to, *taqarrub k.*; *nazdik sh.* (to draw

¹ But *lahja* · accent.

² 'Ālam-i zarr, the world of atoms before creation

³ *Manda bud*, incorrect m.c. for *mand*.

- near to); *ū dar nażar-i Shāh taqarrub yāfta ast* (he has found great favour in the sight of the Shah).
- Nearly, *taqrīb^{an}*; ‘an qarīb ki—(it is near that —). *Vide* Near.
- Nearness, *nazdīkī*; *qarabat*.
- Near-sighted, *nazar-ash kūtāh ast*: *vide* Pur-blind and Short-sighted.
- Neat, *tamiz* (clean and neat; gen.); *murattab* (of a room); *zan-i pākīza* (neat woman); *nazīf* (clean; of persons or clothes or garden); *zan-i Farangi-mā'āb¹ va khaylī pākīza* (a mother's description to her son of the wife she has selected for him).
- Neatly, *urā bā safa^ī du-nīm kard* (he cut it neatly in two); *bad tawījīh na-kard* (he expressed it rather neatly).
- Neatness, *pākīzgī*; *salīqa* (good taste).
- Nebuchadnezzar, *Bukht^u-Nasar*.
- Necessaries, *lavāzim*; *havā^īij* and *hājāt*, *zarūriyyat*; *nā-guzīrīhā^ī-yi safar* (the absolute necessities of a journey).
- Necessarily, *lā-budd*; *lā mahāt*.
- Necessary, *vājib*; *lāzim*; *bi-qadar-i luzūm*: *bi-hīch vājh lāzim nīst ānajā bi-ravīd*: *ānchi lāzima-yi tadbīr būd bi-jā āvard* (he did what was necessary); *nān lāzima-yi zindagīst*.
- Necessitarian, *Jabrī*: *Jabriyya* (the sect).
- Necessitous, *muḥtāj*. *Vide* Poor and Needy.
- Necessity, *luzūm*; *zarurat*; *hājat*, *bi-farz-i zarurat*=*dar hīn-i luzūm* (in case of necessity).
- Neck, *gardan* (of men, animals, bottles); *gardan bi-gardan shudan* (to fall on each other's neck); *halq*; or *gulū* (throat); *nāy*; or *hulgūm* (wind-pipe); *vide* Nape; *gardana* (of land); *gūsh-t-i gorm* (from the neck of a slaughtered animal).
- Neck-cloth, *gardan-band* (also necklace); or *shāl-i gardan* (comforter); *dastmāl-i gardan* (scarf).
- Necklace, *gardan-band*; [*gulū-band* or *zir-gulū^ī* is a pendant to a pin or broach which fastens the *chārqad*]; *tawq* (a ring round the neck; not now worn by the Persians).

Neck-tie, *gardan-band* (applied to English neck-tie ?).

Necromancy, *taskhīr-i arvāh*; *taskhīr-i arvāh-i khabisā* (subduing evil spirits); *taskhīr-i jinn*. *Vide* Magician, etc.

Nectarine, *shalīl*.

Need, *luzum* or *zarurat* (*dāshtan*); *ihtiyyāj* (*dāshtan*) (also=“ destitution ”); *bi-kumak-i shumā hīch muḥtāj nīstan* (or—*ihtiyyāj na-dāram*); *dar band-ash nīstam* (I am not in absolute need of it).

Needle, *sūzān*: *javāl-duz* (packing—); *sūrākh* or *tah-i sūzān* (eye of—); *sar* (point); *mīl* (a bodkin, probe, blunt needle).

Needle-case, *suzan-dān*.

Needleful, *yak nakh abrīsham* (a needleful of silk). *Vide* Knitting.

Needless, *bī-zarūrat*; *bī-luzūm*; *khud rā bī-jihat bi-zāhmat mī-andāzad* (she is giving herself needless trouble).

Needy, *muḥtāj*. *Vide* Poor.

Nefarious, *shānī* (of men or actions); *ma-dan-i khubṣ u fasād*; or *shaqī* (of people); *jazīh* (of actions).

Negation, *sālb* (in logic); *naqīz²* (opposite); *inkār*; *naʃī* subs. (denying).

Negative, *nafy* subs. (gram); *ba'zi awqāt khabar-i naʃī bihtar az iʃbat ast* (negative information is sometimes more useful than affirmative).

Negatively, *naʃī^{an}*

Neglect, *ghāflat* (k.) *tagħāful* (k.); *tahavun* (k.); *tasāħul* (k.); *kūtāħi* (k.); *in bi-vāsita-yi ihmāl-i shumā shuda*.

Neglect, *ghāfil sh.*: *dar kār-ash susī mī-kunad*; *rasīdagī-yi atfāl-ash rā namī-kunad* (she neglects her children).

Neglected, *vil guzāshta*: *kas-i pursān-i hāl-ash nīst*.

Negligent, *bī-khabar*; *bi-parvā*; *bī-i'tmā*; *sust*; *lā-ubalī³*; *ū tħambal va ghāfil ast*: *dar kār-ash ihmāl dārad*.

Negotiate, *īnak barāt· mablagh-i⁴ fulān havāla dāda shud ki fulān tājir bi-shumā bi-pardāzad* (here is the bill of exchange for so much, assigned on such and such a merchant who will negotiate it for you).

¹ *Ma'āb* Ar., prop. “place of return; a repository”; used in forming compound adjectives of likeness, etc.

² Motion is the *naqīz* of rest, because a body must be either in motion or at rest; but black is the *zidd* of white, because an object may be void of both these; it may be yellow or another colour but never both black and white.

³ Lit. in Arabic “I do not care.”

⁴ Note that *mablagh*, unlike most qualifying words preceding numerals, is followed by an *iż-żafat*. *Havāla shud* = “assigned by me,” *Az chīz-i pardākhtan*, “to finish,” but *bi-ehīz-i pardākhtan*, “to attend to a thing.”

Negotiations, *muzākarāt*, pl. (between parties); *mukhabarat*; *muravadāt* pl. (m.c.).

Negress, *duktar-i Habashī* (young); *zan-i Habashī*: *dada-siyāh* (a negress slave).

Negro, *Zanqī* (Zanzibarī) : *Habashī* (Abyssinian) : *Baluch* (a black-skinned Baluchi of a special tribe) : *siyāh*: *kaka'* or *siyāh* or *ghulam* (a black male slave) : *kanīz* (gen., a slave woman); and *dada* (black slave woman); *siyāh gar surkh pūshad khar bi-khandad* (=a jackdaw in peacock's feathers). Negroes are fond of bright red, a colour not supposed to suit them).

Neighing, *shīha* (*zadan* or *kashīdan*) ; *shahna* (vug.).

Neighbour, *ham-sāya* ; *ham-javār*.

Neighbourhood, *ham-sāyāgī*; *javār*; *qurb u javār*; *atrāf*; *nazdīkī*; *dar īn havālī* (or *nāvāhī*) *manzil dārad*, or vulg. *dawr u bari man manzil dārad* (or *dar īn dawr u barhā*—); *dar hamsayāji-yi man mī-mānad*, but *dar havālī-yi* (or *nāvāhī-yi*) *Shirāz mī-mānad*.

Neither, nor, *na-na*: *na īn na ān* (neither this nor that; neither the one thing nor the other); .: *Na khud khuri na kas dihī : ganda kuni bi-sag dihī* .: ("you neither eat it nor give it away : you spoil and then give it to the dogs") : said of the niser).

Nejd, *Najd*.²

Nephew, *barādar-zāda* and *khwāhar zāda* (nephew or niece) : *pīsar-i barādar*, etc. etc ; *pīsar-i kākā* (vulg. ; son of elder brother).

Ieptism, *nafsāniyyat* (prop. selfishness) ; *aqārib-parastī*.

Nerve, 'asaba or 'asab; and *pay* (also = sinew, tendon, etc.).

Nervous, *amrāz-i asabī* (nervous diseases).

Nest, *āshiyāna* (k.) (of birds) *khāna* (k.) (of animals, of ants) : *ghāl* (k.) and *lāna* (k.) (of birds and wasps); *chāl* (k.) (of wasps).

Nestle to, (*dar*) *dast u pā jam'* *karda nishastan* (of animals) : *bāl u par jam'* k. (of birds).

Nestling, *ashiyānī* (eyess) : *buz-yur* T. and *farkh* Ar. pl. *a/rakh* (in Falconry a bird in the immature plumage, before the first moult; *vide Haggard*) : *juja* (of domestic fowl or any running chick).

Nestorian, *Nastūrī*.

Nestorices, *Nastur*.

Net, *tur* (gen. ; also lace) : *du-gaza* (a small hawk-net) : *dam* (any snare) : *shabaka* Ar. (netting, net-work).

Net to, *bi-tur giristān*.

Netted, *turī*; *vide Snared*: *mushabbak* (of net-work).

Nettle, *anjara*; *gazna*; [*pataham*, a leaf applied to cure a nettle-sting; the dock ?].

Neuralgia, *dard-i 'asab*; *nazla*,³ or vulg. *rīkhta*. *Vide Catarrh*.

Neuter, *tazkir u ta'nis na-dārad*: *ghayr-i zī rūh* (things without life).

Neutral, *bī-taraf*.

Never, *hargiz*; or *aslān*; or *abadān*; or *hīch vaqt* (with verb in negative) : *vaqt-i gul-i nay*, or *nuh-shamba-yi ākhir-i hafta* (never; said to children to put them off; the *nay* of course never flowers. Compare the English "When Good Friday falls on a Monday"); *haftād sāl-i siyāh*.

New, *naw*; *tāza*; *jadīd*; *tāzagi* *na-dārad* (there's nothing new in this); *dast na-khurda* (untouched, first-hand).

New Year's Day, *Naw-ruz*; *Īd-i Naw-ruz* (festival of—).

New-comer, *tāza-vārid*.

New-fashioned, *naw dar āvard* (of clothes, the latest invention).

Newness, *jiddat*; *tāzagi*.

News, *khabar* (pl. *akhbār*) (news or newspaper); *muzhda*; or *khabar-i khush* (good news); *az bishārat-i⁴ ki Mawlā-yī mushkil-kushā-yam bi-man dād khātir-jam' shuda qasd-i Rūm kardam*—Prof. S. T. (feeling easy on hearing the joyful news my learned master gave me, I started for Turkey); *muzhdagānī* (a present for good news); *khabar-i bad* (bad news) : *suhbat-i bāzārī* (bazaar talk).

Newsmonger, *akhbār-chī* (gen. ; also a reporter to a newspaper); *khabar-tarāsh*.

News-writer, *akhbār-navis*, or *vaqā'i-nigār* (to newspaper).

Next, *māh-i āyanda* or *māh-i ātiya* (next month): *ruz-i dīgar* or —*ba'd*, or *fardā* (next day); *māh-i ba d* or *māh-i dīgar* (the month following); *muttaśil* (adjoining): *ba'd az īn* (adv.).

¹ *Kākā*, properly "elder brother."

² Pronounced 'Nejd.'

³ *Nazla* (in coll. Ar. = apoplexy) is properl. "catarrh," but is a vague term for a disease that is supposed to turn the hair white, cause the teeth to decay, and the eyes to water.

⁴ Or *bashārat*.

Nib of a pen, *sar-i qalam* (m.c.): *sar-i qalam-i fulādī* (steel nib): *fak(k)* (the slit): *nūk-i qalam* (the nib portion of a reed pen); *zabāna-yi qalam* (each side of the nib); *qadd-zan* (a strip of horn or ivory on which pens are nibbed).

Nib to, *qadd* (or *qatl*) *zadan*.

Nice, *khaylī-jā-yi bā ṣafā¹ īst* or *jā²-īst khaylī bā ṣafā* (it's a very nice place): *khush ta'm*; or *khush-maza* (of taste); *daqiq* (fine).

Niche, *tāqcha* (any small niche): *hilāh* (an arched niche); *mihrāb* (in a mosque; for *Imam*).

Nick, *gūsha* (notch in wood). *Vide* Time.

Nickel, *nikal* (Eur.); *varshu* (Russian) (electro-plate).

Nick-name, *laqab guzāshṭan* or *nihādan*) (also title); *barā-yi u ism guzāshṭa-and*.

Nick-named, *mulaqqab* (also entitled, titled).

Niece, *dukhtar barādar* or *dukhtar-khwāhar*. *Vide* Nephew.

Nicholas, *Niklā*.

Niggard, *mumsik*; *bakhil*. *Vide* Miser, Mean, etc.

Niggardliness, *imsāk*; ² *bukhl* or *bakhālat*.

Night, *shab*; *shaw* (vulg.); *layl* Ar. pl. *layālī*; *dishab*, vulg. *dishaw* (last night); *sahar* (the last part of the night, i.e., the early morning before dawn); *shab-i yaldā* (the longest night); *shabāna-ruz* (night and day; 24 hours); *parī-shab* (the night before last); *harf-i shab subh na-dārad* (= no importance must be attached to an after-dinner speech); *imshab yak sal ast* (interminable night); *biyā tā dar suhbat shab bi-rūz ārim* (let us pass the night in talking); *dar dil-i shab* (in the dead of night); *imshab*, vulg. *imshaw* (this, i.e., the coming, night); *shab-nishastan* or *shab nishīnī k.* (to make a night of it); *shab-zinda-dār* (one who watches and prays by night; also used of dogs)³; *Shab-i Qadar* (supposed to be between 19th and 27th of Ramazan; the doors of Heaven are open and the angels descend); *Shab-i Barāt* (on the 15th of Sha'bān. *Vide* note to Rejoice).

Night-blind, *shab-kur* (opp. to *ruz-kur*).

Night-blindness, *shab-kuri*.

Night-brawler, *shab-gard* (also of animals 'prowling at night.' *Vide* also Night-Watch).

Night-cap, *shab-kulāh*.

Night-dress, *jāma-yi khwāb*; [but *rakhi-i khwāb* 'bedding']. *Vide* Night-Shirt.

Nightingale, *bulbul* (a term sp. applied to the nightingale but also to several species of warblers); *hazār-dāstān*, or *hazār*, or 'anda-līb' pl. *'anādil* (the nightingale *Daulias Hafizi* or *Sylvia Luseenia*); *bulbul-i khurmā* (the Common Bulbul).

Nightly, *har-shab*; or *shabāna* (every night).

Night-man, *khalā-pāk-kun*; or *khāssa-chin* (who cleans latrines at night).

Nightmare, *kābus*; *khuftu* (m.c. only); *bakh-tak*; *qabūk* (all with—dar *khwāb āmalān*).

Nightshade. *Vide* Henbane.

Night-shirt, *yak tā-yi pirāhan* (with nothing on but a night-shirt). *Vide* Night-dress.

Night-watch, *shab-gard* (*vide* Night-brawler); 'asas.

Nihilist, *Nihilist* (Eur.).

Nile, *Rud-i Nil*.

Nimble, *chābuk*; *shātir*; *khush-daw* (swift and also with good action; of a horse, etc.); *ziring* (also of intellect).

Nimrod, "Nimrod persecuted Abraham," *Namrūd Ibrāhīm rā sitam kard*.

Nine, *nuh*.

Nineteen, Nineteenth, *nuzdah*; *nuzdahm* (19th).

Ninety, *navad*.

Nineveh, *Ninavā* or *Naynavā*.

Nip to, *pinjar girītan* (pinch with the fingers only); *nishkunj* or *nishkan girītan*.

Nipped, *angusht-am tu-yi ambur fishurda shud*; or *ambur angusht-am rā girīst*; or *angusht-am tu-yi ambur gīr kard*.

Nippers, *ambur*.

Nipple, *sar-i pistān*: *pistānak* (of gun).

Nishapur, *Nayshāpur*.

Nit, *rishk*. *Vide* Lice.

Nitre, *natrun*.

No, not, na: *khayr* (polite); nodding the head forward English-fashion is "Yes," but throwing the head back, and sometimes at the same time closing the eyes, is "No." Simply closing the eyes is "Yes," while raising the eyebrows is

¹ باصفاییست or باصفاییست

² But *ū khaylī imsāk dārad* has a common and objectionable meaning.

³ Hence 'Uṣman-i shab zinda-dar, a Shi'a equivoque.

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qı̄b-i shimāl (N. Pole); *ṭaraf-i sharq u shimāl* (N.-E.).

Nose, *bīnī*; *dimāgh*; *pūza* (muzzle of animals); *pul-i dimagh-am khurd shud* (I broke the bridge my nose); *ura gush u bīnī¹* *kardand* (m.c.) (they cut off his ears and nose); *dimagh-i qalamī* (a fine straight nose); *dimagh-i khamīda* (aquiline nose); *dimagh-i minqār-i shāhīnī*, or adj. *shāhīn-bīnī* (hook-nosed, with a large hook nose); *dimagh-i durusht* (a large or fat nose); *dimagh-i pikh²* (a flat nose); *dīmāgh-i khumrūdī³* (with a large blob nose); *az (surākh-i) dimāgh harf mī-zanad* (he talks through his nose); *dimagh-i pahn-i khwābīda* (broad flat nose); *dimagh-i bar gashta* (turned-up nose); *bīnī-yi istāda* (prominent nose); *dimagh-bāru* adj. (with a coarse Jewish or Armenian nose); *dimagh fin kardan*, or *-takānidān* (to blow the nose poor-man fashion); *pāk kardan* (in any manner). *Vide Infra.*

Nostril, *minkhar*, dual *minkharayn*; *surākh-i dimāgh*: *lūla-yi dimāgh* (of hawks or men); *para-yi dimāgh* (the outside of the nostril).

Not, *na*; in compounds *għayr-i*; *mutlaq^an*, or *aslā* or *asl^an*, or *bi hīch vajh* (not at all; with negative verb); *bi-hīch vajh min al-vujūh* (by no manner of means); *mutlaq^an na* (not at all q.v.). *Vide Won't.*

Notable, *sar-shināsān* (the leading people of a place); *mashāhīr*, or *mutashakkhisin* (ditto). *Vide Known and Nobles.*

Notch, *sufār* (notch in arrow; rare in m.c.).

Note, *hāshiya*, pl. *havāshī* (a margin and a marginal note); *yād-dāsh* (memo.); *pā-safha* (foot-note; mod.); *ikhtār*, or *intibāh* (=N.B.); *vide Letter*; *iskinās* (R.; bank-note).

Note-book, *kitābcha* (also pocket-book).

Noted, *ma'ruf* (well-known); *u bi-duzd mash-hūr ast* (he is noted as a thief); *marqūm*: or *maktūb* (written); *mazkūra bālā* (noted, mentioned above).

Nothing, *az man chīz-i khwāst valī hīch nadādam*: *bi-man chi? - bi-man hīch rujū' na-dārad* (it has nothing to do with me); *khidmat-i chandān-i na-bud* (it was nothing I did for you); *dar īn muhimm marū sar u kār-i nīst* (I have nothing to do with

this matter); *hīzī ki na-kardam duzdī ki na-kardam* (a common speech even in the mouth of women; = "I have done nothing dreadful; no harm"); *Khudā hīch nīst vulg. for Khudā mādda nīst* (God is immaterial). *Vide Minor.*

Nothingness, *na-chīzi* (being of no value); 'adam; or *nīstī*; or *ma-dūmī* (non-existence).

Notice, *qābil-i mahall* (or *i'tinā*) *nīst* (he's worth nothing); *i'lan* (poster, etc.): *lihāz*; or *tavajjuh* (attention).

Notice to, *mutavajjih shudan*; *i'tinā k.* (to heed; on purpose); *vide Hurry*; *urā dīdam valī multafit-ash na-shudam* ("I saw him but did not notice him"; by accident, inadvertence); *mahall na-guzāshtan* (to take no notice of a person, on purpose; to cut); *ru-yi kār āmadan* (to come into notice); *az īn kār ār-am mī-āyad* (it is beneath my notice); *tavajjuh dihānidān* (to draw attention to). *Vide Attention.*

Noticeable, *qābil-i zikr*; *qābil-i dīd*; *jālib-i nāzar*: *gāv-i safid-pišānī* (*būdan*).

Notification, *ittilā'* (k.); *ikħbār* (k.); *i'lān* (k.). *Vide Inform.*

Notion, *gumān*; *khayāl*: *ṣarāfat* (fancy); *hads* (conjecture); *qiyyās* (guess etc.); *i'tiqād* (belief); *ittilā'* (information). *Vide Idea.*

Notoriety, *shuhrat*, and *shuhrat-i āfāq* (in good or bad sense but spec. good).

Notorious, *mash-hur* and *ma'ruf* (in good or bad sense); *miṣl-i kufr-i Iblīs mash-hur ast*; *harf-i ū nuql-i majlis ast* (he has become notorious; he is in every one's mouth like the sweetmeat *nuql⁴*); *u shuhra-yi āfāq shuda = kas-i nīst ki urā nadānad* (famous, or notorious); *ū zabānzad-i hama shuda* (famous or notorious); *angusht-numā shuda ust* (pointed out for bad). *Vide Known and Famous.*

Notwithstanding, *bā-vujud-i ki*; *bā-vasf-i ān ki*; *bā īn hama*: *bā ān-ki*: (va) *hāl ān-ki* (whereas).

Nought, *sifr* (num.); *hīch*, etc., *vide Nothing*; *khayālat-ash bi-havā va hadar raft* (his ideas came to nought).

Noun, *ism*, pl. *asmā'* (gram., also name, names); *ism-i sifat* (adj.); *ism-i jam'* (collective noun); *ism-i zāt* (a real noun);

¹ The word *bīnī* is almost obsolete in m.c.

² Corruption of *khum* and *amrud*, "pear."

³ *Nuql* is a small white sweet. But *ū nuql-i majlis ast* (all like him).

⁴ The pl. *asamī*, only "names."

² For *pikht*.

- ism-i ma'na* (abstract noun); *hāsil-i maşdar* (verbal noun); *ism-i ḡāmid* (primitive noun).
 Nourish to, *parvarish dādan*, or —*kardan*; or *parvardan*; or *parvaridān* (of humans, animals, trees); *tarbiyat kardan* (humans or animals). *Vide* to Feed.
Nourisher, *tarbiyat-kun*.
Nourishment. *Vide* Food.
Nouveau-riché, *naw-kīsa*.
Novel, *rumān*, Fr. (romance).
Novelist, *rumān-nāvis* (Fr. P.).
Novelty, *tāzag*; *jiddat*.
November, *Navambar* (Eur.).
Novice, *naw-āmūz*; *mubtādī*; *nawchu* (rare); *tāza bi-kār*, or *tāza rū-yi kār āmada*; *tāza-imān*, or *jadīd'u'l-islām* (a new convert to Islam); *taht-i tajribā*. *Vide* Probationer and Convert.
Noviciate, *muddat-i imtihān*.
Now, *hālā*; *al ān*; *aknum* or *kunun*; *hamin hālā* (vulg.); *al-ān* *va bi'l-fīl*; *gāh gāh-i* (now and then); *inak bi-khātir-am mī-rasad ki*—(now it has just occurred to my mind that—).
Nowhere, *hīch jā* (with verb in negative).
Nowise, *bi-hīch vajh*, or —*lawr*, or —*guna* or —*qism* (with verb in negative).
Noxious, *muzi* (of living things); *muzirr* (of plants, vapours).
Nubia, *Nuba*.
Nubile, *bāli*; *bi-hadd-i taklīf rasīda*; *khud rā shinākhta ast*. *Vide* Puberty.
Nude, *barahna*; *'uryān*; *lukht*. *Vide* Naked.
Nugatory, *bātil*.
Nuisance, *asbāb-i dard-i sar*; *āzār-i 'umumī*, or *zahmat-i* —or *shikāyat-i*—(public—); *rābāl*: *balā*.
Null and void (to make), *ibṭāl kardan* (rare); *bātil k.* [tion].
Nullity, *bullān*: *mansūkh shudan* (cancellate).
Numb, *az sarmā bayat shuda* (local ?); *az sarmā angusht-hā-yam bī-hiss* (or *khushk*) *shuda ast*.
Number, 'adad, pl. a'dād; *numra* (of periodicals, etc.); 'adad-i *zawj* or *juft* (even number); 'adad-i *taq* (odd number): *chand naʃar hāzir būdand?* ('what number of persons—?', but *chand naʃar-i* m.e. "a few persons"): *bī-hisāb* (without number).
Number, to, 'adad k.; *shimurdan*, rt. *shumār*. *Vide* Count.
Numbered, *ma'dūd*.
Numberless. *Vide* Countless.
- Numda*, 'araq-gīr (a numda under the saddle).
Numeral, *hindasa* (for *handasa*).
Numeration, *ta'dād* (vulg. *ti'dād*); *shumāra*.
Numerator, *bast*, or *sūrat'u'l-kasr* (arith. ; opposed to *makhrāj* or *maqām'u'l-kasr*).
Numerous, *vide* Many; *ambuh* (vulg.); *az hadd u hisāb* (or *hadd u ḥasr*) *bīrūn* (too numerous to be counted).
Nun, *rāhibā*: *zan-i tārik-i dunyā*.
Nurse, *bachcha-gardān* (of children); *dada* or *dāya* (wet-nurse); [*dada* also negress slave]; *paristār* (of sick); *gīs safīd* (an old faithful servant; duenna; matron; also a 'wise-woman'); *pursīdām dāya rā chi khwāhī kard?* *Javāb dād ki* "In kār-i āsān ast; qadr-i bi-ū zahr mī-khurānam"
 — Prof. S. T. (I asked her what she would do about the nurse. She said, "It's easy enough to settle her; I'll just give her a little poison").
Nursing. *Vide* Overlooking.
Nurture, *parvarish kardan*; *vide* Nourish; *u nāz-parvarda būd* [=Indian *sāya-parvarda* or *dar sāya parvarish yāta*] (delicately nurtured); *vide* Shade; *bālā āvardan* (to bring up).
Nusrabad, *Nusrābād* (a penal station in the lūl between Sistān and Balūchistān).
Nut, *jawz* (of walnut or cocoa-nut); *funduq* (filbert); *girdū* (walnut); *pista* (pistachio); *nārjil* (cocoa-nut); *jawz-i Hindī* (mutmeg); *chilghūza* (of edible pine); *fūfāl* (betel); *pūlak*, or *muhra-yi pīch* (of a screw).
Nut-brown, *rang-i funduqi*.
Nutmeg. *Vide* Nut.
Nutshell, *pust*.
Nutritious, *pur-qurvat*; *muqavvī*.
Nux vomica, *kuchala*. *Vide* Strychnine.
Nymph. *Vide* Fairy; Houri or Huri.
Nymphomania, 'illat-i *jima'* (gen.).

O

- O! *yā*; o-ī (اے); or *ay* (ای) (for attracting attention); *akh* (for pain); *Khudāya!*; or (*Yā*) *ilāhi*; or *Yā Rabb* (O God!) (for distress).
Oak, *darakht-i bālūt* (or —*ballūt*); [*bālūt* "acorn." *Vide* Jay].
Oak-apple, *māzū*. *jīt-māzū*.
Oar, *mardī*; [*pāru zadan*, to row]; *bidun-i pārū chi ḥawr mi-tavānand zawaq rā bīrānand?*
Oarsman, *pārū-zan*.

Oath, *sawgand* (*yād kardan*) ; *qasam* (*khur-dan*) ; *half kardan* ; *qasam-i durūgh khurdan* (a false oath) ; *dar maḥkama-yi shar¹* *shuhūd qasam mī-khurand* ; *bā-qasam u āya* (with oaths) ; *sawgand*—or *qasam dādan* (to administer an oath) ; *qasam-hā-yi ghilāz* *va shidād* (great, binding oaths) *bay'at giriftan* (to take an oath of fealty). *Vide Swear.*

Obdurate, *bī-tāfassur* (unaffected) ; *sang-dil* (hard-hearted) ; *bī-rahm* (pitiless).

Obedience, *farmān-bardār* ; *iṭā'at* ; *bāyad iṭā'at-i ūrā bi-kunid*, or *mutī'-i hukm-i ū bāshid* ; *farmān-i ūrā bi-tā'abbud qabūl mī-kunand* (blind obedience).

Obedient, *mutī'* ; *farmān-bardār* ; *tābi'* ; *farzāndān-i ahl² tābi'-i vālidayn-i khud hastand va hama kas rā hurmat mī-dārand³* ; *izhār-i bandagi* (k.).

Obeisance, *ta'zim* (k.) (any reverence); *vide Rule* ; *kūrnish* (k.) (bowing the head). *Vide Bow.*

Obelisk, *mīl-i chār-gūsha*.

Obese, *gunda* : *surīn-ash lumbā*, or *pur-lumbā ast* (he has big 'quarters') ; *lumbā* is the tail of a fat-tailed sheep) ; *chāq u gunda* ; *misl-i fil-i mangūs⁴* (an obese fellow).

Obesity, *gundagi*.

Obey, *iṭā'at k.* ; *farmān bardār shudan* ; *man bāyad hukm-ash rā bi-jā bi-yāvaram*, or *iṭā'at-i amr-ash rā bi-kunam*, or *bi-hukm-ash tan dar diham*.

Obituary, *vafāt-nāma*.

Object, *chiz* ; or *shay*, pl. *ashyā* (thing) ; *maqṣad*, pl. *maqṣid* (desire) ; *gharaz-i shumā chi chīz ast?* (what is your object, purpose?) ; *az raftan⁵ bi-Mashhad chi matlab* (or *maqṣid*) *dāshī?* : *khar-i khud rā az pul guzarānid* (=he's got his own object) ; *bi-murād*, etc., *rasiḍan* (to obtain one's object) ; *maf'ul* (gram.).

Objection, *i'tirāz k.* ; *az in dalīl-i ki shumā ḥārda-id i'rād-i mī-giram* (I have an objection to raise against your argument) ; *mużāyaqa namī-kunam* (I won't object) ; *'ayb dar ān namī-bīnam* (I see no objection) ; *harf-i na-dāram*, or *'uzr-i na-dāram* (I have no objection, nothing to say against it).

Objectionable, *qābil-i i'rād*, etc. ; *mard-i makrūh* (objectionable man).

Objective, *naẓārī* (opposite of *hissī* "subjective").

Objector, *i'rād-gīr* ; *mu'tariz*.

Obligation, *minnat* (*nīhādan*) (to place a person under—; also to cast obligations in a person's teeth) ; *ihsān* ; *imtinān* ; *zīr-i bār-i minnat būdan* (to be under an obligation to—) ; *namak-shināsī* (gratitude) ; *namak-khwāragī vā bī-sharmī khūb nīst ki⁶* *ihsān-i ghayrī bar gardan gīrī va talājī na-kunī*—Prof. S. T. ("— its not the thing to accept an obligation and not repay it"). *Vide Duty.*

Obligatory, *ijbārī* ; *bi-man*—(or *bar man*) *farz ast* ; *lāzim ast bi-kunam* : *gardan-ash bār shud ki bi-kunad* (he was forced to do it). *Vide Force.*

Oblige, to, *vide* to Force ; *mānnun sākhtan* (by doing a favour) ; *marhun i minnat gardānīdan* (place under a deep obligation) ; *minnat bar gardan-i banda dārid* (you have placed me under an obligation = thank you).

Obliged, *mānnun sh.* ; *dar rīzā-mandī-yi āqā-yi khud bāyad kūshish kunid* ; *kamāl-i imtinān rā dāram* (I am much obliged to you) ; *agar marā az in amr muṭṭali' farmāyid ba'id az mihrabānī na-khwāhad būd*—Prof. S. T. ; *agar avval sar-guzashti khud rā bayān kunid mā mustaṣīz mī-shavīm*—Prof. S. T. *Vide Thanks.*

Obliging, *khalīq* or *ba ta'āruf* (civil).

Obligingly, *az ru-yi maḥabbat* ; *az ru-yi imti-nān*.

Oblique, *kaj* ; *urūb* (vulg.), or *urīb* ; *qayqāj nishastan* (of men⁷ to sit affectedly in the saddle, the body half-left, the hands and reins held half-right; also to sit in a chair with the body above the waist half-turned) ; *qayqāj zadan* (to shoot right or left off horse-back) ; *qayqāj shudan* (turning the body half-left to draw the sword).

Obliterate, *pāk k.* ; *maḥv sākhtan* (efface) ; *hakk k.* (erase, by friction). *Vide Efface and Erase.*

Oblivion, *farāmūshī* ; *nisyān*.

¹ Oaths are not administered in the *maḥkama-yi 'urf* and only principals and not witnesses are sworn. The law allows expiation for an *inconsiderate* oath.

² *Ahl*, obedient opposed to *ni-ahl*, disobedient (m.c.).

³ Note Present tense of *dashtan* in a compound verb.

⁴ Or *az raftan i bi-Mashhad*.

⁵ Of women, " to ride side-saddle."

⁶ For *Mangalūs*.

⁷ *Ki* = *ya'ni*.

Oblivious, *farāmush-kār*; *ghāfil*; *nāsī*.

Oblong, *mustatīl*

Obloquy, *ta'n* (z) (taunt); *tashnī* k. (to hold up to —): *shamatat* (derision or rejoicing of enemies at failure or misfortune); *taubīkh* (reproach or censure); *sar-zanish* (ditto); *tash-hir* (k.); *mat'un-i khalā'iq* k. (to hold up to—).

Obnoxious, *manjur* (hated); *makrūh* (hateful). Vide Hate.

Obscene, *harza* (of persons or books); *fahish* (ditto); *fahhash* (of persons; obscene and abusive); *Hukumat-i Hind* *hukm jāri* *karda ki Kulliyāt-i Sa'dī mushtamil az harzagi*¹ *st*: *kitāb-i hazliyyāt* (= in m.c. a book humorously obscene¹).

Obscenity, *harzagī*: *fuhs* (filthy abuse).

Obscenely, *fāhishāna*.

Obscure, *tārik*; *tar* (dark); *mugħlaq* (abstruse); *dajiq* (subtle); *mubham* (amphibological; not clear; a fault); *ghāmiz* or *mugħmaz* (veiled); *mu'amma* (adj. and subs. riddle); *muhnal* (no particular meaning); *mushtabih* (of passages of doubtful meaning in the Quran); *nā-ma'rūf* or *gum-nām*² (of a man); *havā tārik būd ki mā savār shudim* ("we mounted in the obscure light of morning;" or "—of evening"); *vaqt-i gurg u mish* (the half-light or twilight before dawn; and also at evening).

Obscurity, *giriftagī* (of cloudy day); *tiragī* (darkness, q.v.).

Obsequies, *rusum-i tadīn*.

Obsequious, *bisyār muti'*; *ziyad faru-tani*— or *kuchakī mi-kunad*; *khaylī* fish fish *mi-kunad*.

Obsequiously, *muti'āna*.

Observance, *ijrā'*; *bi ja āvardan*; *adā'*; *Tashayyu'* *iqāma-yi 'azā-yi Imām Husayn har sāl mi-kunand* (the Shi'as keep the celebration of the mourning of Husayn).

Observant. Vide Attentive and Obedient.

Observation, *rasad-bandī* (k.) (astr.); *mulāhaza* (by sight and also "remark"): *harf*; or *kalima* (saying); *izhār-i rāy* (expression of opinion).

Observatory³, *rasad*; *rasad-khāna*.

Observe, *mulahaza* k.; or *pā'idan*; or *dīdan*

(to look at); *bi-jā āvardan* (to fulfill); *mar'i dāshṭan* or *bi-jā āvardan* (of customs, etc.); vide be Attentive to, to Watch: *izhār dāshṭan*; or *guftan*: *murāqaba-yi hāl-ash rā mī-kard* (he continued observing all he did).

Observer, *murāqib* (gen.); *zāhir-bīn* (superficial —); *rasad-band* (astron.).

Obsolete, *qadīmī shuda*; *mansūkh* (prop. cancelled); *matruk*⁴; *mutadāvil*—(or *ma'mūl*—) *na*; *in istilāh hālā az miyān rāsta ast*, or—*tark shuda ast*; *in rusūmhā hālā mundaris*⁵ *shuda ast* (m.c.).

Obstacle, *in māni'-i ta'līm-am ast*, or *marā az ta'līm māni'* *mīshavad*; *dar kār-am khalal mī-andāzad*; *sadd-i buzurg-i dar miyān-i rāh būd*.

Obstinacy, *ziddiyyat* (cussed opposition); *lajājat* (persisting in a request; or sticking to a wrong opinion); *khud-rā'i* (opinionateness); *yak-dandagī* (local); or *yak pahlūgarī*; or *sar sakhi* (ditto); *isrār* (pressing, importunity).

Obstinate, *khud-rāy* (opinionated); *lajj-bāz*; or *lajuj*; *kalla-khar* (stupid and obstinate, mulish); *dar ra'y-i khud khaylī khud-sar and*.

Obstructed, *masdūd*; *basta*.

Obstruction, *māni'*; *sadd*: *sadda* or *sudda* (in bowels); [*sar-am sudda karda ast* (vulg. or local ?)= "I have a cold in the head"]; *mī-khwāṣt bi-kunad valī barā-yam sang andākhtand* (he wanted to help me but obstructions were placed in the way).

Obstructive, *mutu'arriz*; *mukhill*.

Obtain, *yāftan*, rt. *yab*; *hāsil*— or *tahsīl kardan*; *kasb* k.; *bi-dast āvardan*; *farāham āvardan*; *bi-ham rasāñidan*; *injā mīva bi-ham mī-rasad?* (can any fruit be obtained here?); *muyassar shudan* (not with *kardan*); *gir āmadan* and *āvardan*; *vusūl yāftan* intr. and —*kardan* tr.

Obtainable, *yāftanī*; *husūl-pazīr*; *gir-āmadanī*; *bi-dast āmadanī*; *muyassar*.

Obtaining, *tahsīl*; *husūl*; *nayl*.

Obtuse, *khul-damang*; vide Stupid: *zāviya-yi munfarija* (—angle).

Obverse, *taraf-i rāst*, or *rū* (of medal; opp. to *pushī*).

¹ Hazl prop. "a jest," but on account of a work of Sa'dī the word has in m.c. this secondary meaning.

² *Gum-nam* in India 'anonymous.'

³ The Eastern observatory was a deep pit in the ground.

⁴ *U matruk-i nażar-i 'Ala' l-Mulk shuda ast* "he is out of favour with the 'Ala'l-Mulk."

⁵ *Mundaris* Ar. "worn out," etc.

Obviously, *zāhir*; *kāsh-shams fī vasatī's-samā'*; *chiz-i ki 'iyān ast chi hājat bi-bayān ast?*; *misl-i rūz rūshan ast.* *Vide Apparent.*

Obviously, *zāhiran*.

Occasion, *mawqī'*; *bi-taqrib-i tāj-pushī* (on the occasion of the Coronation); *vide Accident and Opportunity*; *āmadan-i shumā bi-injā lūzūm na-dāshī* (there was no occasion for you to come); *vide Cause*; *ū sabab-i aziyyat-i vālidayn-i khud shuda ast.*

Occasional, *ittifāqī* (not constant); *'āriżī* (ditto).

Occasionally, *gāh gah* or *gāh gah-i*; *gāh vaqt-i*.

Occult, *ghaybī*; *pūshīda*; *'ulūm-i khufya* (occult sciences).

Occupant, *qābīz* (holding, gen. with force); *mutasarraf* (possessor). *Vide Dweller and Occupier.*

Occupation, *kasb* or *kār* or *shughl* or *hīrfat*, or *pīsha* (trade, etc. q.v.); *vide Civil*; *vide Possession*; *bī-kārī* (want of work, occupation).

Occupied, *mashghul* (busied); *ba'd az yak māh-i dīgar yak sāl-i tamām ast dar injā tavaqquf dāram*¹ (in a month's time I shall have occupied this house a whole year); *Bu-shahr rā maskan-i 'asākir-i khud kard* (he occupied Bushire); *dushman sar-garm-i gīr u dār būdand ki*—(the enemy was wholly occupied with the fight when —).

Occupier, *sāhib-khāna*; *dar īn khāna ki mī-nishīnād?*. *Vide Occupant.*

Occur, *vāqi'* sh.; *rū d.* (to happen); *bi-khātir khutūr kardan*=*bi-dil uftādan*; *bi-khātir-am nīst ki chunīn amrī*, *pīsh az īn, ittifāq uftāda bāshad* (I can't recollect such a thing having ever occurred).

Occurrence, *amr*; *vāqi'a*, pl. *vāqi'āt*; *ittifāq*, pl. *ittifāqāt*. *Vide Accident.*

Ocean, *bahr-i muhīt*; *oqiyānus* Gr. (rare).

Oceania, *Jazā'ir-i Oqiyānus* (Oceania?).

Ochre, *gil-i zard*; or *gil-i māshī*.

O'clock, *sā'at-i chand ast* (what's o'clock?); *sā'at-i du'st* (it is two o'clock; but *du sā'at ast* “it is two hours²”).

Octagonal, *hasht-gūsha*; *musamman*. *Vide Tank.*

October, *Aktūbar* (Eur.).

Octogenarian, *hashtād-sāla* (often used for any very old man).

Ocular, *chashmī*; *'aynī*; *basarī*; *nazarī*.

Oculist, *kahkāl* (from *kuhl* collyrium); *dāru-gar* (vulg.); *tabib-i chashm*.

Odd, (not even), *'adad-i tāq* (opp. to *'adad-i juft* even number); *īn kafsh tāq ast* (this is one shoe); *īn kafsh tāq u linga ast*, or *linga linga ast* (two odd shoes); *ursī-yam tā bi-tā* (or *—ling bi-ling*) *shuda ast* (my pumps are odd); *hashtād rūpiya va kasr-i*³ (some eighty rupees or more); *gharīb*; and *'ajīb* (strange); *u 'ajab nūskha-yi khub i'st* (= he's an odd sort of a fellow).

Odds and ends. *khirt u pīrt* (small belongings).

Ode, *ghazal* (short); *qasīda* (not less than 19 or 20 lines; the longest written has 121 lines).

Odessa, *Ūdisa*.

Odious, *qabīh*; *makruh*; *manjur*.

Odiousness, *makruhiyyat*; *manfuriyyat*.

Odium, *istikrāh*; *tanaffur*; *qabāhat*.

Odoriferous, *mū'attar*; *mashmūm*; *khush-bū*; *rayhān*, pl. (odoriferous herbs; *rayhān* sing. “sweet basil”).

Odour, *bu* or *buy* (gen.); *bū-yi khush* (sweet smell); *bū-yi murdār* (bad smell; *vide Offal*); *'itr*; or *rā'iha*, pl. *ravā'iḥ* (sweet odour); *bisyār ta'affun dārad*, or *'ufunat dārad* (it stinks).

Off, *far*, *dūr*; *ba'īd* (far); *banda rafta am* (well, I'm off); *gum shaw* (be off with you, quit!); *dih bi-raw!* (run, off! also go on); *dūr bāsh!* (keep away!).

Offal, *murdār* or *mayta* (anything stinking; also anything that has died of its own accord, or that has not been slain according to Muslim law; *vide Odour*); *ashkhāl* (m.c.; mess in a room); *rasht* (refuse when swept up); *fuzla-yi gusfand* (—of sheep; *fuzla* also=excrement).

Offence, *chi taqsīr az man sar zada ast?*; *quṣūr* (vulg.); *gunāh* (sin); *jurm* (crime); *khāṭā* (error); *ranj* (cause of annoyance; also trouble, pains).

Offend, *to*, *ranjānādān* tr.; *dar sar-i kar-i juz-i az ū qahr-am* (I'm rather offended, angry, with him about a little matter");

¹ The classical Future Perfect (*karda bāsham* “I will have done”) is not used in modern Persian; the Perfect Indicative or Present takes its place. *Bayad karda busham* (“I must have done, will have done”) is however used.

² Indians always mistake this for “it is two o'clock.”

³ But *hashtād rūpiya va chand ana*, “rupees eighty and some annas.”

vide Anger); taqsīr etc. k. (to commit a fault); *ranjish yāftan* (to be or become offended).

Offended, *az u ranjida am* or *āzurda am*: *dil-gīr*; *dil-khur*; *ranjida-khātir*. *Vide Turbid.*

Offender, *taqsīr-kār*; or *muqassīr* (gen.); *gunah-kār* (sinner); *khatā-kār* (gen.); *mujrim* (criminal); *aval shumā dast-darāzī kardid* or —*iqdām namūdīd* (you were the first offender). *Vide Aggressor.*

Offensive, *karīh* (objectionable, q.v.; of people, odours); *hamla-āvar* (assailant); *jang-i bi-hamla* (opposed to *jang-i bi-daf'* defensive war).

Offensively, *makruhāna*.

Offer, *taqdīm kardan* (offer a present); *az nāzār guzārāndan* (to Shah); *dah rūpiya mī-dādam likin qabūl na-kard* (I offered him ten rupees for it, but he declined); *sharāb ta'ārif kard*, *khurdam*, *sar-khush shudam* (he offered me wine; I drank and became merry); *asp-hā rā bar pādishāh 'arza kardand*: *man ūrā bi-khurdan-i chāhī taklīf kardam* (I offered him tea); *fursat rū namūd* or *dast dād ki* (an opportunity offered to —); *qurbānī dādan* (offer up a sacrifice).

Offering, *pishkash* (k.) (to superior); *hadya* (k.) (gen.; present, q.v.); *tagdim* (k.) (putting forward; also a present); *qurbānī* (k.) (sacrifice); *nāzr* (k.) (present to a superior, to a religious teacher, a Hindu god; also a vow); *nāzr u niyāz* (offerings to dead saints, etc.).

Off-hand, *sarsarī*; *bidūn-i sābiqa guft* (without any preliminaries he said—); *bidun-i sābiqa marā zad* (he beat me without any explanation or warning).

Office, 'uhda; or *mansab* (rank); *shughl* (of a common occupation); *khidmat-ash chīst?*; *ma'mūriyyat* (specially deputed); *idāra* (place of business); *dar 'uhda nīst=bī-kār ast*; *masā'i-yi jamila-yi Janāb-i 'Āli rā min bāb-i īn murāfa'a tālib-am* (I desire your good offices in this suit).

Office-keeper, *muhāfiż-i idāra*.

Officer, *a/sar* (Eur.); *sāhib-mansab*, pl. *sāhib-mansabān* (gen.); *sāhib-'uhda* (gen.); *gazma-chī* (of police).

Official, Officials, *ahl-i qalam* (civil); *ahl-i kishvar* (ditto); *ahl-i sayf*, or *ahl-i lashkar*,

or *ahl-i nizām* (military); *ahl-i zalama* (a rather uncivil term much used by mullas, and especially applied to officials with power); *rasmī* (adj.); [*kabūtar-i rasmī* the common pigeon]; *dawlatī* (belonging to the State).

Officially, *rasmān*; *rasmāna*.

Officiate, *vakālatān* *kār k.* (to act for another).

Officious, *fuzul*; *āsh-i hama ājīl*¹ (=he interferes in everything; lit. he is sauce for every dish).

Offspring, *farzand*; *tīl*; *awlād-am munhasir bi-hamīn yak bachcha ast*, *ghayr az īn nadāram*; *awlād-i zukūr* (male offspring); *awlād-i unās* (female).

Often, *bārhā* (many times); *mukarrarān* (repeatedly); *chandān-ki* or *harchi-ki* (as often as); *chand bar* or *chand das'a* or *chand martaba* (how often?).

Ogle, to, Obling, *bā gūsha-yi chashm nigāh k.*; *chashmak zadan*² (to wink at); *nazar-bāzī* (k.) (love signs by the eyes); *chashm-charānī* (k.) (of love looks).

Ogre, *qhūl* (eater of corpses); *iṣrīt* (an imaginary ogre; prop. in Ar. an evil Jinn).

Ogress, *māda-ghul*.

Oh ! *Vide O!*

Oil, *rawghan* (also *ghī* and varnish); *rawghan-i gāv* or —*zard* (clarified butter, *ghī*); *naft*, for *naft* (kerosine); *rawghan-i chirāgh*, or *rawghan-i bīdanjīr* (or —*kin-natūn*, or —*karchak* (castor-oil); *rawghan-i zayt* (olive oil); *rawghan-i talkh* (mustard oil); *dabba-yi rawghan* (a pot of oil or *ghī*); *vide Kerosine and Castor-oil*; *rawghan-dān* P., and *mudhun* Ar. (oil-bottle or the oil-gland in birds).

Oil-cake, *kunjada*.

Oil-cloth, *mushamma* (oil- or wax-cloth for packing).

Oiled paper, *kāghaz-i rawghanī* (for tracing).

Oil-gland. *Vide Oil.*

Oilman, *rawghan-farūsh*.

Oil-painting, *tasvīr-i rawghanī*.

Oil-press, Oil-presser, 'assār (the man); *charkh-i 'assārī* (the press); '*assār-khāna* (the whole plant).

Oily, *charb*; *rawghanī*: (rich or greasy; of food).

Ointment, *marham*: *tilā* (for painting on).

Old, *sāl-dīda*; or *sāl-khurda*; or *kuhan-sāl*; or

¹ *Ajīl* "nuts, desert"; and also, as here, "food, dish."

² *Chashmak*, in India "spectacles."

musinn (aged; of people); *muzmin* (chronic, of disease); *qadim*; or *kuhna* (ancient, of things): *chand sal dar?* or *sinn u sal-i shumā chi-qadar ast*¹? (how old are you?); *ū du muqābil-i sinn-am ast* (he is twice the age I am); *pusida* (rotten, of wood; bad, of food); *vide Stale*; *mundaris*; or *farsuda* (worn out); *pir* (old, of people or animals); *pir-i mard* (old man); *pir-i zāl* (old woman); *shaykh* or *rīsh-safid* (grey-beard); *gīs-safid* (old woman and duenna); *ay nana* (a vulg. but respectful address to an old woman; better *ay mādar*): *kuhna*² (old clothes, rags); *pir-i nā-bālīgh* (childish old man); *vide Oldman*; *panj-māha* (five months old); *du-sāla* (two years old); *daqyānusī* (=of the age of Methusala; applied to people or things).

Old age. *Vide Age.*

Older, *musinn-tar ast=sinn-ash az shumā*³ *bīshtar ast* (but ‘*umr-i ū az shumā bīshtar ast* might signify “he will live longer than you will”); *kuhna-tar*; and *qadim-tar* (more ancient).

Old man, *shaykh-i matasabbi* (an old man that ‘gets himself up’ and behaves like a youngster. *Vide Also Old*).

Oleander, *khar-zahra* (so called because it will kill even a donkey).

Olive, *zaytun* or *zayt*; *sanjid*⁴ (Bohemian olive; the dried fruit is eaten by the poorer classes).

Olive-oil, *rawghan-i zaytun*.

Oman, *Umān*.

Omelet, *kuku*, or *khagna* (savoury).

Omen, *fā'l* (*giriftan*) (gen. from books, etc.); *tāfā'ul* (*zadan* or *justan*) (gen. from birds, animals, etc.); *bif* (or *bum*) *jānvar-i bad ughūr-i*: *ughūr bāshad* (a greeting to a friend unexpectedly met in the street; in Yezd a greeting of muleteers on the march; but in Shiraz *fursat bāshad* is used); *tatayyur* (*giriftan*) (from birds); *shugūn* (g.) (gen.).

Omened, *bā-shugūn* (good-omened); *bad-shugūn* (ill-omened); *nā-mubārak* (inauspicious).

Omission, *faru-guzāsh* (in duty); *uftādan* (of words in text).

Omit, to, *ihmāl k.* (to neglect to do, of other people; but *farāmush kardam* “I omitted to do it”); *sahvā na-guftam ki*—(I omitted to mention that—); *andākhtan* (to omit by design from a list, etc.).

Omitted, *dar in savād chīz-i az miyān uftāda ast* (in this duplicate MS. copy, something has been omitted by error; but in printing generally *chīz-i parida ast*); *ism-ash az siyāha uftāda būd* (his name was accidentally omitted from the list).

Omnipotence, *jabarūt*; *qudrat*.

Omnipotent, *Jabbār*; *Qādir-i 'ala 'l-itlāq*; *Qādir-i mutlaq*; *Qadir*.

Omnipresent, *hama jā hāzir u nāzir*; *hama jā mawjud*.

Omniscient, *dānā-yi kull-i*⁵ *ḥāl*; ‘*allām*’*l-ghuyūb* (knower of all secrets); *dānā-yi mutlaq*.

On, *bar*; *bālā*; *rū*; *dar rū*; *sar*; *asbāb rā bār-i shutur bi-kun* (load these things on a camel); *piyāda* (adv.; on foot); *savāra* (adv.; on horse-back); *yā Allah*, vulg. *yāllā* (on! on!); *dih biyāyid* (come on, do); *dih bi-ravid* (go on, do; also continue); *dih pish* (go on ahead).

Onanism, *jalq* (z.); *musht-zāni* (k.) vulg.

Once, *yak dāf'a*; or *yak bar*; or *yak martaba* (one time): *ruz-i: mī-guyand zamān-i*—(=once upon a time); *sābiqān* (formerly); *mā ham yak vaqt-i dukhtar būdīm va līkin*—(“I too was once young but—”); said by a mother and =“when I was young, girls were much better behaved”); *dāf'atān*; or *yak bāragī* (all at once suddenly); *mukarrar* (once more, encore).

On dit, *az qarār-i ki ma'lūm mī-shavad*; *mī-guyand*—.

One, *yak*; *yak-i* or *kas-i* (some one); *yak bi-yak*, or *yak-i yak-i*, or *yagān yagān*, or *fardān fardān* (one by one); “the animals went in one by one” (*hayvānātī yagān yagān dākhil-i kishtī-yi Nūh shudand*): *ahād-i* (with verb in negative; “no one”); *yak-i ba'd-i dīgar-i* (one after the other); *yak du* (one or two); *ma'nī-yi tawhīd īn ki Khudā yak ast va du nīst*.

One another, *yak dīgar*; *ham dīgar*.

¹ An instance of the Persian love of alliteration or jingling; *sinn* Ar. and *sāl* Pers. are synonymous.

² *Kuhna muna ho* is the cry of the old-clothes man, a Jew.

³ *Az shuma* for *az sinn-i shuma*, but *asp-i man az asp-i tu bihtar ast*; were the word *asp* not repeated the comparison might refer to ‘you and the horse.’

⁴ It is advisable to avoid mention of this tree. Many Persians will not allow it in their gardens. *Sanjid bi-khur* has some significant and objectionable meaning.

⁵ Note this *izāfat*.

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- spot, q.v.); *dast-āvīz* (pretext). *Vide* Fortunate.
- Oppose**, *mukhālafat* *k.*; *muqāvamat* *k.*; or *jilaw iṣtādan* (to stand up to); *i‘tirāz* *k.* (to object to); *ta‘arruz* *n.* (to raise an objection, q.v.); *muzāhim* *sh.* (by action) but *man‘* *k.* (forbid by words); *ādam khayli‘* *st ammā hīch yak harīf-i ū nāmī-tavānad bishavad* (of men there are many, but none capable of opposing him); *mużāyaga nāmī-kunam* (I shan’t oppose the matter). *Vide* Objection.
- Opposite**, *muqābil*; *ru bi-ru*; *jilaw*: *muḥāzī* (of place): *zidd*; or *khilāf* (of disposition).
- Opposition**, *muqabalat*; *mukhālafat*; *muzāhamat*; *muqāvamat*: *mukhālifīn* pl. (Parliamentary).
- Oppress**, *ta‘addī* *k.* (go beyond the limit); *zulm* *k.*; or *jafā* *k.* (oppression); *iżħāf* *n.* (injustice; sp. with extortion); *jawr* *k.*; or *sitam* *k.*: *bar iż-ħan sakht mī-girift*.
- Oppressed**, *mazlum* (also in m.c., “ quiet, inoffensive ”): *sitam-dīda*.
- Oppression**, *tazzallum* (*k.*); *dast-darāzī* (*k.*); *tażāvul* (*k.*).
- Oppressor**, *żalim*; *jafā-kār*; *sitam-gar*; *jawr-piša*.
- Opprobrious**, *shanī‘*; *mazmūm*.
- Opprobrium**, *rusvā‘ī*; *mazzallat*: *u kard vali kharābi-yi ān bi-man bar mī-gardad*. *Vide* Odium.
- Optative**, *siġħa-yi tamannā‘ī* (mood).
- Optical**, *basari*.
- Optics**, *ilm* “ *L*-*manāzir*.
- Optimist**, *nīk-bīn* (opp. to *bad-bīn*). *Vide* Pessimist.
- Option**, *ikhtiyār*.
- Optional**, *ikhtiyārī*; *basta bi-mayl va khwā-hish*.
- Opulence**, *ghinā*; *tamavvul*.
- Opulent**, *ghāni*; *mutamavvil*.
- Or**, *yā*; *khwāh*; *chi*; *vide* Otherwise; *du si* (two or three); *in ja bi-mānið*, *yā in ki na-yāyid* (either stay in my house or don’t come near me). *Vide* Either.
- Oracular**, *ilhāmī*; *zu ma‘niyayn*, adj. (with double meaning).
- Oracularly**, *bi-tawr-i ilhām* (by inspiration).
- Oral**, *zabānī*; *shifāhī*.
- Orally**, *zabānān* (Persian word; Arabic case); *shifāhān*; *laṭżān*: *bi ‘l-mušhāfaha* (face to face); *taqrīrān* *na tahrīrān* (orally and not in writing).
- Orange**, *nārangī* (with loose skin); *purtughāl* (Eur. variety); *nāranj* (Seville—or Bitter Orange); *nārangi-yi Chin* or — *majlisī* (Mandarin); *murakkabāt* (gen. term for yellow fruits; oranges, lemons, citrons); *madanī* (sweet lime; cooling to the system).
- Orangeade**, *sharbat-i nāranj*.
- Orange-flower**, *bahār*.
- Orange-flower water**, ‘*araq-i bahār*.
- Orangery**, *naranjistān* (orangery, conservatory).
- Orange-outang**. *Vide* Ourang Outang.
- Oration**, *khitāba* (or address) (*khwāndan*).
- Orator**, *muqarrir*; *khātib* (preacher; in Ar. orator).
- Oratory**, *namāz-khāna* (place of worship); ‘*ilm-i khitāba*; or vulg. ‘*ilm-i taqrīr*. *Vide* Eloquence.
- Orb**, *kura*, pl. *kurāt* (globe); *qurs* (disc); *jirm*, pl. *ajrām* (anybody, especially celestial).
- Orbed**, *kuravī*.
- Orbit**, *rāh-i dawrān*; *khatt-i dawrān*; *madār*; *khatt-i gardish*, vulg.
- Orchard**, *hadiqa*; or *bāgh* (garden; gen. term; Persian gardens usually contain fruit trees).
- Ordeal**, *imtiħān*; *az buta-yi imtiħān khālis bīrūn āmad* (he passed successfully through the ordeal).
- Order**, *tarīb* (*d.*) (arrangement); *intīzām*; or *nazm* (good order); *munazzam* (well arranged, ordered); *radīf*¹ (one behind the other); *āyin*; or *qānun*, pl. *qavānīn*; or *zābiża*, pl. *zavābiż* (regulations); *hukm*, pl. *ahkām* (*d.*); or *amr*, pl. *avāmir* (*k.*) (gen.); *farmān* P., Ar. pl. *farāmin* (*d.*) (sp. of the Shah, or Kings); *hukm-i makħfi* (secret order); *bidun-i hukm-i sāni* (without further orders); *farmāyish*, pl. *farmāyishāt* (*k.*) (for goods; instructions, etc.); *tariqa* (relig.); *nishān*; or *imtiyāz* (a decoration); *ta-ki*—(in order that); *dīgar hukm ast* (“ well, it’s the order ”); a common reply to stop further query as to why a person is doing such and such a thing).
- Order**, to, *farmudan*, rt. *farmā*; *amr* *k.*; *taħt-i qā‘ida dar āvardan* (to bring into good order)=*munazzam* *k.*; *murattab* *k.* (arrange in order); *saff ārāstan*² (of (troops); *qadgħan* *k.* or *ta‘kid* *k.* (to give a strict injunction); *bi-qā‘ida dāshtan* (to

¹ *Radīf* “ one riding behind on a horse; reserve forces.”

² *Arastan* (rt. *ara*), alone is “ to adorn, etc., arrange, decorate, etc.”

keep in order) *buzurgī bar ān bichāra ma-kun* (don't order that poor boy about so; don't 'boss' him so much). *Vide* Forbidden.

Order, to, (adj.). *Vide* Made.

Orderly, *ghulām* (gen.); *ghulām-i savāra* (mounted—); *savāra-yi mukhbirān* (mounted orderlies, messengers); *salim*; or *āram* (of a crowd); *mazlum* (quiet; of an individual); *bā qā'ida* (ditto).

Ordinal, 'adad-i *tartībī*; ['adad-i *handasī* cardinals].

Ordinance, *jariza*, pl. *farāziz* (of God); *āyin* (regulations); *qānūn* (a code or system but pl. *qavanīn*, regulations); *farmān* P., pl. Ar. *farāmin* (of kings); *ahkām* (of God). *Vide* Fate and Order.

Ordinary, *mutadāvīl*; or *ma'mūl* (customary); *musta'mal* ("used"); gen. of words); *rā'iij* (current; of coin or words); *qimat-i 'ādila* (equivalent price of foreign coin); *gunjishk-i muta'ārif* or —*rasmī* (the common sparrow); *qimat-i muta'ārif* (the ordinary, well-known price).

Ordinarily, 'umumā'; 'ādatā' (customarily).

Ordure, *guh* (vulg.); *fuzla* (gen.). *Vide* Excrement, Mutes, Dung. [khām.

Ore, *sang-i ma'dan-i tilā* (gold ore); *filizz-i*

Organ, *āla*, pl. *alāt* (instrument); *argh* and *arghanūn* (z.) (musical); *īn rūz-nāma āla-yi kār-i daulat āst* (this newspaper is a Government organ); *ālat-i tanāsul* (organ of generation).

Organization, *tanzīm* (d.); *tartīb* (k. or d.); *tashkīl* (d. and *yāftan*). *Vide* Order.

Organize, *tartīb* d.; *tashkīl* d.

Organized, *az pīsh murattab*.

Oriental, *mashriqī*, adj.; *ahl-i mashriq zamin* subs. (the people).

Orifice, *manfaz*, pl. *manāfiz* (of ears, nose; any air-hole); *suqba* or *su'ra* P. (of anus); *dahana* (mouth of a pipe); *sūrākh* (any hole).

Origin, *asl* [pl. *usul* principles, fundamentals] (root); *bunyād* (foundation); *masdar* (source); *mabda'* (beginning); *mamba'-i fasād u ast*; *aslān* *Irānī* (=he is of Persian origin on the father's side; and possibly on the mother's too); *bad-asl* and *bad-rag* (of low origin); *marja'-i jāmi'* *bi-yak asl ast* (they have all a common origin).

Original, *fikr-i bikr*, or *afkār-i abkār* ('virgin,' and hence 'original,' thoughts); *asl* subs. (of a work: not a copy); *īn nuskha-yi avval ast va ān nuskha-yi sānī* (this is the original document and that the copy); *aslı*, adj.

Originality, *jiddat*; *tāzajī*; *īn mard tāzagī dārad*; *qasā'id-i Qā'ānī jiddat dārad*.

Originate, to, *ibdā' k.*; *jārī k.*; *bar pā k.*; *binā nihādan*.

Originating, *nāshī az—* (arising from—); *bunyān az—*; *ijād az—*.

Originator, *mubdi'*; *bāni*.

Orion, *Jabbār*; and *Nasaq*.

Ornament, *arāyish* (d. or k.); or *zīnat* (d. or k.) (gen.); *pīrāya* (jewelry) (*bastan*); *zīvar* (*pūshāndan*; or *bar k.*) (jewellery). *Vide* Adorn.

Ornament, to, *ārāstan*, rt. *ārāy* (gen.); *pīrāstan*, rt. *pīrāy* (of the person, or a garden); *tāzyīn k.*; or *muzayyan sākhtan* (decorate or ornament, etc., of persons or things).

Ornamental, *zīnat-dih*: *pīrāya-bakhsh*.

Ornamentally, *az ru-yi tāzyīn*; *barā-yi zīnat*.

Ornamentation, *naqsh u nigār* (painting, carving, etc.); *ārāstagi* (the furniture, pictures and ornamentation). *Vide* also Ornaments.

Ornamented, *ārāsta*; *pīrāsta*; *muzayyan*; *murassa'* (studded with jewels); *mukallal* (with jewels).

Ornaments,¹ *pīrāya*; or *zīvar*; or *javāhir-ālāt*² (jewels); *asbāb-i tajammul* (everything that makes a show, as dress, horses, motor cars, etc.).

Ornate, *muzayyan* (decorated); *ibārat-i rangīn* (ornate style; in writing); *bi-'ibārat-i rangīn nutq-i kard* or *dād* (he delivered an ornate speech); *rangīn-khwāñ* adj. (of an ornate preacher; by Persians in India).

Ornithologist, *tayr-shinās*.

Orphan, *bī-mādar*, or *mādar-murda* (without mother); *bī-pidar*, or *yāsim*, pl. *aytām* (without father); [*yāsīr* Ar. "motherless" not used in m.c.]; *vālid-i īn yātīm*³ *rihlat farmūd* *va vaqt-i jān-kandan barādar-i kūchak-ash rā ki* 'ammū-yi man³ *bāshad tālab karda farmūd ki man hama-yi māl* *va mulk rā tark karda irāda-yi safar dāram* *va līkin īn vasiyyat-i marā*³ *bi-jā bi-yāvarīd* *va buzurgī rā pīsha kunid*—Prof.

¹ By Muslim law, gold ornaments are forbidden to men, but allowed to women. *Vide* note to gold.'

² *Javahir*, alone "precious stones."

³ The speaker commences in the 3rd person (*īn yātīm*) and changes to the first (*man* and *marā*).

S. T. (my father died, and in his last moments, sending for his younger brother, my uncle, said to him, "I am about to start on a journey, leaving my wealth and land behind me, but do thou carry out this behest of mine like an honourable person")."

Orphanage, *yalim-khāna*.

Orpiment, *zarnikh* (yellow).

Orthodox, *mutasharri'*; *hanīf* (rare); *khush-i'tiqād*; *pā-band-i shari'at*. *Vide Strict*.

Orthodoxy, *tasharrū'*; *hanīfi* (rare); *khush-i'tiqādī*.

Orthography, *imlās*.

Oscillate, to, Oscillation, *harakat kardan-i langar-i sā'at* (of pendulum); [in Arabic *tazabzub*].

Osprey. *Vide Eagle*.

Ossification, *mutahajjirī* (prop. petrifaction).

Ossify, to, *mutahajjir shudan*.

Ostensible, *zāhiri*.

Ostentation, *khud-numa'i* (k.); *izhār-i tashakhkhush* (k.); *pufyūzī* (k.) (also quackery); *jiwā-farūshī* (k.); *buzurgī farūkhītan* (show off wealth; also one's authority).

Otentatious, *khud-numā*; *tashakhkhush-farūsh*.

Ostrich, *shutur-murgh*; *mīl-i kabk sar zīr-i barf mī-kunad* (to put the head in the sand like an ostrich). *Vide Partridge*.

Other, *ghayr*; *dīgar*: *sā'ir* (also the whole); *ghayr az* (other than); *ān du tā-yi dīgar* (the other two; of things); *an du nafr-i dīgar* (of persons).

Otherwise, *varna*; or *va agar na*; or *va illā* (if not); *dīgar-gūn* or *tawr-i dīgar* (in another fashion); *ṣīḥhat va 'adam-i ṣīḥhat-i īn kayfiyyat* (the truth or otherwise of this affair); *bar khilāf-i an ast* (the case is otherwise).

Otter, *sag-i ābī* P.; [by the Afghans also *sag-i law*]; *sū-samūrī* T. (rare).

Ottoman, '*Usmāni*'.

Ought, *lāzim ast*, or *bayad*, or *bāyist*—(followed by Pres. Subj. = "you ought to—"); *mī-bāyist* (followed by Pres. or Perf. Subj. = "ought to have—"); *na-ravīd*, *nami-shavad* (=you ought to come with me; polite); *kā-mā yambaghī* (as is fitting); *lāzim būd ki dīrūz īn kār rā karda bāshīd* (you ought, should have, done this yesterday).

Our, Ours, *māl-i mā*; *az mā ast*; *az ān-i mā 'st*.

Ourselves, *khud-i mān*.

Ourang-outang,¹ *nasnās* (or gorilla?; also a demoniacal creature inhabiting deserts).

Out, *birun*; *khārij*; *bi-dar*: *āghā-m khāna nīst* (the master is out).

Outbreak, Outburst, *hudūs* (of epidemic); *burūz*. *Vide Disturbance*; *hayajān-i ghayz* (of anger).

Outcast, *rāndā-yi qawm*; *bi-khān u man*; [ay mardūd is abuse, or a curse].

Outcry, *ghawghā*; *hangāma*; *faryād*; *dād u bī-dād*; *valvala*.

Outdone, *sabqat burdan az*; *az Shaytān ham guzashtha ast*.

Outer side, of a garment, *abra*.

Outfit, *pul i shalvār chakma* (outfit money to servants before a journey); *lavāzim-i safar*; *sāmān*.

Outlaw, *khūn-ash hadar ast* (i.e. it is lawful for any one to shed his blood).

Outlet, *manfaz*; *makhrāj*; *dar-rāw*: *mawqā' u mahall-i barā-yiibrāz-i jawhar-i zāti-yi khud na-dārad*=*maydān na-dārad* (he has no outlet for his talents).

Outline, *angāra zadan* (by pen or pencil); *garda zadan* (to make an outline sketch by a perforated tracing and a bag of dust charcoal); *khāka rikhtan* or *kashidān* (by pencil); *khulāsa-yi taqrīr* (of a speech).

Outlook, *āsār*; *havā-yi kār*.

Outpost, *qarāvul*; *tilāya*. [woman]; *ta'addī*.

Outrage, *hatk-i 'irz* = *bi-nāmus kardan* (on Outrider, *savār-i jilo*.

Outrunner, *shātīr* (foot-runner, with or without a wand, who precedes the Shah when he drives).

Outside, *biruni* and *khārijī* adj.; *dam-i dar* (either just inside or just outside of the door); *abra* (outside of a garment as opposed to the *āstar* or "lining").

Outskirts, *ābādī-yi hāvali-yi shahr kam-a²* (there is little cultivation round the city); *atrāf*.

Outstare, *az ā khīra-tar nigarīstam*.

Outwardly, *zāhirān*; *suratān*, or *dar surat*; *dar birūn*.

Outwear, *bīshtar davām dāshṭan*.

Outwit, to, *ru dast zādan* (met. ; lit. to throw in wrestling).

¹ Sindbad's old man of the sea is supposed to have been an ourang-outang. According to the Arab notion a *nasnās* is the product of a *shigg* (i.e. a demon that is half a human being split from head to fork), and of a human being.

² A, vulgar for *ast*.

Oval, *bayzāī*; *hawz-i tukhm-murghī* (artificial oval pool); *surat-i kashīda* (oval face¹).
Ovarious, *tukhm-nih*.

Oven, *tanur*; [in Ar. *tannur*, pl. *tanānīr*].

Over, *balā*; *bar*; *bar sar-i*— prep.: *baqī*; *ziyāda* (exceeding); *bi-'Id du māh u chiz-i mānda* (a little over two months to *'Id*—); *panjāh rūpiya u chiz-i*; *ba'd az si māh u kasr-i*; *dah sāl u and-i*: *māndan*; and *ziyād āmadan* (to be over); *az sar tā pā maqrūz* (over head and ears in debt); *ān taraf-i rāh* (over the way); *raft*, or *tamām shud*, or *hālā dīgar guzasht*, or simply *guzasht*, (=that's over).

Overcast, *hāvā girifta*; *āsmān siyāh shud*, or *abrhā-yī siyāh bālā āmad* (the sky grew overcast); *ādīja dūkhlan* (to overcast; in sewing).

Overcoat, *kulīja* (a warm overcoat with half sleeves); *labāda*; or *bālā-push* (an overcoat; also a quilt or any sleeping covering); *bārānī* (waterproof); *pāltu* (Fr.); '*abā* (loose Arab over-garment); *khirqa* (of dervishes). *Vide Cloak.*

Overcome, to, *bar—ghālib āmadan*; *maghlūb k.*; (*bar*) *ghalaba k.*; *bar—dast yāftan*; 'vide' Conquer and Defeat; *daf'-i sayyi'a bi-hasana k.* (to overcome evil with good).

Over-confident, *az khud rāzī*; *bar khud nāzān*; *ziyād bar khud muṭma'inn*.

Over-cooked, *vā-rafta* (gone to pieces; gen. term); *ziyād tabkh shuda*.

Overdo, to, *az hadd ziyād raftan*, or *tajāvuz kardan*.

Overdue, *chāpār dīr shuda*, or 'mil' *bi-ta'khir ujtāda* the mail, the post, is overdue); *maw'id-i pūl du rūz sar āmada* (the money is overdue by two days).

Over-eat, *tā hulgum khurdan*; *pur khurdan*.

Overflow, *bi-tughyān āmadan*, or *saylāb shudan* (of a river); *pur shuda mī-rizad* (of a cistern).

Overflowing, *lab-rīz* (full to the brim); *lab-ā-lab* (ditto).

Over-gorge, *pur-chapāndan* (to overstuffed of food; to over-pack, or cram anything).

Overhanging, *bar-āmada* or *bar-jasta*.

Overhead, *ru-yi sar*; *bālā-yi sar*; *fawq-i sar*; *mu'allaq* or *āvīzān* (hanging, suspended).

Overhear, Overhearing, *shunidān*, etc. (by accident; *Vide Hear*): *tasammu' kardan* or

istirāq-i sam' kardan=gūsh kashīdan (to eavesdrop; on purpose); *dīvār mūsh dārad*, *mūsh gūsh dārad* (=walls have ears).

Overland, *az khushkī* (opp. to *az tarī*); *barri*, adj. (opp. to *bahri*).

Overload, to, *pur bār k.*; *bār-i ziyād k.*.

Overlook, to, Overlooking, *vā-rasī* (k.) *bi*— (— servants, etc.): *mushraf bar rud-khānā* (overlooking the river); *faru dīdan* (to see below one; of persons); *vide To Neglect*; *chashm-pūshī k.* or *ighmāz k.* (to overlook a fault; also to connive at). *Vide Forgive.*

Overnight, *shab-i qabl az vāqi'a*; *shab-i pīsh*.²

Overplus, *mā baqī*.³

Overpower, *mustawlī shudan*; *vide To Conquer*; *kasrat bar shajā'at ghalba karda* (—overpowered by numbers the heroes —); *kasrat bar qillat dast yāsta* (over-powered by numbers).

Overrate, *ziyād shimurdan*.

Override, *bi-zur pīsh burdan* (met.): *zīr-i sum-i asp pā-māl k.* (lit.); *mansūkh k.* (annul); *hukm-i mujlahid bar farmān-i Shāh nāfiẓ ast*.

Over-ripe, *ziyād-rasīda*; [opp. to *nā-ras*, not quite ripe*].

Overseer, *sar-kār*; *mubāshir*.

Over-set. *Vide Overtur.*

Overshadow, *sāya-andākhīān*.

Oversight, *sahv*, *vide Mistake.*

Oversleep, *ziyād* (or *tā dīr*) *khwābīdan*.

Overstep, *az hadd tajāvuz k.* or —*dar guzash-tan*.

Overtake, *farā rasīdan*; *az 'aqab rasīdan*; *az 'aqab mulhaq shudan*.

Overthrow, *vāzhgūn kardan* (to overturn); *shikast dādan*; or *hazīmat d.* (to defeat); *az pā andākhīān* (to throw down a man, to demolish a building). *Vide Conquer and Ruin.*

Overtures, (to make), *iqdām k. bi*— : *tahrīk-i sulh k.* (—of peace).

Overtur., *vārūna k.*; or *vāzhgūn*— or *sarnigūn k.*; or *bārī gardānīdān*; *bi-yak bāraqī latma-yi bād-i kishtī rā sar-nigūn kard*. *Vide Demolish.*

Overturned, *mā kūs*; *vārūna*.

Overvalue. *Vide Overrate.*

¹ *Kitābī* oval, of face, is India.

² *Shab-i pīsh* cannot mean the 'coming night.'

* But *klam* "very unripe, quite green," etc.

For *mā baqq*.

- Overwhelm, *gharg kardan*; *farā giriftan*.
 Oviporous, *tukhm-nih*; *tukhm-guzār*: *ghayr-i valūd* (i.e. not produced by direct birth).
 Owe, *bidih dāshtan*; *qarz dāshtan*; *madyün būdan*; *man bi-shumā dah tūmān maqrūz-am*, or *bi-dih-kār-am*, or *bi-dih dāram* (I owe you 10 tumans).
 Owl, *bum*; *buf* or *biʃ*; *shāh-buf* P. and *fahdu'l-layl* Ar. (Eagle Owl); *yāplāqgh-i sahraī* (probably the Short-eared Owl); *yāplāq-i bāghī* (probably the Tawny Owl); '*arūs-i chāh* (a 'yellowish-white owl without horns that preys chiefly on pigeons'); *bāya-qūsh* or *chughd* (a species of little owl); *murgh-i shab-āhang* or *murgh-i haqq* (probably the Madge Owlet); *misli-bum ast* (he is ill-omened; carries ill-luck with him); *jughd murgh-i shūm-i* *st.*
 Owl-eyed, *bum-chashm* (with big round eyes: not a beauty).
 Own, *khud*; *az khud-i man* or *māl-i khud-am* (it is my own); *chiz-i az khud na-dāram* (I have nothing of my own).
 Own, to, *mālik budan*; *dāshtan* rt. *dār*; *bi-Khudā*, *hast u nīst-an hamīn ast* (this is all I own in the world); *muqirr-am*; or *qabūl dāram* (I own it; admit it); *mu'tarif-i quşur-i khud shudan* (to own one's fault).
 Owner, *mālik*; *pidar-sag sāhib* (whose owner is a *pidar-sag*; abuse to an animal): *hamchu khayāl-ash girifta ast ki bā in hīla va tadbir mī-tavānad bi-dawlat-i ū sāhib shavad* (an idea has taken hold of her that by this artifice she will get hold of his property).
 Ox, Oxen, *gāv* (gen. term); *in gāv-hā az ān-i kist?*
 Ox-eyed, *gāv-chashm*.
 Ox-goad, *mīl-i gāv-rānī*. *Vide Goad*.
 Ox-tongue, *gāv-zabān* (the herb ox-tongue or bugloss).
 Oxygen, *muvallidu'l-humūz*.
 Oxus, (river), *Jayhūn*.
 Ozymel, *sikunjabīn* (a sherbet made of vinegar and sugar with a little mint added).
 Oyster, *sadaf* (mother-of-pearl shell).
- P
- Pace, *qadam*, pl. *aqdām*; or *gām* (a pace, step); *raflār* (gait); *shiling* (z.) (stride); *khush-qādam* or *khush-gām* (well-paced, comfortable, of donkeys, etc.).
 Pace, to, *qadam* z. (to walk; of persons only); *qadam andakhtan* (to step showily; of a horse); *qadam raftan* (to walk slowly; of horse); *gām* z. (to walk, to measure by paces; of persons only); *gām shimurda raftan* (to pace in a stately manner, like a cat at certain times). *Vide To Amble*.
 Pacific, *sulh-dūst*: *ārām*; *mard-i ārām-i* *st.*
 Pacification, *muṣālahā* (between parties); *ārām kardan*; or *islāh-i umūrāt* (of a district, etc.).
 Pacify, to, *sulh dādan* (gen.); *āshī dādan* (between parties); *ārām k.*; *taskin d.* (of appetites).
 Pack, *dasta* (of cards); *dasta* or *galla* (of dogs); *musht-i durugh* (a pack of lies).
 Pack, to, *bastan*, rt. *band*; *bast u band k.*: *bar chīdan* (to gather up, remove; at a picnic, etc.); *pichīdan* (to roll up).
 Package, Packet,¹ *basta* or *amānat* (any parcel, small or large); *az Isfahān basta-yi kāghaz-i bi-tavassu*z*-i* (or *bi-muṣāhabat-i*) *pūst barā-yat rasīda ast*. *Vide Package*.
 Packer, *basta-band*.
 Pack-horse, *māl* (gen.; for pack-animals); *yābū-yi bār* or *yābū-yi bārī*; [*yābū* a coarse-bred pony; a term also applied to a horse when it has become worthless].
 Packing-needle, *suzan-i javāl-duz*.
 Pack-saddle, *pālān* (of donkeys, mules); *jahāz* (of camels).
 Packthread, *sar-dūz* (coarse black woollen thread); *qāṭma* T. (hair-rope, gen. of black goat-hair).
 Pad, *takaltū* (gen. for horse); *siʃāl tū-yi pālān kardan* (to stuff a pack-saddle with straw, and metaphorically = *tamalluq guftan*).
 Padded, *hashv-kārda* or *muhashsha* (of saddle).
 Padding, *hashv* (gen.); (pl. *hashviyyāt* (in literature only, tautologies).
 Paddle. *Vide Oar*.
 Paddle-wheel, *charkh*; *parra* (one board or blade of the paddle-wheel, or of the screw).
 Padlock, *quſl* (k.) (also applied to an English lock).
 Paean, *fath-nāma* (in prose or poetry; announces victory).

¹ *Pākat* Eur. means "envelope."

Paderast,¹ *bachcha-bāz*; *bi-rish-bāz*; *fā'il* (only of the agent); *pusht*; or *kunū*; or *bi-rish*; or *ma'ul* (only of the pathic); *maraz-i ubna dārad* (of pathie).

Paderasty,¹ *livāta*: *bachcha-bāzī* (also = “child-play”); *pushti*; or *nā-khushī-yi ubna* (of the pathic). *Vide Sodomy.*

Pagan, *but-parast* (idolator).

Paganism, *but-parastī*.

Page, *safha*, pl. *safhajāt*; *varaq* (leaf or two pages); *ghulām-bachcha* (negro page); *khāna-shāgird* (a small boy who acts as a messenger between the men's and women's apartments; he is usually spoilt and objectionable).

Pagoda, *pagoda* (Eur.); [the English word “pagoda” is derived from *but-kada* which means any idol-temple].

Pail, *dalv* (of copper); *sail* (has two handles). *Vide Bucket.*

Pain, *dard* (gen.): *ranj*; and *alam* (of mind); *dard-i zih* (of child-birth); *pahlū-yam dard girifta ast* (I have just² got a pain in my side); *zakhm tīr mi-kashad* (of a stabbing pain). *Vide Pang.*

Pains, *mashaqqat* (*dīdan*); or *zahmat*—or *ranj* (*kashīdan*); *sa'y* (k.) (to take pains; vide Try, Endeavour); *marārat* (*kashīdan*) (m.c. pains, trouble; lit. bitterness); *bidiqqat kār k.*

Pain, to, *alam* (of mind) or *sadma* (of body or mind) *rasāñidan*; *bi-dard āvardan* (gen.); *dard dādan* or —*rasāñdan* (of wound, etc.).

Painful, *dard-nāk*; or *pur-dard* (of mind or body); *ranj-dih* (to mind).

Painstaking, *ranj* (*burdān* or *kashīdan*); *jidd u jahd* (k.) (striving).

Paint, *rang* (z.) (of wood, the face; gen.); *ghāza* (z.); or *surkh-āb* (z.) (rouge; for the face); *safid-āb* (z.) (white powder for face); *vasma* (*kashīdan*) (black; for eyebrows); *ān zān surat-ash rā surkhāb u safid-āb zada sar u mū-yash rā durust kard, pīshtar haffa karda bud* (she painted her face and tied her hair having previ-

ously removed the fluffy hairs from her face³); *khāl nihādan* (to paint a mole).

Paint, to, *rang* k. (of carpenter); *rang u rūghān* z. (of picture); *naqqāshī* k. (to draw and paint); [*naqsh* k. and *tasvīr kashīdan* “to draw”]; *rangīn* k. (to colour); *abrū bā vasma payvasta* k. (“to join the two eye-brows by *vasma*”; joined eye-brows are a beauty).

Painted, *munaqqash* (with coloured drawings, etc.).

Painter, *musavvir* (artist); *dar zaman-i salaf dar vilāyat-i Chīn naqqāsh-i mash-hūr-i būda ast mawsūm bi-Manī*⁴ (in ancient times there was a very famous painter in China, called Manī); *naqqāsh* (gen.; house painter, or artist).

Painting, *naqqāshī*; or *tasvīr kashī* (drawing); *muṣawwīrī* (art of—); *parda* (any large painting; as *parda-yi ashkāl* (an oil-painting with figures; human or animal).

Pair, *just*; *zawj*⁵; “there was a pair of each sort (of bird)” *az har jins-i yak just nar u māda būd: ān du tā ukht-i ham and* (those two men are a pair); *īn du mard just-and* (=these two are always together); *kahar az kabūd kam nīst* (=they are a pair, as bad as each other). *Vide Odd.*

Pair, to, *just* *giriftan* or *shudan* intr. (of animals); *just* k. tr.; *just just raftan* (to pair off; in a garden party); *man dar rah bā ū just shudām* (=I joined him on the road).

Palace, *qasr* (of Shah); *arg* (of Governor); *kūshk* (any summer residence, a villa).

Palacious, *qasr-mānand*.

Palanquin, *takht-i ravān*.

Palatable, *gūvāra*; *khush-gavār*; *bā maza: laziż* (delicious).

Palate, *kām*; *saqf-i dahan*; *saqy*.

Pale, *kam-rang* (of colours); *az tars rang-ash zard shud=rang ash parid*⁶ *az lars: az nā-khushī rang u rū'i na-dārad: pā az dā-ira-yi zāhir-i shari'at birūn na-nihād* (he still kept within the pale of religion). *Vide Pallid.*

¹ *Hiz* and *hīzī* k. are now used as abuse and signify acting in any low or disgraceful manner.

² Note force of Perfect hero, *girifta ast*.

³ Also *band andākhtan*. Some Persian Muslim women remove the fluff off the face by means of a string; the professional woman who does this is called *band-andūz*. *Zan-i ma'qūl va najib na surkhāb va safid-āb mī-zanad va na haffa mī-kunad*—Kirman saying.

⁴ Said to have been a Persian who went to China, learnt painting, returned to his country as a prophet, and founded the Manchean sect. Miniatures in ancient Persian MSS. are very Chinese in character.

⁵ *Jutt* is sometimes incorrectly used for “two,” like the English word “couple”; but of shoes it must mean a pair, a right and left.

⁶ *Rangash parid* also “faded or washed out” (of the colours in clothes, etc.).

Palindrome, ¹ <i>maglūb-i mutasārī</i> .	Pander, to, <i>dallālī</i> <i>k.</i> ; <i>jā-kashī</i> <i>k.</i> : <i>lihāf kashī</i> <i>k.</i>
Paling, <i>hisar-i takhta</i> ; <i>az takhta hisār</i> <i>k.</i> or <i>bastan</i> (to surround by palings).	Panderess, <i>dallāla</i> .
Palisade, <i>dīvar-i takhta</i> ; <i>mitras</i> , pl. <i>matarīs</i> ² (also a barricade for a door).	Pane, <i>jām</i> (gen.); <i>kitābī</i> (pane of coloured glass); <i>dar īn panjra dah jām-i shīsha ast</i> ; [<i>jām</i> also=a metal drinking cup].
Pall, <i>chādar-i tābut</i> (in Persia it is a white sheet or a costly shawl); <i>janāza-push</i> (ditto).	Panegyric, <i>qaṣida-yi madh khwāndān</i> (to recite a—).
Palliate, to, <i>takhfīf dadan</i> (to lessen); <i>iğhmāz k.</i> (to overlook a fault).	Panegyrical, <i>madh-āmīz</i> .
Palliation, <i>takhfīf-i taqṣīr dādan</i> .	Panegyrist, <i>madh-gu</i> ; <i>maddāh</i> .
Pallid, <i>zard</i> (from sickness); <i>rang-ash bākhta</i> (from fear). <i>Vide Pale</i> .	Panel, <i>lawha</i> .
Pall-mall, <i>darham barham</i> (gen. adj.); <i>bar yak dīgar rīkhta</i> (of people or animals); <i>rū-yi ham uftāda</i> .	Pang, <i>vide Pain</i> ; <i>dandān-am sīkh kashīd</i> or <i>tīr kashīd</i> (I had a sudden pang in my tooth); <i>sakarāt-i mawt chashīdan</i> (the pangs of death; = <i>dar hālat-i jān-kandan būdān</i>); <i>az shiddat-i jū'</i> (from the pangs of hunger).
Pallor, <i>zardī</i> .	Panic-struck, <i>vahshat-zada</i> . <i>Vide Fear</i> .
Palm, <i>nakhl</i> , or <i>darakht-i khurmā</i> (date-palm); <i>līf-i khurmā</i> (fibre); <i>kaf-i dast</i> (palm of the hand); [<i>kaf-i pā</i> sole of the foot]; <i>nakhlīstān</i> or <i>nakhl-zār</i> (palm-grove).	Panniers, <i>chāk</i> (for fruit; local ?); <i>lawda</i> (a pointed mule-pannier for fruit); <i>sabād</i> (any small basket); <i>zambūl</i> (any small basket of date-leaves); <i>kajāva</i> (wooden, for riding in).
Palm off, to, <i>īn qirān rā chunīn qalam</i> (or <i>jilva</i>) <i>dād ki gūyā asl</i> (or <i>salīḥ</i>) <i>ast</i> ? (he palmed this <i>qirān</i> off as genuine).	Panorama, <i>dur-numā</i> (?) (a word used in the Shah's Diary).
Palmister, <i>kaf-bīn</i> ; <i>kaf-shīnās</i> .	Pant, to, <i>halhal zadan</i> (of animals); <i>nāfas zadan</i> (of human beings); <i>hīngā zadan</i> (to grunt as porters and Indian pālkī-bearers).
Palmistry, <i>'ilm-i kaf-bīn</i> .	Pantheism, <i>vahdat^u'l-vujud</i> .
Palpitate, <i>tapīdan</i> or <i>taṣīdan</i> <i>Vide</i> Bate and Flutter.	Pantheist, <i>qā'il-i vahdat-i vujud</i> .
Palpitation, <i>taṣīh-i qalb</i> (—of the heart; heart-disease); <i>khafāqān</i> (sudden and of short duration).	Panther, <i>palang</i> . <i>Vide</i> Cheeta.
Palsied, <i>ra'sha paydā karda</i> .	Pantry, <i>sharbat-khāna</i> (where all sorts of provisions are stored, as well as cups and saucers, etc.).
Palsy, <i>dast-ash ra'sha paydā karda ast</i> .	Papa, <i>bābā</i> (also ‘‘baby’’).
Paltry, <i>yak par-i kāh nāmī-arzad</i> ; <i>yak-pulī</i> or <i>yak-ghāzī</i> (value one mite; of persons).	Paper, <i>kāghāz-i navishānī</i> (writing); <i>kāghaz-i muhra kashīda</i> (glazed); <i>kāghaz-i khushk-kun</i> (blotting); <i>kāghaz-i nāshir</i> (absorbent, i.e. on which the ink spreads); <i>dafātir-i dīvānī</i> (state papers); <i>kāghazī</i> (adj. ; made of paper).
Pampered, <i>nāz-dāna</i> : <i>nāz-parvarda</i> ; [<i>sāya-parvarda</i> (Class. and Indian; in m.o. applied to flowers grown in the shade).]	Paper, to, <i>az kāghaz pushāndān</i> .
Pamphlet, <i>risāla</i> .	Paper knife, <i>kāghaz-bur</i> .
Pamphleteer, <i>risāla-nāvis</i> .	Paper weight, <i>sang-i ru-jarsh</i> (prop. weights put on the corners of carpets); <i>sang-i ru kāghaz</i> .
Pan, <i>dīzī</i> and <i>dīzu</i> (gen. deep and of earthenware; used for stewing soup); <i>tāba</i> or <i>māhī-tāba</i> (frying pan); <i>sāj</i> (a griddle for bread); <i>chāla</i> ; or <i>gushak</i> ; or <i>ātash-khāna</i> (of gun).	Papyrus, <i>hafā</i> (the name of the leaf when green).
Pander, <i>dallal</i> (gen. term; any broker): <i>jā-kash</i> ; <i>lihāf-kash</i> ; <i>qaltabān</i> ; <i>qurumsāq</i> : <i>dayyūs</i> (to his own wife).	

¹ Palindrome; a word or sentence that can be read indifferently backwards and forwards as *ss*, or in English “‘Madam, I’m Adam’’ (Adam’s self-introduction to Eve). Anagram is a general term for any transcription of letters as *evil* and *live*.

² The Pers. *ma-tars* “don’t fear,” from which an Arabic verb has been coined.

³ Not *būd*.

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=cloth); or *hissa* Ar. (share); *bahra* P. (share; rare in the sense of portion); *bahra-yi avval* or *juzv-i avval* (Part I); *ghālibān* or *bishtar* (for the most part); *az jānib-i ū* (on his part). *Vide Share.*

Part, to, *judā k.* or *tafrīq k.* tr.; *savā kardan* tr. (also to select, separate); *sharik budan* (to take part in); *hāyil budan* (intervene); *vide Divide*; *judā sh.* and *vidā' guftan* (of lovers); *himayat k.*; or *taraf-dāri k.* (to take one's part); *az man himayat kard* or *himayat-i marā kard*.

Partake, *man qadr-i miva bi-u salā zadam¹ vali na-khurd* (I asked him to partake of fruit with me but he declined): *shumā bisni* 'illāh bi-kunid man ham sharik mī-shavam: har chand ū barā-yi ham-piyāla va ham-navāla shudan isrār mī-kard bāz gabūl namī-kardam—Prof. S. T. (in spite of his frequent² and pressing invitations that I should partake of his repast, I continued² to decline). *Vide Share and Offer.*

Parterre, *kurt*; *gul-kār* (with flowers); *chaman* (flower-beds divided by grass or by gravel-walks; also a lawn).

Partial, *taraf-gir* or *jānib-gir*; [in India *taraf-dār*, but in Persia, the latter = *hāmi*]; *juz*i** adj. and adv. (not wholly).

Partiality, *jānib-dāri*; *mā na-bāyad ki dar mahakama taraf-i kas-i rā bi-girim.*

Participating, adj. *sharik*; *bahra-mand.*

Participation, *shirākat (k.)*; *mushārakat (k.)*: *mudākhalaat (k.)* (interference).

Participle, *ism-i fā'il* (act.); *ism-i maj-ul* (pass.).

Particle, *khurda*: *zarra*, pl. *zarrat* (minute); *harf* (gram.); *yak shūsha³* *az īn bi-shumā namī-diham.*

Particular, *ma'lum shuda dar īn nukta* (or *khusūs*) *ishtibāh kardam* [but *nuqta* 'dot';] *matta dar kūn-i khashkhāsh mī-guzārad* (he is over-particular; *matta* = gimlet); *ū khayli daqiq ast* (he is very critical); *ū pur dar qayd-i* (or *band-i*) *libās-i khud-ash ast*: *fajara* (for *figra* or *fajra*) pl. *fajarāt*; or *amr*, pl. *umūrāt*; or *masāla*, pl. *masā'il*; or *tafsil*, pl. *tafsilāt* and *tafsil*; or *kayfiyyat*, pl. *kayfiyyāt* (particulars, circumstances); '*umumān* va *khusūsan*'; (in general and in particular);

vide Anger; *dar īn bāb* (or *dar īn khusūs*) (in this particular).

Parting, *rajtanī* adj. etc. (about to depart): *ravānagī*; *khudā-hāfiżī* (departure); *majraq* or *farg* (of hair); *tafrīq-i tarafayn* (parting the two parties); *judā shudan* (of lovers); *tafrīq* (of ways); *vidā' guftan* or *k.* (bidding adieu).

Partisan, *havā-dār*, *havā-khwāh*; *taraf-dār*. *Vide Well-wisher.*

Partitioning, *tagsim* (division); *parda* (in a room).

Partly, *nīma-i-nīma-i*; or *az yak taraf—az taraf-i dīgar* (partly—partly—); *pāra-i-pāra-i*.

Partner, *ū sharik-i tijārat-khāna-yi Hājī Hasan ast*: *rafīq-i abadī* (partner for ever, i.e. a wife).

Partnership, *mushārakat*; *shirākat*; *shirkat*.

Partridge, *kabk*, vulg. *kawk* (the Chukor); *durrāj* (the Black Partridge or Francolin); *jirufī* and *chil* (the Grey Partridge of India); *tīhū* (the See-see); *du dāna kabk shikār kardam*: *galla-yi kabk-i* or *galla-i az kabk* (a covey of Chukor); *Jabbār murād-am bī-dih* (=the cry of the Black Partridge in Kirman); but *Vāy Husayn kushta shud* (its cry in Kerbela). *Vide Ostrich.*

Partition, *zāsidan* (gen.); *bachcha nīhādan* (of animals); *pā bi-zih guzāsha ast=sar-i zih ast* (she is in the act of giving birth to). *Vide Bring forth.*

Party, *dasta*; *jamā'at*: *zumra*; *guruh*; *vide Colours*; *majlis*, pl. *majālis* (social); *bi-mihmāni raftan* (to go to a party); *vide Banquet*, etc.; *shab-nishīnī* (evening-party).

'Party,' *taraf-i mutālabā-yi 'aba haqīr hastam* (I am the 'party' against whom the claim for the 'abā' should be preferred); *taraf-i mukhātab* (the party addressed); *ashkhās-i ki taraf-i tahvīl dādan-i sandūq būda-and* (the parties who delivered the chest).

Parvenu, *naw-kīsa*: *tāza bi-navā rasīda*.

Pass, (subs.), *az barā-yi īn tankhwāh khatt-i rāh-dāri dārid?*; *tazkara* (pass-port); *suk* (a thrust in fencing): *kutal bisyār past ū buland ast* (the pass over the moun-

¹ *Salā-i rūstā'i* a civil invitation that is not intended to be accepted. *Salā z.* is to invite by saying *Bi-sm illāh, bi-farmāyid*, etc., etc., but to offer by hand is *taqdīm k.*

² Note the force of the Imperfect.

³ *Shūsha* is the intermedial form of contracted letters but without the dots.

tains is difficult); *darra* (a defile between mountains); *tang-rāh* (any narrow way); *gadūk* (used by Shah); *gudāra*, vulg. for *guzāra* (prop. any passage).

Pass, to, *guzashtan*, rt. *guzar*; az tu g. (to pass through a place); *dar guzashtan* (to pass away); *in sikka dar Īran ravāj* (or *rāij*) *nīst*, or *ravāj na-dārad*: az ū *guzash* or *radd shud* (he passed by him); [lit. *radd kardan* = “to reject”]: az ān *rāh guzar kardam* or ‘*ubūr kardam* (I travelled by that road); ‘*umr bi-sar burdan* (to pass one’s life); *dast-gardān* k. (to pass from hand to hand, to pass round); *in sikka rā bīkh-i gulū-yash bastam* (= I passed the bad coin off on him); *vide Pardon*: *mīl* z. (of catheter): *jām rā dawr dādan* (to pass the cup); *baytuta* k. (to pass a night with); *shab rā bi-rūz āvurdan* (to pass a night till dawn in—): *fatva* d. (a decision; of any judge but properly of *muftī*); az *imtihān durust bīrun āmadan* or *dur imtihān kām-yāb sh.* (to pass an examination).

Passage, ‘*ubur* (of river, etc.): *rah raw*; or *bārīka* (in a house); *vide Defile*, etc.; *rūd-khāna-yi buzurg-i māni-i rāh-i shān shud*, or —*sadd-i rāh shud*, or —*rāh-i išān rā masdūd kard* (a large river blocked their passage); *insān bāyad ta’ammul kunad ki iftikār bi-chi daraja lāiq-i kas-i st ki du martaba az mamarr-i bawl dar āmada* (let man reflect how far pride befits a being that has twice passed through the urinary passage); *safar* (voyage); ‘*ibārat* or *mazmün* (in book).

Passed, *guzashta* or *sābiq* (of time); *imza yāfta* (of bill).

Passe. *Vide Youth*.

Passenger, *jahāz musāfirān-i ziyād* (or *musāfir-i ziyād-i*) *āvard*: ‘*ibrī* (by boat only); *musāfir* (by train); ‘*pāsinjar*’ (gen.; by Persians in India and of the Gulf).

Passion, *ghazab* (wrath); *na-bāyad dar ghazab shud* (one should not give way to wrath); *khashm* P. (anger); *taysh* (foolish passion; as of children); *ghayz* Ar. (rage, with its expression); *khwāhishāt-i nafsāni* (the passions). *Vide Lust*.

Passionate, *ghazab-nāk* (wrathful); *ātash-mizāj* (of grown people; always getting angry); *khashmnāk*: *shahvatī* (lustful); or *havā-parast*.

Passionately, *bā ghazab*; *bā khashm*; *bā ghayz*.

Passive, *mafūl* (object in gram. and the Pass. Part.; also in a bad sense); *majhūl* (Passive voice); *sākit* (unresisting).

Passover, *Fish*.

Passport, *pās-purt* (Eur.); or *tażkara* (for person); *rāh-dāri* (pass for goods); *javāz-nāma* (licence).

Past, *guzashta*; *munqazī*; *māzī*: *sābiq* (former); *fawq-i* or *khārij az—* (beyond).

Paste, *shulla* (prop. gruel for eating); *āħar* (for sticking).

Pasteboard, *muqavva*.

Pastern, *bukħarlu*; *bakhav*.

Pastime, *mashghuliyāt*, pl. (gen.); *taʃarruj*: or *tamāsha* (sight-seeing; strolling about); *bāzīcha* (a toy). *Vide Sight-seeing*.

Pastry-cook, *kulūcha-paz*.

Pasturage or **Pasture**, *margh-zār*: *chaman* (any green spot; *vide Parterre*); *charā-gāh* (grazing place); ‘*alufa* (cut forage).

Pasture, to, *charānīdan*. *Vide Meadow*.

Pat, *yak lup az kara* (vulg.) (of butter).

Pat, to, *dast* z. (to pat a dog; also of cats, tigers, etc. in play).

Patch, *pīna* (*zadan*) (separate, unsewn); *vasla* (k. or *andākhtan*) (when sewn; vulg. *vasla*); *in rā vasla va ān rā rafū kun* (patch this and darn that).

Patched, *vasla shuda*; *vaşla* *vasla* (‘all patched’). [“cobbler”].

Patcher, *vasla-gar* or *vasla-zan*; [*pīna-dūz* Patent, *imtiyāz-i dawlatī* (Royal patent; also a concession).

Paternal, *pidārī*; *mīrāṣī* (inherited and also ancestral); *jaddī* (ancestral).

Path, *rāh* (gen.); *ma’bar* (across grass; a ferry, etc.); *kura-rah* (by-path); *chap-rāh* (by-path); *in rāh bi-dil mī-ravad* (does this path lead to the village?); *ṭarīqa* (fig.).

Pathetic, *sūz-nāk*; or *dil-sūz*: *ḥazīn* (sad); *dil-fuyār* (heart-rending); *dard-nāk* (painful).

Pathless, *rāh na dārad*; *pā na-khurda*.

Patience, *sabr* (also resignation); *sabr-i Ayyub* (the patience of Job); *tahāminul* (resignation, also endurance); *mā bāyad dar ḥālat-i muṣībat* (or *mashaqqat*) *sabr kunīm*: *hawṣala bi-kun* (have patience); *shikibā’ī*; *sabr az dāst-am rajīa ast* = *dīgar ṭaqat-i sabr na-dāram* = *hawṣala-am āb shud* or *sar raft*.

Patient, *sābir* or *bā sabr*: *mutahammil* (bears patiently); *marīz* (sick person); *sabur* (very patient).

Patois, *Fārsī-yash dihātī'st* (he speaks a patois of Persian).

Patriarch, *rīsh-safid* (grey-beard).

Patriot, *millat-parast*; *vatan-dust*.

Patriotism, *hubb^u'l-vatan* or *hubb-i vatan*; *ghayrat-i millī*.

Patrol, *tilāya* or *qarāvul* (mil.): *shab-gard*; or *gazma*; or *'asas* (night police-patrols).

Patron, *murabbī*; or *sar-parast*: *mushavvīq* (encourager).

Patronage, *himayat* (k.); or *sar-parastī* (k.) (the help of a patron).

Patronize, *har amr-i ki mujib-i taraqqī-yi mulk-ash mī-shavad dar ān bi-nihāyat sa^yl mī-kunad*.

Patronymic, *ism-i khāndānī*.

Pattern, *bāyad namuna-i bi-dihīd k'az ru-yi ān kār bi-kunam*: *tarh* or *tarah*; or *naqsh* (design): *qudva* (in Pers. in a relig. sense).

Paucity, *kamī*; *qillat*.

Paul, *Bulus*.

Paunch, *shikam* P. (the whole belly) = *batn* A. (rare); *kum* (vulg.); *mi^yda* (stomach): *rūda* (gut, q.v.).

Pauper, *miskin*, pl. *masākin*; *'ājiz*. Vide Poor, etc.

Pause, *qaqt-i khwāndan bāyad mulāhaza-yi qaqt rā bi-kunid*.

Pave, Pavement, *tamām-i kūcha-hā-yi ānjā farsh-i sang ast*²; *sang-farsh* or *farsh-i sang* (k.).

Pavilion, *sarā-parda* or *khargāh* (big tent).

Paw, *panja* (also hand or foot of men) (z.): *chang* (z.) (claws of birds or beasts); [*ching* "beak"].

Pawn, *piyāda*; or *bayzaq* (at chess).

Pawn, to, *giraw nihādan*; *rahn kardan* (gen. to mortgage a house or land).

Pawn-broker, *giraw-gir*.

Pawned, *marhun*; *giraw-shuda*.

Pay, (wages), *māhiyāna* or *māhāna*; *mavājib*; *mavājib-i yak māh pīshakī girifta am*: *nīsf-i mavājib-ash tā shash māh qat'* shud or *burīda shud* (he was cut half his pay for six months). Vide Wages and Hire.

Pay, to, *kār-sāzī* k. (to meet a demand); *adā k.* (a debt); *ādam-i bisyār amin-i'st qurūzi-khud rā adā mī-kunad*; *mavājib d.* (monthly pay, etc.); *haqq d.* (pay dues); *shumā bāyad kharj-i marū bi-kashid* or — *mutahammil bi-*

shavid (you must pay for me): *man ham tā talāfi bi-ū na-kunam dil-am āsūda namī-shavad* (I won't rest till I pay him out): *zīr-i kharch ki mī-ravad?* (who pays the piper?).

Payable. Vide Sight.

Payee, *gīranda*.

Payer, *dihanda*.

Paymaster, *khazin*; *khazān-chī*, T.; *khazāna-* (for *khizāna*) — *dār*. Vide Cashier.

Payment *ada*; *pul*; *ujrat* (wages, hire, q.v.).

Pea, *nukhud* (chick-pea 'gram'); *nukhud-chī* (parched peas); *nukhud-i Farangi* (English green-peas); *māsh* (the "dāl" of India); *sīb-i buda* and *du nīsf* (or *du jā*) *shuda* (=they are as like as two peas); [*mīsl-i du maghz dar yak pūst* = *du tan dar yak pīrahan* (=fast friends)].

Peace, *āshītī* P. or *sulh* A. (after fight); *ārām*, or *āsudagi*, or *rāhat* (quiet); *aman* (state of security); *dar sadad-i musālahā dar īmādan* (to make overtures of peace); *dil-am bi-jā āmad* (I got peace of mind; vide Rest); *na rūz ārām dāram va na shab qarār* (no peace day or night): *amān-am namī-dihand* (they give me no rest); *kār-i ki az sulh bar na-yāyad* ∴ *divānāgi* *dar ū mī-bāyad* (saying): *in'iqād-i sulh* (the conclusion of peace); *salām^u'llāh 'ala—* (the Peace of God on—); *Rahmat^u'llāh 'alayh*.

Peaceable, *sulh-jū*; *bā sulh* *va safā*.

Peacefulness, *ārāmī*; or *khāmūshī* (of places).

Peacemaker, *muslih*; *āshītī-dih*.

Peach, *hulu*; *shaftālu* (a larger variety)

Peach-coloured, *rang-i shaftālū*i**.

Peacock, *tā^yus*.

Pea-hen, *ta^yus-i māda*. [taiu].

Peak, *qulla*, or *nuk* (vulg.), or *sar* (of mountains).

Peal, *jirang-ā-jirang-i jaras* (the sound of many bells).

Pear, *gulābī* (ripens on tree); *amrud* (plucked and buried in barley to ripen); *natañz* or *latanz* (a large winter pear); *'abbasi* (a kind of *gulābī*).

Pearl, *marvārīd*; *durr*; *lu^ylu^y*, pl. *la^yālī*.

Peasant, *dihqān* (villager); *zāri^y*; *za^yim* (vulg.); prop. a small land tenant). Vide Cultivator, Tiller, and Villager.

¹ *Sa^yl-i har chi tamāmtar* is not a common colloquial idiom.

² Irregular stones are said to have been laid down by hand in some of the streets of Tehran. Persian streets are as a rule unpaved, more unmetalled.

³ Differs from *bay^u'sh-shart* (vide Sale), under which the property does not pass from the possessor's hands.

- Pea-shooter, *pufak*.**
- Pebbles, *sang-rīza*** (also called *rīg* or sand); *shin*. *Vide Sand*.
- Peck, *ching zadan***: *chīdan* (to pick up from the ground).
- Peculation, *mablagh-i az māl-i dīvān rā māl-i khud dānistā*** (some peculation of public money). *Vide Embazzlement*.
- Peculiar, *makhṣus*; *mukhtass bi***— (especial to—); *gharīb* (rare); *‘ajīb* (strange): *munhasir bi*— (confined to—).
- Peculiarity, *ikhtisās*.**
- Pecuniary, *fāqat zīyān-i naqdī bi-u rasīda na-jīnsi***; [mālī is opposed to jānī]: *manfa‘at-i pūlī* (pecuniary advantage)
- Pedant, *mullā-yi maktabī; fazīlat-farūsh*.**
- Pederast. *Vide Poederast*.**
- Pedantically, *mullāyāna; ākhundāna; u lafz-i qalam harf mī-zanad*.** *Vide Stilted*.
- Pedestrian, *piyāda-rāw; rāh-rāw*.**
- Pedigree, *kursī-nāma*** (for dervishes); *nasab-nāma* (gen.); *shajara-nāma* (the document for Sayyids and Nobles); *silsila*; or *nasab* (race). *Vide Tree and Genealogy*.
- Pedlar, *dast-farush*** (i.e. one whose stock consists of a few small articles carried in the hand); *pīla-var* (who goes to villages; also a quack, q.v.). *Vide Articles*.
- Peel, *pust kandan***: *muqashshar k.* (med.).
- Peeled, *pust kanda* or *dar āvarda*; *muqashshar*.**
- Peep, to, *duzdakī nigarīstan*** (to peep secretly); *panjara ān qadar tang ast ki bi-mushkil-i mī-tavān sar kashid*: *yak nazar dīdan*. *Vide Glance*.
- Peevish, *nīqnīqū*** (of children, sick people).
- Peg, *mīkh* (also nail); *parchīn* (vulg.).**
- Pegged out, *mīkh-kub*.**
- Pelican, *havāsil*** (prop. pl.); *murgh-i saqqā* (a name also incorrectly applied to the water wagtail).
- Pellet, *gulula*.**
- Pellicle, *parda*.**
- Pellitory, *āqarqarhā*.**
- Pell-mell, *darham barham*.**
- Pell-mell', *shaffāf*** (transparent; of water or cal); *sāf* (of air).
- Pellucidness, *shaffāfi*.**
- Pen, *qalam*, pl. *aqlām*; *khāma*; *kilk*: *qalam-i par* (quill-pen); *qalam-tarāsh* (pen-knife); *qatt-zan*; or *qadd-zan* (a bit of horn on which the pen is nibbed); *qalam-dān* case containing knife, scissors, ink, pens); *sar-i galam* (pen); *dasta-yi galam* (pen-holder): *āghūl* (a night pen for sheep).**
- Penal, *jurm-i qānūnī*** (penal offence).
- Penalty, *jarīma* (fine); *mukāfāt* (in Per. used as a reward for good or ill); *muzd-i gunāh mawt ast* (the wages, penalty, of sin is death); *fā‘ida-yi ziyyād khurdan-i sharāb dard-i sar¹ ast*; *bi-sazā-yi hamāqat-i khud rasīd* (he paid the penalty of his folly); *zālim būd, jawr-ash rā bi-kashad* (he was a tyrant, let him suffer the penalty).**
- Penance, *bi-jazā-yi in bāyad*—; *dar mukāfāt-i in gunāh*.**
- Pencil, *midād*; *qalam-i midād*** (also a fountain-pen); *qalam-i mu* (of hair).
- Pendant, *āvīza* (subs.).**
- Pendulous, *āvīzān*; *pāyīn ustāda*: *lab-i shuturī* (with coarse pendulous lips). *Vide Lip*.**
- Pendulum, *langar-i sā’at*.**
- Penetrable, *nuʃuz-pazīr*.**
- Penetrate, to, *tuy raʃtan*; *nuʃuz kardan*; *sirāyat k.* (of odours; also of diseases, to spread, infect); *pīchīdan* (of odours); *tah-i maʃlab-ash rasīdam* (I penetrated his meaning); *dark k.* (of a person's design, etc.); *‘umda-yi maʃlab-ash rā rasīdam* (I have penetrated his real object).**
- Penetrating, *mudrik* (discerning); *nāfiż* (of a bullet, etc.).**
- Penetration, *idrak* (k.); *ta‘ammuq* (k.) (going deep into a matter); *firasat* (discernment); *sur‘at-i fahm* (quickness, sagacity).**
- Peninsular, *shibh-i jazīra*; *panīnsūlā* (a word used in modern geographies); *jazīra-numā*. *Vide Island*.**
- Penis, *zakar*; *ālat-i rujūliyyat*; *qažīb* (rare); *haʃhaʃa* (the acorn); *nafs* (vulg.); *kīr* (a very crude word); *angusht-i shikam* (facetious); *gushīt-i bī-uslukhīwān* (vulg. and facetious); *khar-naʃ* or *khar-kīr* (adj. vulg.; with abnormally large penis); *bul* or *bulbulī* (of little boys; *biyā bul-at rā bi-būsam* is a common expression of affection to a little son). *Vide Membrane Virile*.**
- Penitence, *bāz-gasht*; or *tawba*; or *ināba*; [*pashīmānī* (k.) and *tanaddum* k. regret for commission or omission]; *ta‘assuf* (kh.) (sorrow, regret).**
- Penitent, *tawba-kār*; or *munīb* (rare); *mustaqbāfir* (asking pardon); *nādim* and *pashīmān* (regretting, etc.).**

¹ *Khumār* the ill effects of drinking experienced the next day.

- Pen-knife, *qalam-tarāsh*.
- Penman, *khush-navīs* (a calligraphist): *sahib-i chand qalam* (a master of several styles of penmanship).
- Penmanship, *khush-navīsī* (calligraphy).
- Pension, *vazīfa*, pl. *vazīfī*; *mustamirī*.
- Pensioner, *vazīfa-khwār*.
- Pensive, *dil-ash mutafakkir ast* (of anxious thought); *sar bi-zanu nishasta ast* (he is seated buried in thought; also he is in grief); *hazīn* (sad).
- Pentagon, *panj-gusha*; *mukhammas*.
- Pentangular, *panj-gushaⁱ*.
- Pentateuch, *Tawrat*.
- Pentecost, 'Id^u'l-*Ansura*.
- Pent-house, *shādarvān* (a wooden shade over a window; also over a door).
- Penurious, *dar kharj kardan har pul-i ra mībinad*. *Vide* Miser, Niggard, Parsimonious.
- People, *mardum*; *khalq*, pl. *khalāⁱiq*; *jahāniyān* pl.; *makhluq*. *Vide* Follower, Faith, Nation; '*avāmmū*' *n-nās* (common people); *buzurgān* and *akābir* (pl. of *akbar*) (great people).
- People, to, *ābād k.*
- Peopled, *ābād* (*k.*); *ma¹ mūr* (*k.*); *ābādānī* (an inhabited place; opposed to *vīrānī*).
- Pepper, *filfil-i siyāh* (pepper corns); *filfil-i hindī* (chillies); *filfil-i küfta* (ground pepper); *filfil-nimaki* (pepper and salt coloured; also grizzled, q.v.).
- Peppermint, *nār nā T.*
- Perambulation, *tavāf* (*k.*) (of graves and sacred places); *dawr* (*gashtan*) (gen.; going round any place).
- Perceive, to, *bi-firāsat daryāft ki*—; *fahmidan*: *multafit shudan* (by the inward senses); *ihsās k.* (to feel cold, heat, etc.).
- Per cent, *fi sad*: *sad yak* (one per cent); *sad dah* or *sad-i dah*=10%. *Vide* Cent.
- Perceptible, *mahsus*; *in 'ayb nā-ma'lum* (or *nā-padi*) *ast*.
- Perceptibly, '*iyān^a*'; *bi-tawr-i zāhir*. *Vide* Evident.
- Perception, *idrāk* (*k.*) (penetration); *tashkhīs* (*k.*) (discrimination): *shu'ūr* (innate, intuitive).
- Perch, *chub* (in cage); *pāya* P. and *vaqar* Ar. (for hawks); *chakas* (for hawks; old); *nishīman* (gen.).
- Perch, to, *nishastan*.
- Perchance, *balki* or *guyā* (m.c. in this sense); *shāyad*; *bāshad ki*—; *magar* (gen. expects the answer no).
- Percolate, *tū-yi chīz-i nufūz k.*; *sirāyat k.*
- Perdition, *halākat*; *tabāhī*; *halāk shudan*.
- Peregrine. *Vide* Falcon.
- Peremptory, *qātiⁱ* or *ṣariⁱ* (of orders); *muⁱ akkad*.
- Perennial, *duvāzda-māhī*; *hamīsha-pā*.
- Perfect, *kāmil*; *bā kamāl*; *tāmām*; *bi-kamāl rasīda*; [bi-itmām rasīda=bi-anjām rasīda=completed, finished]; *māzī-yi qarīb* (the Perfect Tense); *sar tā pā ahmaq ast=khar-i bā tashdīd ast* (he's a perfect fool).
- Perfected, *mukammal*; *mutammam* (finished).
- Perfecting, *takmul*.
- Perfection, *kamāl*; *vide* Completion; *u mujassama-yi husn ast* (she is the perfection or personification of beauty).
- Perfectly, *sar-ā-sar*; *tāmām*; *bi-kullī*; *bi-tawr-i kāmil*.
- Perfidious, *ghaddār* (treacherous, mutinous); *khāⁱin*; or *khiyānat-kār* (cheating, embezzling); '*ahd-shikan*; or *sust-paymān* (breaking promises); *bī-vajā* (faithless in love).
- Perfidy, *ghadr*; *khiyānat*; etc.
- Perforate, *surākh kardan*; *suftan*, rt. *sumb* (gen. of pearls).
- Perforated, *surākh-dar*; *surākh-shuda*.
- Perforce, *zuraki*; *jabra^a*; *bi-'unf*.
- Perform, *anjām d.* (work); *bi-jā āvardan* (fulfil); *ifā-yān va'da* or *bi-va'da vafā k.* (to fulfil a promise); *murtakib sh.* (commit); *akṣar awqāt va'da mī-kunad līkin sar-i va'da nāmī-istad*; *nāmī-tavānam az 'uhda-ash bar āyam* (I cannot perform it): *bāzī k.* (in theatre).
- Performance, *kār*; or '*amal* (work); *ifā-i va'da*=*bi va'da vafā kardan* (of promise); *itmām* (completion); *bāzī* or *tāmāsha* (in a show).
- Performer, *bāzī-gar* (in theatre).
- Perfume, *khushbu* (*k.*); '*itr* (*z.*); *rāⁱha* (*k.*) (rare); *bakhur* (*d.*) (incense, etc.).
- Perfumed, *muⁱattar* (*k.*); *tāmām-i utāq az bū-yi khush pur shud*; *bi-vāsita-yi 'itr-i in gulhā khāna khush-bū' st.*
- Perfumer, '*attār* (prop. seller of perfumes; in m.c. a druggist); '*itr-farush* (seller of perfumes); '*itr-kash* or '*itr-sāz* (distiller of—).
- Perfunctorily, *kār rā bi-tawr-i sarsarī mī-kunad*.
- Perfunctory, *bī-mubālāt*; *la ubālī*; *sarsarī*; *bū tahāvun*.
- Perhaps, *shāyad*; *bāshad ki*—; *gūyā* (m.c.

in this sense); *balkī* (m.c. in this sense); *balkī* in *khabar rāst bāshad*: *magar* (often merely asks a question, and sometimes, signifying doubt, expects the answer no; *magar divāna-i?* = perhaps you are mad or are you mad?).

Peri, pari. *Vide Fairy.*

Peril, Peril, to, bāk; bīm; tars (fear); *khātar* (danger): *jān bi-halākat andakhta* (at peril of one's life); *dar* in *kār bisyār bak ast*.

Perilous, pur-khātar; khātar-nāk; pur-bīm.

Period, 'arsa (any space of time or place); *muddat* (longer time than 'arsa): *hīn* (of short periods, day, hours, only); *dawra* (a cycle of time).

Periodical, risāla-yi māhvārī (subs.; monthly periodical); *mawsimī* adj.

Periodically, dar awqāl-i mu'ayyana.

Peripatetic, mashshāt, pl. *mashshātīn* (the philosophers).

Perish, to, nīst shudan; nīst u nā-bud shudan; halāk shudan; janā shudan; talaf shudan (sp. of property); *bi-jahānam raftan* (slang; of persons as *dah kāfir bi-jahannam rafti*).

Perishable, fānī; janā-pazīr (of this world); *bī-davām*; or *zūd-kharāb-shaw*; or *nā-pāyādār* (not lasting long).

Periwig,¹ mü-yi 'amalī; gīs-i maşnū'i. *Vide Wig.*

Perjury,² qasam-i (or *sawgand-i*) *darugh* (*yād k.* or *kh.*); *darūgh-halī* (*k.*); *qasam-i zūr* (*kh.*) (*vulg.*).

Permanence, baqāt (lasting for ever; opp. to *janāt*); *davām* (lasting long); *sabāt* (firmness).

Permanent, in chand rūza nīst, bara-yi hamīshagīst: āyā in qānūn bar qarār khwāhad mānd?; *ma'mūriyyat-i ü mustaqill ast, na muvaqqatī* (his appointment is permanent, not temporary). *Vide Lasting.*

Permanently, mustamirra^a (opp. to *'ijālat^a*); *bi-tawr-i davām ānjā pā giriş* (he settled there permanently).

Permeate, to, sirāyat kardan; pīchīdan; nūfūz k. *Vide Penetrate.*

Permission, murakhkhasī [in India *rukhsat*, "privilege"—or other leave]; *tā panj māh ma'zūn-am ānjā bī-ravam* (I have permission lasting for five months to go there);

iżn or *ijāza* (*khwāstan* and *girifstan*) (to ask and to obtain leave to—).

Permit, javāz-nāma (a licence or written permit for goods). *Vide Certificate.*

Permit, to, guzāshṭan rt. guzār; ijāza— or iżn dādan.

Permitted, ma'zūn; halāl or jā'iz or ravā (lawful. of religious law). [life].

Pernicious, muzirr: muhlīk (destructive to Peroration, *khātimā-yi kalām*.

Perpendicular, 'amudi; 'amud-vār; rāst; istāda. *Vide Upright and Horizontal.*

Perpetration, irtikāb.

Perpetrator, murtakib.

Perpetual, dā'imī. *Vide Eternal and Permanent.*

Perpetuate, to, mustadām k.; bāqī dāshṭan; dām^a 'umr^a-h^a (may his days be long!); *adām^a Allāh^a 'umr^a-h^a* (may God perpetuate his days); *barā-yi qavām-i ustukhāyān u davām-i nām* (to perpetuate his name); *baqā-yi nasl k.* (to perpetuate one's species).

Perpetuation, baqāt; istidāmat.

Perpetuity, davām; istimrār; tā dāman-i qiyāmat (for all time).

Perplex, to, hayrān k.; parīshān k.; sar-gum —or dast-pācha sākhṭan. *Vide Bewilder.*

Perplexed, hayrān; muṣtarib; musharrash (in a state of anxiety).

Perplexity, hayrānī, sar gardānī, etc.: iztirāb (nervousness, anxiety); *dar in hayṣ u bays* (in the midst of this perplexity).

Perquisite, khurda-dakhl; madākhil-i bālā bālā; agar pūl-am rā na dihīd, farrāsh az shumā bā qulluq mī-girad (if you don't pay, the Government farrash will take it by force plus the bailiff's fees).

Persecute, to, in qadar 'aqab-am uftād ki khāk-nishīn shudam.

Persecution, sitam (*k.*); *jawr* (*k.*); *jabr* (*k.*); *jafā* (*k.*); *ijhāf* (*k.*); *zulm* (*k.*); *āzurdan* rt. *āzār*; *pā-pay* (*k.* (m.c.) (lit. to follow).

Persecutor, sitam-gar; jafā-kār: āzār-rasān.

Persepolis, Istakhr; Takht-i Jamshīd.

Persevere, sabāt-i qadam dāshṭan; bāyad dar in kār istimrār^a mashghūl bāshīd or himmat bi-kunīd (you must persevere).

Perseverance, mudāvamat (*k.*) (sticking to a work); *hawsala* (*k.*) (sticking to a thing in face of repeated failure).

¹ Now worn by some Persian women though considered *khilāf-i shari'at*, as the hair is supposed to be gathered from dead people.

² There is no penalty for perjury, which is merely a sin against God.

Persevering, *muvāzib* (assiduous) : *mudāvīm* (rare). *Vide Strive.*

Persia, *Iran* ; *Mulk-i 'Ajām*.¹

Persian, *Īrān* ; 'Ajāmī : *Fārsī* (the language); *zaban-i pahlavī* and *zaban-i darī* (ancient languages of Persia); *furs-i qadīm* (old Persian; the language).

Persian Gulf, *Khalīj-i Fārs*.

Persist, to, Persistence, *isrār* (k.) : *chira in qadar pīla mī-kūnī?* (to persist; gen.). *Vide Persevere.*

Persistent, *isrār-kun*; *isrār-mand*. *Vide Inconsistent.*

Person, *shakhs*, pl. *ashkhāṣ*; *nafar*; *ādāmī*; *kas*; *man hargiz ahl-i in kār nīstam* (I'm not the sort of person to do this); *ṣurat*; *shakl* (external but sp. of the face); *qavāra*; or *rīkht* (the frame); *bashara* (expression; appearance of the face; in Ar. skin); *ṣigha* (of verb or pronoun; the first person is *mutakallim*; the second person *mukhāṭab*; the third *ghāṭib*); *shakhsan* or *bi-nafsīh*² (in person).

Personage, *mard-i rujul-i*: *yāsāvul-i ḥakim ya'ni khaylī ādām ast?* (what! is a man of the Governor's guard a great personage?); *shakhs-i buzurg-i* (a great person); *vujūd-i muhtaram* (ditto).

Personal, *shakhī*; *īrād-i shakhī* and *ta'rīf-i shakhī* (personal remarks before or behind a person's back).

Personally, *shakhsan*; *bi-nafsīh*.²

Personate, to, *khud rā fulān shāzda qalam dād* or *—namūd*; and *bi-libās-i shāzda dar āmada mardum rā gūl zad*: *taqlīd dar āvardan* (on the stage).

Personification,³ *āsmān rā insān tasavvur karda bi-takallum dar āvard*. *Vide Perfection.*

Perspective, *dūr-numā* adj.; *qavā'id-i dūr-nūmā-i* (rules of—).

Perspicacious, *tīz-hūsh*; *tīz-fahm*; *zaki*.

Perspicacity, *fīrasat*.

Perspicuous, *vāzih*; *sāf*; *rūshan*.

Perspiration, Perspire, 'araq (k. or *rīkhtan*); *gharq-i 'araq shudan* (to perspire profusely); *bi-'araq āvardan* (caus.).

Persuade, *rāzī* k.; *tahrīk* k. and *targhib* k. (to incite); *rāy-i urā zadand* (they persuaded him to change his mind); *urā bar ān dāshtam ki bi-ravad* (I persuaded him to go); *angusht-ash kardam tā īn kār rā kard*, vulg. *Vide Induce.*

Persuasion, *tashviq*; *targhib*; *tahrīk*.

Pert, *shūkh*.

Pertinacious, *musirr*.

Pertinacity, *isrār*; *pīla*; *sakht-gīrī*.

Pertinent, *muta'alliq bi*—; *munasib bi*—.

Pertness, *shukhi*.

Perturbation, *tashvish-i khātir*; *āshuftagī*; *iżtirāb*.

Peruke. *Vide Periwig.*

Perusal, *mutāla'a* (k.); *mulāhaza*.

Pervade, Pervading, *sārī shudan*; *nufuz* k.; *nashr yāftan*.

Pervasion, *sirāyat*; *nufuz*; *intishār*. [vish.

Perverse, *lajūj*; *khud-sar*. *Vide Cross, Pee-Perversion, *inhirāf* k. (turning aside); *irtidād* (k.) (abandoning or turning from one's Faith).*

Pervert, Perverted, *gum-rāh*; *az dīn-i khud munharif shuda* or *bar-gashta*; *murtadd* (relig.).

Pessimist, *kaj-bīn*; *bad-bīn*.

Pest, *balā*, *vabāl* (nuisance); *tā'un* (the Plague); *vabā* (gen. cholera).

Pestiferous, *mukharrib-i akhlāq* or *akhlāq-kharāb-kun* (to morals).

Pestilence, *vabā* (sp. cholera); *tā'un* (plague).

Pestle, *dasta-yi hāvan*. *Vide Mortar.*

Pet, *naz* k.⁴; *navāzish* k.: *dast-i nāz kashīdan* (a cat, etc.). *Vide Stroke, Caress, and Coax.*

Petal (of flower), *par* (lit. feather); *barg-i gul*; [*barg* alone means "leaf"]; *pur-par* or *ṣad-par* ('double,' as opposed to 'single' of a flower); *čār-par*, *panj-par* or *kam-par* (=single).

Peter, *Pīr* or *Pātar*; *Pātar-i Kabīr* (Peter the Great).

Petition, 'arz (k.) (oral); 'arīza (k. or *navish-tan*) (written); *du rūz qabl 'arīza-i bi-khidmat 'arz kardam* (=I wrote you a letter two days ago).

¹ أَعْجَامٌ عَجَمٌ Ar. foreigners, sp. Persians; sing. عَجَمِيّ عَجَمِي.

² *Bi-nafsīh* incorrectly used in Persian for all three persons.

³ In modern Arabic the Figure is called *īliyāt*, a term in classical Arabic and Persian confined to a change of person.

⁴ *Naz kharidan* "to put up with the whims of."

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Physiology, 'ilm-i māhiyyat-i nabātāt u hayvā-nāt.

Pianist, Piano, piyānū (Eur.); piyānū-zan (pianist).

Pick, tu-chīn kardan; or bar chīdan (pick out); savā kardan (separate, select); nā-khunak zadan (to pick at confectionary in a shop; of boys, etc.).

Pick, Pickaxe, kulang, vulg. kuland.

Pickle, to, dar āb-i namak khwābānidan; [āb-namak brine].

Pickles, turshī or turushī, pl. turushī ālāt; āchār.

Pickpocket, kīsa-bur; jīb-bur.

Picquet, tilāya (picquet or an advanced guard).

Picture, tasvīr, pl. tasāvir (or drawing) (kashī-dan); naqsh (k.); sūrat¹ (kashīdan).

Pie, sambūsa (cooked without a dish); sam-būsa-farūsh (pie-man).

Piebald, ablaq (also shewbald); siyāh-safid (vulg.); pīsa (pied; gen. of birds, dogs, and of men with white leprosy).

Piece, para; pārcha; tikka: luqma (of food); pāra pāra (in pieces, torn); az ham pāshī-dan (to fall to pieces).

Pied, lakka-dār; or gul-dār; or khāl-dār (spotted); pīsa (pied, of an animal; blotched with any two colours).

Pie-man. Vide Pie.

Pier, sakku (prop. wharf or dock); furza (pier); askala (pier or jetty; from the Fr. word for steps; in Turkish also "a port").

Pierce, surākh kardan; faru kardan; tir tā par nishast (the arrow buried itself up to the feather); suftan, rt. sumb (of beads, etc.). Vide Bore.

Piercing, bāng-i tīz (piercing cry).

Piety, taqvā; dīn-dārī; pārsāñ; Khudā-tarsī.

Pig, khūk P.; gurāz P. (gen. wild boar); khinzir Ar., pl. khanāzir: gurāz-chashm (pig-eyed).

Pigeon, kabūtar (from kabūd "blue"); kaf-tar vulg.; kaftar-i mu'allaqī (tumbler); kaftar-i chatrī (fan-tail).

Pigeon-breasted, sīna-murghī (adj.).

Pig-eyed. Vide Pig.

Pigeon-fancier, kabutar-bāz. Vide Fancier.

Pile, purz or burz (of velvet). Vide Heap.

Piles, bavāsīr (pl.; sing. not used); bavāsīr-i khūnī (hemorrhoids).

Pilferer, ganda-duzd.

Pilfering, ganda duzdī (k.).

Pilgrim, hājī (to Mecca, i.e. after the hajj is completed); zā'ir, pl. zuvvār, (pilgrim to other places than Mecca; rarely used in singular; but zuvvār-i hājj = pilgrims while on the journey to or from Mecca); Mash-hadī (who has been to Meshed); Karbalā'i (to Kerbela); chāvush² (a dervish who acts as guide to pilgrims, and often rides ahead with a flag in his hand); hujjaj pilgrims [the sing. hājj Ar. (= hājj P.) is rare in m.c.].

Pilgrimage,³ hājj (k.) (to Mecca); ziyārat (k.) (to any other shrine); ziyārat-gāh (a place of—); rawza (the tomb of an Imam or a lesser saint).

Pill, habb (also a grain, berry, a pill); [the pl. hubūb in m.c. gen. means grains; hubūbāt-i arba'a the four kinds of grain, i.e. wheat, barley, millet and chick-pea]; qūti-yi habb (pill-box).

Pillage. Vide Booty.

Pillage, to, tārāj kardan; ghārat kardan; chapidan or chapaw k.; and tākht k. (to make a raid, q.v.).

Pillager, ghārat-gar; tārāj-kun; chapaw-kun.

Pillar, sutun: pā-fil⁴ (vulg., a buttress to support a falling wall, etc.); rukn (rare; the pl. arkan is used only met.); ['amud Ar. prop. pillar, in m.c. = the tent-pole].

Pillared, sutun-dār.

Pillory, pālāhang or pālhāng P. (of wood); ghull-i jāmi'a (of iron); tawq (any collar; a heavy iron ring round the neck); ghull u zanjir (a chain connecting the neck, hands, and feet).

Pillow, bālin; nāz-bālish (a very small pillow for the neck, etc.); muttakā (large, for the back); man hich nam-danam sar-am bikudam bālin ast (I don't know where I am; I'm in such suspense).

Pillow, to. Vide To lean.

Pillow-case, jild-i mutakkā: ru-push (of netting; also a light sheet for the body in hot weather); ghilāf gen.

Pilloved, takya-zada or —karda.

¹ Pictures, images, or statues of living things are forbidden by Muslim law.

² Chavush in Turkish "a sergeant."

³ The hājj should be made at least once in a lifetime, if the means of the Muslim or Muslimā admit of it.

⁴ In India and perhaps in Persia too fil-pāya a large column supporting a bridge, etc.

Pilot, *harakātī*, vulg. *arkātī*¹ (of river). *Vide Guide.*

Pilotage, *harakātī-garī* gen.

Pimp, *jā-kash* (male); *lāf-kash* (corruption of *līhāf-kash*; male or female); *qurumsāq* T. (a pimp to his own wife; a common term of abuse); *dayyus* (same as previous); [*galtabān* has the same meaning but is seldom used]; *dallāl-i zan*; *kus-kash* (in abuse only); *shīrīn-bār* ("producing sweet fruit"); a polite term). *Vide Pander.*

Pimping, *jā-kashī* (k.).

Pimple, *dūna* (or very small boil); *jush* (near the lips).

Pin, Pins and Needles, *sanjāq* (z.); *tū-zulfi* (a skewer for the hair); *bi-chashm-i man bi-qadar-i yak pasha namī-arzad* (I don't care a pin for him, or I don't value it in the least); *bi-qadr-i sar-i suzan ham az u-hisāb namī-baram* (I don't care a pin for him); *vide Wool and Hair*; *pā-yam mūr mūr mī-kunad*² or *bi-khwāb rafta ast* (my foot is asleep); *bālishtak* (pin-cushion).

Pincers, *mīkh-kash* (for extracting nails); *gul-gīr* (snuffers for lamp); *ambur* (fire-tongs). *Vide Tweezers.*

Pinch, *yak pinjar namak* (a pinch of salt).

Pinch, to, *pinjar giri/tan* or *nishkuni kardan* (of people); *ursī-yam pāyam rā zada ast* (my shoe has pinched and blistered me); *angusht-am gīr kard* (my finger got pinched or caught). *Vide Nip.*

Pin-cushion, *bālishtak*.

Pine, *kāj*; *vide Poplar*; *chalghuza* (seed of nut-pine).

Pine, to, *kāhidan*.

Pine-apple, '*ayn*"'n-nās (corrup. of the Indian word *ananas* and *anūnās*, which again is a corruption of the Portuguese).

Pinion, to, *bāzu*— or *kitf*— (vulg. *kat*) or *shūna lastan* (of people); *sar-i bāl zadan* (to cut the wings); *bāl chīdan* (ditto).

Pink, *mīkhak* (the flower; also a clove; there is a resemblance in the odour; also the hard root of a corn); *rang-i pusht-i barg-i gul* (colour).

Pink-eyed, *chashm-bulbulī* (gen. red-eyed as cocks).

Pinnacle, *sar*; *qulla* (of hills); *bi-awj-i mufā-kharat rasid* (he reached the pinnacle of honour); *kungura* (in archit.; also the castellation of a wall).

Pint, *nīm-chārak*; *nīm-vaqiyya* (in Shiraz and Arabistan).

Pioneer, *rāh-sāf-kun* (mil.); *sar-jilav-i tamad-dun* (pioneer of civilization).

Pious, *pārsā* P.; *sālih* Ar., pl. *sulahās* (leads a righteous life); *mutlaqī*; or *khuda-tars* (fearing God); *ābid* (careful of religious observances); *parhiz-gār* (abstaining from sin); *dīn-dār* (upright in his life).

Pip, *tukhm* (seed); *khāl* (on cards); *sīkh* (*giri/tan*) (a disease in pigeons and poultry).

Pipe, *qalyān* (*kashidān*) (water-pipe); *qalyān-i bā salīqa*³ *chāq kun* (prepare a nice pipe for me); *chupuq* (pipe of Eur. pattern); *sar* and vulg. *sari* (the head of a *qalyān*, containing the tobacco): *yak rāh-i lūla-i sākhla-and ki āb i rūd-khāna az miyān-i ān dākhil-i shahr bi-shavad*⁴ (pipes have been laid down to supply the city with water); *surnā* (mus.); *nay-ambān* (bag-pipes, q.v.).

Pipe, to, *nay va surnā zadan*. *Vide Flute and Trumpet.*

Pipe-clay, *gil-i saīd* or *gil-i gīva*⁵ (for cleaning); *jass* (from which pipes are made).

Piper, *nay-zan*.

Piping, *sījāf* (broad); *magħżi* or *magħza* (narrow, or uniform). *Vide Braid.*

Pipkin, *kuluk* (small; of earthenware).

Pirate, *duzd-i bahri*.

Pisces, *Hūt*.

Pish! fish!

Piss, to, *bawl k.*; *shāshudan* or *shāsh k.* (vulg.); *zahrāb k.* (used by the vulgar with the idea that it is a polite term); *idrār k.* (med.).

Pistachio, *pista*; *fustuq* (local; used in Kerbelā, etc.).

Pistol, *tapāncha khālī k.* (for pistols not *andākhanā*; [*tapāncha zadan* "to slap"]); *pishlu* (Eur.).

Pit, *tal-i khāk-rīz* (an ash-pit or heap, gen. in a street; the refuse is removed by culti-

¹ In Calcutta *arkātī* ارکاتی.

² i.e. feels 'anty.' The Arabs have a similar idiom.

³ *Salīqa* is properly "good taste"; *chāq k.* only used in this sense for a pipe.

⁴ *Bi-shavad* merely indicates the object of the pipes; it is not clear whether the water is yet laid on or not. *Mi-shavad* would signify that the object was accomplished.

⁵ *Giva* "white rag-shoes."

- vators who mix it with human ordure that has been heaped in the sun for a year): *gawda* (small); *gawdal* (large); *chāh* (prop. a well).
- Pitch, *qir*; *shab misl-i qir siyah bud* (a pitch-dark night); *hamsaya rā yā khuy yā būy* (=you cannot touch pitch and not be defiled; evil communications, etc.).
- Pitched, *qir-andud*; or —*ālud*.
- Pitcher, *sabu* (an earthen porous bottle with handle); *kura* (ditto but without handle). *Vide* Flask.
- Pitching, *kishlī misl-i māhī mī-raft* (for pitching); [*murammā* (*k.*) (in the Gulf) and *ghalīdan* (rolling)].
- Piteous, *dil-sūz* (also = looking after the interests of a master); or *suz-nāk*; or *jigar-sūz*; or *dard-nāk* (of story, appearance, condition). *Vide* Pitiful.
- Pitfall, *chāh*; *gawdal*.
- Pith, *maghz-i chub*; *lubb* (the best of anything); *khulāsa-yi kalām*, or *lubb-i mallab* (the pith of the matter).
- Pithy, *kalam-ash maghz-dār ast*.
- Pitiful, *dil-rahm*; *rahm-dil*: *Rāhīm* (of God only); *qissa-yi huzn-angīz* (a pitiful story). *Vide* Piteous.
- Pitiless, *bī-rahm*; *sang-dil*.
- Pitted, (of small-pox), *ābla-rū*; *mujaddar* (rare).
- Pity, *rahm* (*k.*): *tarahhūm* (*k.*); *narm-dilī* (*k.*); *dil-sūzī* (*k.*): *hayf ki shikast*, *hayf sad hayf* (a thousand pities that it's broken); *dakhīl*, *dakhīl!* *marā bi-bakhsh!* (pity me, spare me!); *az barā-yi Khudā* (=for pity's sake).
- Pivot, *mihvar*. *Vide* Hinge.
- Placard, *i'lān-nāma* (*bar dīvār chaspānīdar*).
- Place, *jā*: *makān* (gen.; the pl. *amākin* is in Persian only used of towns, as *amākin-i musharrifa* the sacred cities of Kerbela, Najaf, etc.); *makhall*; *mawzī*; *nayl-i makān k.* (to change one's house); *sha'ñ-i û arfa' az maqām-ash ast* (he's too big a man for the place, i.e. his appointment is less than his deserts); *jā-yash rā girift* ("it has taken its place"; also "he has taken his seat").
- Place, to, *guzāshtan* rt. *guzār*; *nihādan*, rt. *nih*; *nasb k.* (erect, to plant); *jā dādan* (to give a place to, for living in); *dar jā andakhtan* (to get a place for, an appointment for).
- Placid, *āram*; *salīm* (also guileless); *zud az jā dar nāmī-ravad*.
- Placidly, *bā-ārāmī*.
- Plagiarism, *'ibārat-duzdr*, *sarqat* for *sariqah* (any theft).
- Plagiarist, *'ibārat-duzd*: *sāriq* (any thief).
- Plague, *tā'un* (the Plague); *vabā* (epidemic, esp. of cholera).
- Plain (ground), *maydān* (open ground); *dasht dar dasht* (a vast plain); *fazā* (an open expanse); *sahrā* (also country as opposed to town); *maydān ki na dukhul-i insān mi-shavad va na paranda bāl mi-zanad*—Prof. S. T. (a vast and lonely plain); *hamwār* (smooth, level): *sāda*, adj. (unornamented). *Vide* Evident.
- Plainly, *vāzīhān gust*, *na bi-kināya*; *bihtar ast sukhān āshkāra bi-gūyam* (I had better tell you plainly); *bi-dūn-i rū-dar-vāsi*.
- Plaint, *nāla* (*k.*); (of people; doves, etc.); *shikāyat* (*k.*) (complaint; of people, sickness).
- Plaintiff, *mudda'i*; *'āriz*.
- Plait, to, *bāftan*.
- Plaited, *bāfta*. *Vide* Pleated.
- Plaits, *shākha* (of hair). *Vide* Ringlet.
- Plan, *naqsha* (*kashīdan*) (map); *tarh* (*rīkhtan*) (of building); *tadbir*— or *tajvīz* (*k.*) (project).
- Plan, to, *shālūda rīkhtan*, or locally and vulgarly *rang u rishta rīkhtan* (to make a plan of operations); *tarah rīkhtan* (to make a plan beforehand); *mugaddama chīdan*; *tamhīd k.*
- Plane, *chinār* (tree); *randa* (carpenter's); *sath* (geo.).
- Plane, to, *randa kardan*; *in takhta rā bā randa sāf kun*.
- Planed, *randa-zada* (or —*karda* or —*shuda*; of wood).
- Planet, *sayyāra*; *iqtirān* (*yā/tan*) (conjunction of two planets).
- Plank, *in takhta-hā farukhtanī st?*, or *mal-i farūsh ast?* (are these planks for sale?).
- Plank, to, *az takhta mafrūsh k.* (to plank a floor).
- Plant, to, *nishāndan* gen.; *ghars kardan* (of plants only); *afrākhtan* (raise up; a flag, etc.); *nasb k.* (erect, set up).
- Plant, *nihāl* (sapling or seedling); *rustānī* (anything that grows); *nabātat*, pl. (the vegetable kingdom); *dastyāh* (machinery, etc.).
- Plantain, *mūz* or *mawz*; *banana* (Shah's Diary). *Vide* Banana.
- Plantation, *nihālistān* (of trees, flowers, etc.); *darakht-zār* (a patch of trees).

Plaster, *vide* Cement; *gach mālīdan* (to plaster the insides of the rooms with white cement or gypsum; Persian fashion); *kāh-gil* (m.) (mud-plaster, of chopped straw, etc.); *dīvār az dākhil bā āhak sāfīd shuda ast* (whitewash); *sārūj* (k.) (cement of lime and ashes; for floors; also Portland cement); *marham* (z.) (for wound); *zamād* (k. or *guzāshṭan* (poultice); *plastara* (z.) (Eur.; a blister); *andūdan* (to smear); *safīd-kārī* k. (of a wall); *māst-mālī* k. and 'ayb pūshī k. (to conceal the defects of); *sarham bandī* k. (joined, patched up; hence = 'ayb-pushī k.).

Plate, *dawri* or *bushqāb* (small); *qāb* (dish); *takhtā* (of metal): *nugra ālāt* (silver-plate).

Plate, *andūdan* (gen.); *mutallā* k. (with gold); *az nugra*, etc. *andudan*; *āb i tilā* z. *Vide* Gilt.

Plated, *muſazzaz* (k.) (silver-plated); *muzahhab* (gold-plated).

Platform, *pushta* (of brick); *talimār* (and *talvāra*?) (a low platform on which silk-worms are reared); *vasat-i maydān sakku-i* 'st¹ *az atrāj pilla-dār*. — Shah's Diary (in the centre of the square there was¹ a raised platform with steps round it).

Plato, "Plato was a Greek philosopher" *Aflātūn yak-i az faylasūfān-i Yūnān būd*; *bā man Aflātūni na-kun* (don't use force); *Aflātūni bi-kharj dādan* (to show off one's knowledge). *Vide* Show.

Platonism, *mazhab-i Aflātūn*.

Platter, *tabaq*. *Vide* Tray.

Plausible, *khush-żāhir* (of people); *żāhirī* (of arguments).

Play, *bāzī* (k.); *in kār-i bāzī nist*; *lahu u la'b* (k.) (also enjoyment); *qimār-bāzī* (k.); and *burd u bākht* (k.) (gambling); *tamāshā* (in theatre); *hālā hīch vaqt barā yi bāzī na-dārim*, for *hīch fursat-i bāzī na-dārim*; *in kār pīsh-i pā-yi man uftāda ast* or *bachcha-bāzī* 'st² (this is child's play to me); *sar-i chi bāzī bi-kunīm* (for what stake shall we play?); *shukhī* (fun, q.v.); *mashghūliyyat* (pastime, q.v.).

Play, to, *jastan* rt. *jih* (of fountain); *bāzī dar āvardan* (of an actor); *himāqat na-kun* or *kharī na-kun* (don't play the fool, q.v.).

Player, *bāzī-kun* (any player); *qimār-bāz*

(gamester); *muqallid* (on stage); *sāzanda* gen. (of music); *navāzanda* or *zānzāla* (of stringed instrument).

Play-fellow, *ham-bāzī* or *ham-bāzī-kun*. *Vide* Companion.

Playful, *bāzī-gush* (of children); *bāzī-kun* (of cats, etc., etc.); *shukh u shung* (amorous playful).

Playfully, *bāzī-kunān*; *bi-tawr-i shukhī*; *az mal'anat* (mischief; in India *sharārat*).

Playfulness, *bāzī*: *shangī* (amorous playfulness).

Play-house, *tamāshā-khāna*; *tiyātur* ("theatre").

Plaything, *bāzīcha*.

Plea, 'uzr; *dast-āvīz* (lit. bond, title-deed).

Plead, *zārī kardan*; or *lazarru* *kardan* (to entreat): *muhājja* k. (of a pleader, before a court).

Pleader, *vakīl-i murāfa'a* (law).

Pleasant, *khush*; *khush-āyand*; *jarah-nāk*: *khush-dil* (of people); *zabān-bāz* (free and pleasant spoken); *dil-āvīz* (of words); *khanda-rū*; or *bashshāsh* (of smiling countenance); *khalīq* (easy-going and sociable). *Vide* Pleasure.

Pleasantry, *bazla* (joke); *latifa* (anecdotes, smart sayings, etc.); *hazl*, pl. *hazliyyāt* (good but improper jokes and stories).

Please, to, *khush* k.; *rāzī* k.: *pasand āmadan*: "Please God to-morrow", *inshā' Allāh fardā*³; *zahmat kashida* (please—); *iltifāt karda* (ditto); *ikhtiyār bā shumā* (as you please); *barā-yi* (or *sar-i*) *dil bi-khwāh* (for what stake, etc. you please; the forfeit to be decided by the winner).

Pleased, *khushnud*; or *rāzī*: *masrur* (glad).

Pleasurable, *farah-bakhsh*; *khush*; *masarrat-bakhsh*.

Pleasure, *khushī* (k.); 'aysh u 'ishrat (k.); *hazz* (k.) (delight); *shab bi-mā khush guzasht* (we had a pleasant evening); *masarrat*: *bi-chashm* (with pleasure, certainly); *tafarrij mī-kunand* (= a pleasure party); *raftār-ash tamām-i 'aysh-am rā burid* (his behaviour took away all my pleasure); *khūd rā vaqf i 'aysh karda ast* (he has entirely given himself up to pleasure); *bakht-am yārī na-kard ki sharaf-yāb-i khidmat bi-shavam* (I had not the pleasure of seeing or meeting you; at

¹ Or *būd* "was."

² As *bachcha-bāzī* has a secondary meaning, it is better avoided.

³ The phrase oftenest on a Persian's tongue.

- your house or at the party, etc.; also it might indicate that 'you' were there but I couldn't come).
- Pleated, *kamar-chin* (pleated at the waist; of Persian frock-coat); *chin chin*. *Vide Plaited.*
- Plectrum, *mizrab* (z.).
- Pledge, *rahn* (*guzāshitan*); *giraw* (g.) (a thing); *zāmin* (*shudan* and *dādan*); and *kañil* (sh. and d.) (a person).
- Pledge, to, 'ahd *mī-kunam* ki *in kār rā khwāham kard*¹; *qā'im-tar* 'ahd-i ki *īlāt mī-dihand bi-lalāq-i zan ast* (the deepest pledge the tent-folk can give is—); *zabān* or *gawl dādan* (to pledge one's word). *Vide Pawn.*
- Pledgee, *rahn-giranda*; *giraw-gir*.
- Pledger, *rāhin*; *rahn dh.*
- Pledged, *marhūn*; *giraw rafta*.
- Pleiades, *Parvīn*; *Surayyā*.
- Plenipotentiary, *vazīr-i mukhiār*.
- Plenitude, *pūrī*; or *mamlūvī* (being full, of vessels); *imtilā*^a (being full, of vessels; also eating to surfeit); *vufur*; or *ziyādati* (abundance).
- Plenteous, Plentiful, *farāvān*; *vāfir*; *fuzun*; *ziyād*; *mawfūr*; *pur*.
- Plenty, *kasrat*; or *vufur* (abundance); = *farāvānī*: *afzūnī* (increase and plenty); *ifrāt* prop. excess); *bi-sabab-i afzūnī-yi ghalla bāzār uftād*.
- Plethoraic, *khūnī*; *damavī* (med.).
- Pleurisy, *zāt^u'l-jamb*.
- Pliable, *narm* (of things, or of the disposition of a child); *sang i ru-yi yakh* (of a weak person). *Vide Weak.*
- Pliability, *narmī*; *mulāyamat*.
- Pliant, *kham u cham bar mī-dārad*; *in khay-zarān chūb-i narm ast*.
- Pliers, *gāz ambur* (blacksmith's); *māsha* (any kind). *Vide Tongs and Pincers.*
- Pliny, *Būlinas*.
- Plot, *sāzish* (k.); *qit'a* or *parch^a* or *tikka* (of ground).
- Plot, to, *bā-ham sākhtan* (intrigue together; also to make up a quarrel); or *sāzish kardan*; *bar khilāf-i kas-i ham-dast* (or *yak-dast*) *shudan* (to plot against).
- Plough, to, *khwāham k.*; *shukhm k.*; *shiyār k.*; *qulba bā yak dānd* (or *jujt-i gāv mī-rānad*; *jūgh* (yoke).
- Ploughed, *khwāsh shuda*; *shiyār shuda*.
- Ploughshare, *sar-i khwāsh*; *labak*.
- Plover. *Vide Stone-plover.*
- Pluck, *chidān* (flowers); *kandan* (pluck out; the eye, feathers, etc.). *Vide Snatch.*
- Plug, *surākh-gir* (any plug).
- Plug, to, *sar giriftan* (to plug the mouth); *giriftan* (gen.).
- Plum, *ālu* (gen.); *ālucha* (sp. applied to the small kind); *guja* or *gurjī* or *gawja* (large and best kind²); *ālu bāraqānī* (black).
- Plumage, *par u bāl*, or *par-hā*.
- Plumb, (adj.). *yak rāst*; *mustaqimāna*: *shāhūl*; and *surb* (vulg.) (mason's line). *Vide Infra.*
- Plumb-line, *shāhūl* or *shāqul*; *surb* (vulg.).
- Plume, *turra* (a plume of feathers); *jiqa* (the Royal plume in the hat); *kākul* or *tāj* (on bird's head; the latter also a cock's comb). *Vide Feather.*
- Plume, to, *par kandan* (of hawks); *iftikhār k.* (to pride oneself on); *turā bi-Khudā bi-aql-at ma-nāz* or *gharrā ma-shaw* (now don't please plume yourself so on your brains).
- Plumiped, *pā-par*.
- Plump, *chāq*; *gat u gunda* (of children, etc.).
- Plunder, *asbāb-i chapavī* or *asbāb-i ghāratī* or *asbāb-i yaghmātī* (all gen.). *Vide To Pillage.*
- Plunderer, *ghārat-kun*; *chapaw-chī* (raider); *qazzāq* (prop. Cossack).
- Plunge, to, *ghūta z* (to dive); *zir-i āb raftan* (when standing in the water); *zir-i ab burdan tr.*; *khud rā dar āb zad*.
- Pluperfect, *māzī ba'id* (gram.).
- Plural, *jam'*.
- Plus, si va *chahār haft mī-shavad* (three plus four is seven); 'alāmat-i jam' (the sign +).
- Ply, to, *vide to Bend*; *bi-jihat-i ujrāt gashtan* (to ply for hire); *mashghul i māhī-farushī shudan* (to ply one's trade as a fish-vendor).
- Pneumatic, *pur az havā*.
- Pneumonia, *zāt^u'r-ri'ah*.
- Poach, to, *shikār duzdīdan* (game).
- Poached egg, *tukhm-i nīm-ru* (i.e. fried in butter).
- Pock, *ābila*.
- Pock-marked, *ābila-ru*; *mujaddar*.
- Pocket, *jib* (for *jayb*); *kīsa* (vulg.); *jib-kharj*

¹ *Khwāham kard*; to avoid a repetition of the *mī-kunam*.

² A fruit-seller cries "gurjī gurjī" even if he has only *āluchas*.

(pocket-money); *ān must-i chang-i tu* (that's for your own pocket, for yourself; master to servant).

Pocket-handkerchief, *dast-mal-i jīb* or *dast-māl jīb* (any handkerchief or kerchief).

Pocket-money, *jīb-kharj*.

Pod, *tanra* (of cotton, peas).

Poem, *nazm* (poetry); *shi'r* (poem or poetry); *qasīda* (a long poem in praise); *ghazal* (love ode); *fārd* (two lines that rhyme); *mīsrā'* (half a line, a hemistich); *rubā'i* (quatrains); *bayt* (a verse, i.e. two *mīsrā'* which may or may not rhyme; a distich).

Poet, *shē'ir*, pl. *shu'arā*; *shā'ira* (poetess); *takhalus* (nom-de plume).

Poetaste, *qāfiya-gū*.

Poetic, *tib'-i shi'r dārad* (he has an aptitude for poetry).

Poetry, *shi'r*; and *nazm* (vide Poem); *sukhur-varī* va *shā'irī rā tālī-yi nubuwat dānand* (they consider the art of poetry second only to prophesy).

Point, *sor*; *nuk*: *paykān* (of arrow); *nukāl i taqrīr* (points of a speech); *īn sūzān sar na-dā-ad* (this needle has no point); [*sūrāh* or *tah* "eye"]; *kār bi-jā'i kashid ki*—(natters reached a point when—); *nuqta* (dot); *dar sadad-i* (or *dar shurj-i* for *sharafi*) *harakat būdām ki*—(I was on the point of starting when—); *īn mas'ala du shaqq dārad* (two points of view); *agar nafs-d bi-dimāgh bi-rasad man namī-dihām* (were you to be on the point of dying I would not give it to you); *agar az man mī-parsidid rāh u chāh-ash*¹ *mī-gustam* (had you consulted me, I would have informed you on all the points; would have explained all the tricks or difficulties); *nutq-ash az ma'lāb khārij bud* (his speech was not to the point).

Point, to, *tīz k.* (to sharpen); *bā angusht namūdan* (with finger).

Pinted, *sar-tīz*: *pur-kināya* (full of innuendo); *angusht-numā* (pointed out, notorious, q.v.).

Poison, *zahr* (d. and *kh.*); *samm* (d. or *kh.*); *samm-i qātil* (deadly poison).

'oison, *qahva-yi Qājār*² *bi-ū dādānd* (= he

was poisoned by order of the Shah); *khayāl-ash rā nisbat bi-man fāsid karda ast* (he has poisoned his mind against me).

Poisoned, *masmum*.

Poisonous, *zahr-dar*.

Poke, to, *suk* (z.).

Poker, *sikh* (for fire).

Pole, *qutb* (of star, etc.); *qutb-i shīmālī* (North-pole); *tīr* or *mīl* (telegraph); *'amud* (tent); *chub* (long stick); *mardī* (z.) (boat-pole); *chūb-i langar* (balancing-pole). *Vide Beam.*

Pole-axe, *tabar*.

Polecat, *mūsūra* (polecat?).

Pole-star, *Jady*; *Judayy* (in Pers.); *Najm-'l Qutb*.

Police, *gazma* or *shāgird*; *shāgird-chūbakī* (corrup. of —*chubdār* "armed with a stick"); *yasāvul* a guard, q.v. [in old Persian a parade-servant with a silver mace, now generally called *qāb-chī*, lit. 'door-keeper']; *shab-gard*: *shahna* or *dārūghā* (chief of *gazma*³); *mustahfizān-i shahr*: *qarāsūrān*⁴ (mounted police or guards despatched to a village or a country district); *pulis* or *pulīs* (Eur.). *Vide Patrol.*

Policy, *tariqa* (method); *maslak* (past or future); *maslahat* (expediency); *tā kar bi-tadbīr guzārad bi-shamshīr na-yandīzad* (he trusts more to policy than to arms); *'ilm-i siyāsat* (science of governing); *pūlitik* (gen.= selfish-diplomacy; *mard-i pūlitikī ast*= he is a selfish man); *vāraqa-yi bima* (of insurance).

Polish, *sayqal zadan* (of steel); *rughān* z. (varnish wood).

Polished, *sayqal shuda* (of steel); *muhazzab* (in manners).

Polisher, *sayqal* (the iron for polishing); *sayqal-zan* or *sayqal-gar* (the man).⁵

Polite, *mu'addab* (well mannered); *khaylī ta'āruf dārad*; *khush-ta'āruf*; *bā ta'āruf* (of outward politeness); *bā insāniyyat* (of true politeness).

Politely, *ta'ārufana*.

Politeness, *tahzīb-i akhlāq* (refinement of manners); *khush-khulqī* (with natural civility); *bā ta'āruf-i ziyyād ma rā istiqbāl kard*

¹ *Rāh u chāh* the way to go and the pitfalls to avoid; what to do and what not to do.

² But written *Qajar* قاجار.

³ The word *kutval* not used in m.c.

⁴ Corrup. of سخراجان.

⁵ In India *sigli-gar*.

or bā ihtirām-i tamām mā rā pazīrā <i>i</i> kard ; tark-i adab karda (want of—).	man āmad ki—Prof. S. T. (he approached with the pomp and splendour of retinue so that—); farr u shukuh (proper pomp).
Politician, <i>mufid</i> ; <i>maslahat-āmīz</i> ; <i>maslahatī</i> .	Pompous, <i>khud-numā</i> ; or <i>buzurgī-numā</i> ; <i>khar-i mutashakhkhis</i> (a pompous ass). <i>Vide Ostentation</i> , etc.
Politician, <i>mudabbir</i> ; bā siyāsat; ‘ <i>pulitik-dān</i> .’	Pompously, <i>bisyār bā tuzuk rāh mī-ravad</i> (he walks pompously).
Politics, <i>umūr-i pūlītik</i> ; <i>umūr-i siyāsat</i> . <i>Vide Policy</i> .	Ponce. <i>Vide Bully</i> .
Poll, <i>sar-shumārī</i> (<i>k.</i>); <i>sar-shumārī-nāma</i> (register).	Pond, <i>birka</i> (small); <i>tālāb</i> (larger); <i>istakhr</i> (an artificial pond or reservoir fed by a stream); <i>hawz</i> (artificial). <i>Vide Pool</i> .
Pollen, <i>zar-i gul</i> .	Ponder, <i>āndishidān</i> ; <i>fikr kardan</i> ; <i>muvāzana kardan</i> (to weigh in one's mind); <i>ghawr k.</i> (think deeply on).
Poll-tax, <i>jizya</i> (duty levied on non-Muslims); <i>sar-shumārī</i> .	Ponderous. <i>Vide Heavy</i> .
Pollute, to, <i>palīd kardan</i> (gen.); <i>najis kardan</i> (in a relig. sense); <i>mulavvas kardan</i> (stain, soil) (rare); <i>chirk k.</i> (to soil).	Pony, <i>har subh barā-yī² gardish tātūyi khudash rā savār mī-shavad</i> ; <i>yābū</i> (coarse bred pony). <i>Vide Pack-horse</i> .
Polluted, <i>najis shuda</i> ; <i>āluda</i> ; <i>junub</i> (ceremonially unclean); <i>muhtalim</i> (nocturnally).	Pool, <i>vide Pond</i> ; <i>gawdāl-i āb</i> (puddle in the road).
Polluter, <i>najis-kun</i> ; <i>mukharrib-i akhlāq</i> (of morals).	Poor, <i>muflis</i> (penniless ¹); <i>miskīn</i> (with just enough to live on); <i>fagir</i> (pauper; with nothing at all); <i>tuhi dast</i> ; <i>taig-māya</i> (badly off); <i>muhtāj</i> (needy); <i>maflik</i> (quite destitute and starving); <i>u dar halat-i bī-chīzī uftāda</i> : <i>bī-chāra</i> (poor fellow).
Pollution, <i>janābat</i> subs.; (a state of ceremonial impurity); <i>shaylāni shudan</i> , m.c. for <i>ihtilām</i> med. term (nocturnal pollution); <i>najis shudan</i> or — <i>kardan</i>).	Pope, <i>Pāp</i> (Eur.).
Poltroon, <i>nā-mard</i> ; <i>buz-dil</i> ; <i>kam-dil</i> ; <i>tarsu</i> (vulg.); <i>ay jabun¹</i> <i>ay tarsu</i> (Oh poltroon!). <i>Vide Coward</i> .	Poplar, <i>safidār</i> and <i>sanawbar⁴</i> ; (rightly or wrongly these two words are applied indifferently to species or varieties of poplar).
Polygamist, <i>muta‘addid¹l-azvāj</i> .	Poppy, <i>lāla</i> (common red poppy ⁵ ; <i>gul-i khashkhāsh</i> or <i>gul-i kūknār</i> (flower); <i>gurz-i khashkhāsh</i> (poppy head); <i>khashkhāsh</i> or <i>tukhm i khashkhāsh</i> (the seed; in India used in curry); <i>shaqāiq</i> (perhaps incorrectly applied to a poppy).
Polygamy, <i>zan-i ziyād giriftan</i> .	Populace, ‘ <i>avāmm</i> ; ‘ <i>avāmm-i kā’lān’im</i> (the populace who are like sheep); ‘ <i>avāmm</i> ’ <i>n-nās</i> .
Polytheism, <i>shirk</i> .	Popular, <i>kharidār-i bisyār dārad</i> (of women in a bad sense); <i>shamāma-yi mardum as</i> ; or <i>manzur-i nażar-hā</i> (of people); <i>kushū kard tā īn kār rā dar nażarhā jalva dihd</i> (he strove to make the measure popular); <i>ghalat-i ‘āmm</i> (or — <i>mash-hūr</i>) (a popular error).
Polytheist, <i>mushrik</i> , pl. <i>mushrikīn</i> .	Populated, <i>ābād</i> (<i>k.</i>). <i>Vide Populous</i> .
Pomade, <i>rawghan-i mu</i> (<i>z.</i>).	
Pomander, <i>dastambu</i> (a small melon for smelling).	
Pomegranate, <i>anār</i> (gen. the fruit); <i>rummān</i> (a special kind, red inside); <i>anār-i bīdāna</i> (a pink kind); <i>darakht-i anār</i> (the tree); <i>gul-i anār</i> or <i>kūnārū</i> (the blossom); [but <i>gul-anār</i> a flowering shrub; the blossoms resemble pomegranate blossoms]; <i>īn chīz gul-anār ast</i> “this is red like the flower <i>gul-anār</i>].	
Pommel, (saddle), <i>qāsh</i> or <i>qarbiś</i> , or <i>kāsh-i zīn</i> (the bow or front peak of a Persian saddle).	
Pommel, to, <i>khurd u khamīr k.</i>	
Pomp, <i>tumtarāq</i> (ostentation, properly by one not entitled to it = <i>karr u farr</i>); <i>dabdbaba va tantana</i> (proper pomp); <i>ihtishām</i> (ditto); <i>u bi-īn sha’n u shawkat nazdik-i</i>	

¹ Prop. *jabān*.² *Tatu* for the Hindi *tattu* m. and *tattu, anī* fem.³ In the Panjab *muflis* also means a “ bachelor.”⁴ Not a ‘fir’ as in dictionaries.⁵ *Lala*, both in Afghanistan and Persia is the common poppy. This word is always translated ‘tulip.’

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dam (I sent it by post); *chāpār* or *chāpār* (a man who rides with the post bags, and *shagird chāpār* his assistant); *chāpār-chī* (a man who keeps the stable of post horses); *nā'ib chāpār* (owner of the horses); *sandug-i pusta* (post-box) *chub*; *dār* (stake); *mīl-i chirājh* (lamp-post); *sutūn-i taligrāfi* (telegraph-post). *Vide* Rank; *khidmat* (situation) · *qarār-gāh-i 'askarī* (mil. post).

Post, to, *bi-pūsta andākhan*.

Postage, *kirāya-yi īn basta chand mī-shavad?* ; but *īn kāghaz chand tambr¹ mī-barad?* = *chi qadr pūsta mī-girad?*

Post-house, *khurāk dar chāpār-khāna mumkin mī shavad?* (can food be obtained at the post-houses?).

Postman, *farrāsh-i pust-khāna*. *Vide* also Post.

Post-master, *ra'is-i pust-khāna*.

Post office, *pust khāna*.

Posterior, *kaṣal* ('quarters,' generally of humans); *surīn* (of men or animals).

Posterity, *awlād*; *a'qāb*; *a'qāb u bāz pasāyandagān*.

Postern, *dar-bachcha* and *darbcha*.

Posting, *chapari raftan* (travelling): *bi-pusta andākhtan* (of letters).

Post-mortem, *tashriḥ-i mayyit* (—examination).

Postpone, *ta'viq andākhtan*; *ta'khīr andākhtan*; *mawqūf k* (also to adjourn or abolish); *iqrār-i īn za'işa rā pushti-sar-i shāhid-hā miāndāzīm* (we'll postpone this woman's statement till we have heard the other witnesses).

Postponement, *ta'viq* or *ta'khīr*: [*bi-andākhtan* and *uftādan*, tr. and intr.].

Postscript, *zayla navisht ki*—(=later on he wrote); *mukarrar 'arz īn-kī*—(=P.S.).

Posture, *vaz'* (for pl. *vide* Position); *hālat*.

Posturing, *vaz'hā birun āvardan*.

Pot, *kūza* (earthen pitcher, without handle); *sabū* (with handle); *pātīl* or *dīg* (large, of metal); *dīgcha* (small, of metal); *gutdān* (a flower-pot; also a flower vase); *kuza-yi gul* (flower-pot); *dulcha*, vulg. for *dalvcha* (small pot of wood, copper, or skin); *dīzī* (of baked clay, for cooking meat); *kumāj-dān* (copper cooking-pot); *kulūk* (glazed, for preserves; the *martabān* of India); *dīg-bar* (very large, of metal; for feasts);

davāt or *murakkab-dān* (ink-pot); *ibrīq* or *āftāba* (a portable ewer like a coffee pot). *Vide* Pipkin, Pitcher, Bottle, Flask, Ewer Basin.

Potage, *āsh* (a thick soup).

Potash, *potās* (Eur.), *qiliyā*.

Potato, *sīb-zamīnī* or *sīb-i zamīnī*; *batata* (Eur.).

Pot-bellied, *shikam-gunda*.

Potent, *mu'assir*; *ta'sīr-i ziyād dārad*; *qavī* (for *qavīyy*).

Potentate, *Sultan* (in Ar. power, authority).

Pot-hook, *kilinjār* (scrawled bad writing).

Potions, *mashrubāt* (in m.c. only used in pl.).

Potiphar, "Potiphar was the Treasurer of Egypt and his wife's name was Zulaykha" *Qitfir khuzāna-dār-i Misr² va ism-i zan-ash Zulaykha būd*.

Potsherid, *khurda-sīfāl*; *kupāl shikzīta*.

Potter, *kuza gar* (maker); *kuza-paz* (baker); *gil-i kūza-garī* (potter's clay).

Pouch, *kīt* (of leather); *dabba* (pouch or flask for powder; also a copper vessel for clarified butter); *kīsa-yi tambāk* (for tobacco).

Poulterer, *juja-farush*.

Poultice, *pukhtānī*; *zāmād* (*nihādan*).

Pound, *līra-yi Inglisi* (pound sterling); *līra-yi 'Uṣmānī* Turkish pound): *ratī* (half a seer, weight).

Pound, to, *kubīdan* (coarsely). *Vide* Beat and Grind.

Pounded, *kubīda*; *kufītā* (also tired); *jaw-kub* (roughly pounded).

Pour, *rīkhtan*, tr. and intr., rt. *rīz*: *bārān farū rīkht* or *—bārid* (of rain).

Poverty, *bī-navāsi*; *iflās*; *fāqr*; *tang-dastī*; *maskanat*; *bī-pūlī*; *bā ānki dar falākat ast bāz khush-dil ast*. *Vide* Poor.

Powder, *bārūt* (gunpowder); *gard* (dust or fine powder); *safūf* (med.); *bārūt-dān* or *dabba-yi bārūt* (powder flask); *ambār-i bārūt* or *bārūt-khāna* (powder magazine); *safidāb* (z.) (for face).

Powder, *bārīk k.*; *safūf k.*; *ārd k.* (vulg.). *Vide* Grind.

Power, *tāqat* (sp. bodily); *zūr* (bodily); *qudrat* (sp. bodily); *quvva* (bodily or mental); *majāl* (ability, room); *man quvva-yi fahmidān-i ān rā na-dāram*; *talāq dast-i mard ast na dast-i zan* (divorce lies with

¹ *Tambr* Fr. "stamp."

² Generally 'Azīz-i Mīr "Prime Minister of Egypt," a position afterwards held by Joseph.

the man, not with the woman); *ikhtiyār* (choice and power); *iqtidar* (power of doing); *hukumat* (authority); *maqdarat* (= *quvva* and also = *istitā'at*); *istitā'at* (money means); *iqtidār-i kullī*; or *ikhtiyār-i mutlaq* (absolute—); *quvva-yi muharrika* (motive—); *quvva-yi dāfi'a* (repulsive—); *quvva-yi natiqa* (of speech); *shiddat*¹ (of sun); *hatta' l-imkān* (to the best of one's power; vide Possible, etc.); *birun az ikhtiyār* (beyond one's authority); *birūn az hawsala* (beyond endurance); *dā'i'ra-yi ikhtiyār-i kas-i rā rus'at dādan* (to extend the powers of any one). Vide Powers.

Powerful, *tavānā*; or *tanumand*; or *zurmand* (in body); *dur-bin-i pur quvvat* (a powerful telescope); *kalām-i mu'assir* (a powerful speech); *shadid* (of sun; effect, etc.); *qavī* (in body or mind); *qādir* (powerful or able to); *muqtadir*; *sāhib-iqtidār*, etc. (with authority); *rusukh* or *tasallut* *dārad* (has influence).

Powerless, *kam-zur*; *nā-tavān*; *nā-chār*; *lā-chār*; *'ājiz*; *bi-lāqat*: *nahif* (feeble after disease); *dar-mānda* (become helpless); *az ijrā-yi īn amr 'ājiz ast*.

Powers, *ikhtiyārāt* (of a ruler, etc.); *quvā* (functions, bodily or mental). Vide Power.

Pox, *ābila* (small-pox); *kūft=nā-khushī-yi mash-hūr* (syphilis).

Practicability, *sūrat-pazīr*; *mumkinīyyat*.

Practicable, *surat-pazīr*; *shudāni*; *mumkin*; *bi-jihat-i hall-i īn mushkil maslahat-i ki pīsh mī-āvarid ma'qūl ast*; *husūlpazīr* (possible to be attained).

Practical, *'amalī* (opp. to *'ilmī* theoretical); *mujarrab* (proved by experience).

Practice, *mashq* (k.); *isti'māl* (k.) (use); *kaṣrat-i isti'māl*; “*kār-i nīkū kardan az pur kardan ast*” (practice makes perfect); *īn rasm az kujā bar khvāst* (or *paydā shud*)?; *'ādat* (custom); *tā kār na kuni ustād nāmi-shavī* (= practice makes perfect); *az kam-kārī*, or *az qillat-i isti'māl* (for want of practice); *az kār uftāda am* (I am out of practice); *ganda-kārī* (k.) (evil practices).

Practise, *mashq* k.; *kār-i* (or *'amal-i*) *tabābat mī-kunad* (he practises medicine); *mī-gūyī*,

valī bi-'amal nāmi-ārī (you talk, you don't practise); *dar navishtan khūb rāb dārad* (he is well practised in—).

Praise,² *sitāyish* (k.); *ta'rīf* (k. or *guftan*) (also specification = *vasf*); *tawsīf* (k.); *tahsīn* k.; *na-bāyad nā-lā'iqān rā tamjīd kūnīm*; *madh* (k.) (eulogy of great persons); *hamd*; and *sanā*: and *tahlīl*; and *tasbīh* (k.) (of God only); *tamjīd* (k.) (of God or man); *khud-sitāyish* (self-praise).

Praise, to, *situdan*, rt. *sitāy*.

Praiser, *maddāh*; or *vassāf*; or *vāsif* (rare) (one who praises; eulogiser).

Praiseworthy, *mustahsan*; *lā'iq-i sitāyish*, etc.

Prance, to, *jast u khīz* k.; *rags* k. (coll.); *gumbak zadan* (of a fretful horse that won't walk). Vide Frisk.

Prate, to, vide Preach; *bi-gush khwāndan*; *va'z* k.: *jafang guftan*; or *vir vir* k. (to talk rubbish); *harza-gūsī* k. (to talk rubbish or to talk indecently).

Prattle, *jafang* or *jafang-gu'sī* (of the pretty prattle of children).

Prawn, *maygu* (brought salted from the coast).

Pray, *namāz khwāndan* or *guzārdan* (of the fixed prayers); *du'ā* k. (in the Christian sense); *qazā-yi namāz rā adā kardam* (I made up for an omission of prayer by saying the missing prayers); but *namāz qazā shud* m.c. = *namāz fawt shud* (I omitted my prayer). Vide Entreat.

Prayer, *namāz*; *salāt* pl. *salawāt* (sp the announcement from the roof by a *mullah* of the death of an inmate); *salawāt* — or *darūd firistādan* (sp prayers for the Prophet); *du'ā* (in Christian sense); *azān* (the call to prayer by the *mu'azzin*); *mihrāb* (the arch or niche showing the direction of the *qibla*); *musalla* (a place of prayer; used for praying over the dead; also for rain, etc.); *sajjāda* and *jā-namāz*³ (prayer-carpet); *imām* (leader of prayer in mosque); *pīsh-namāz* (leader in prayer outside the mosque); *muhr* (the block of sacred earth used by Shī'as); *namāz-i furādā* (solitary prayer); *namāz-i jamā'at* (congregational prayer); *du'ā-ash mustajāb* shud (his prayer was heard);

¹ But *sawrat* (or *shiddat*) severity of heat or cold; *sawrat-i garma*.

² Before praising a child, horse, or any article before its owner, the speaker should say *ma sha'* *Allāh*, so that the owner may have no fear of the Evil Eye.

³ In India *jā-namāz*, but in Persia this generally means the cloth containing the sacred earth of Kerbela, etc. touched by the forehead by Shī'as when making a *sijda*.

- namāz-i āyāt* (at the time of earthquake or eclipses).
- Prayerful**, *namāzi*.
- Preach**, to, *va'z k*; *maw'aṣa k*; *iṭāda na-kun* = *bas kun*, *pur va'z-i man ma-kun* (shut up and don't preach); *pand* or *nasīhat k.* (to admonish).
- Preacher**, *vā'iż* (gen.); *khaṭīb* (in mosque after prayers, and sp. on Fridays); *nasīhat-gū* or *nāṣīḥ* (admonisher).
- Preamble**, *muqaddama*; and *dībācha* (of books); '*invan* (beginning of a document).
- Precarious** *mashkuk*; *bī-i tibār*; *ghayr-i mu-'ayyan*; *guzarān-i ū bi-dast-i havā ast* = *amr-i ma'ishat-i ū sabāt na-darad*.
- Precaution**, *dūr-andīshī*; *pīsh-bīnī*; *ihtiyāt*.
- Precede**, *jilo* — or *pīsh rafsan* or *āmadan*; *pīsh vāqi'* *shudan* (to happen first).
- Precedence**, *sadr girīstan* or —*nishastan* (in an assembly); *iddī-āt-i buzurgi dāshtan* (to claim precedence); *avval ki mī-bāshad* (who will take precedence?).
- Precedent**, *naql* (i.e. what is related): *īn amr kīch nazīr na-dārad*; *mi-tavānīd nazīr-ash rā bi-yārid?*
- Preceding**, *sābiq*, pl. *savābiq*; *pīsh*; *muqaddam az*, or *qabl az* (of time).
- Precept**, *nasīhat*; *pand*.
- Preceptor**, *ustād*; *mu'allim*; *ākhund* (a small mulla); *adīb* (teacher, gen. a literary man); *murshid*; or *pīr*; or *hādī* (spiritual); *nasīhat-gū* or *pand-gū* (admonisher).
- Precinct**, *hadd*, pl. *hudūd*.
- Precious**, *nafīs*, pl. *nafā'iṣ* (precious things); *qīmatī*; *girān-bahā* (costly); 'āzīz (of people or things); *Laylāj-i vaqt ast* (= he's a precious gambler, q.v.).
- Precipice**, *part-gāh*; *baghal-i muhīb*.
- Precipitate**, *vide Hasteñ*; *tah andākhtan* tr. (chem.); *sar-ā-zir shudan* (to fall headlong).
- Precipitated**, to be, *tah nishastan*.
- Precipitous**, 'ajūl (rare); *dast-pācha* (hurried and confused); *sar-bālā* (of a cliff, etc., viewed from below); *sar-ā-shīb* (prop. when viewed from above).
- Precipitation**, *ta'jil*; 'ajala; *shītāb-zadagī*; *dast-pāchagī* (confusion); *tahavvur* (rashness in fight); *tah-nishānī* (of chemicals).
- Precise**, *mudāqqiq*: *vāzīh* (clear, opp. to *mushābih*), *bisyār muvāzīb-i libās-i khudash ast* (he is precise in his dress). *Vide Particular.*
- Precision**, *bārīk-bīnī*; *taqayyud*; *tadqīq*.
- Preclude**, to, *bāz dāshtan*; *māni' az*—.
- Precocious**, *pīr-manish*; *īn chi-qadr tīfī-pīr-i* 'st vulg. (what a precocious child!).
- Preconcerted**, *pīsh dīda*; —*ki bāham pīsh qarār dāda būdand*.
- Predecessors**, —*i salāf*; *mutaqaddimīn*; *aslāf pl.* (gen.).
- Predestination**, *qadar*¹ or *taqdīr*; *qaza*¹; *jabrī*, pl. *jabariyya* (one who denies the freedom of the human will; a fatalist as opposed to *qadari*, pl. *qadariyya*).
- Predestined**, *muqaddar*.
- Predicament**, *kash-ma-kash*; *khar-khasha*; *mazīq*.
- Predicate**, *khabar* (in grammar); *mahlūl* (in logic); [the subject in logic is *mawzu'*].
- Predict**, *az pīsh namī-tavanīm bi-guyīm ki fardā chi rūy khwāhad dād* or —*ki az parda-yi ghayb chi birūn mī-āyad*; *ghayb gū'i k.*
- Prediction**, *pīshīn-gū'i* (k.); *ghayb-gū'i* (k.).
- Predictive**, *mukhbir-i ghayb*.
- Predilection**, *mayl-i sābiq*; *az sābiq mayl dāsh*.
- Predominance**, *istīlā'*; *ghulaba*.
- Predominant**, *mustawīl*; *ghālib*.
- Pre-eminence**, *bartarī*; *sibqat* m.c. for *sabqat* (k., *girīstan*, *justan*); *taqaddum* (k. or *justan*); *imtiyāz* (*dāshtan*) (distinction).
- Pre-eminent**, *bartar az*—; *mumtāz*; *fāzil-i fuzalā'*; or *a'lam*" 'l-'ulamā' (in learning).
- Pre-emption**, *haqq-i taqaddum-i bay'* (right of—); *shuf'a*.
- Preen**, to, *khādang k.* or *par khān k.* (to 'reform' the feathers, i.e. to pull them through the beak to straighten them; falconer's term); *rughān-kashī*— or *rughān-gīrī k.* (to oil the feathers).
- Preface**, *muqaddama* (the reason for writing the book or an introduction); *dībācha*² (praise of God, the Prophet, Reigning Sovereign); 'arz-i makhsus' (modern).
- Prefatory**, *tamhīdī*; *ibtidā'i*; *ba'd az tamhīd-i īn mulāhazāt*.
- Prefer**, to, *tarjīh* or *taṣṣīl dādan*; *rujhān d.* *muqaddam dānistān*.
- Preferable**, *az īn du tā kudām yak pasandīdar ast*?; *bih-tar*; *afzal-tar*.
- Preference**, *bartarī* (*dādan*); *tarjīh* (d.); *ān rā bar īn tarjīh mī-dihām*.
- Preferred**, *mutarajjih*; *tarjīh dāda shuda*.

¹ *Qazā* anything that may be fated now or hereafter, but *Qadar* what is predestined before birth.

² The *dībācha* is sometimes also called *muqaddama*.

Prefix, *harf-i rasl* (also a suffix).

Pregnancy, *abistanī*; *haml*; *bar-dar* (vulg.).

Pregnant, *shikam-dār*; or *ābistan*; or *ābist* (of women or animals); *an zan shikam dārad*; *haml dārad* (of animals or women); *hāmila*¹ (of women only).

Prejudice, *bayad ta'assub rā kinār bi-guzārim* (we must lay aside all prejudice; relig. or otherwise).

Prejudicial, *muzirr-i hal*; *barā-yi favā'id-i man nuqṣān dārad*.

Prelude, *pīsh-khwānī* (k.) (in music, acting).

Preluder, *pīsh-khwān* (sp. a minor reciter in the *rawza-khwānī*).

Premature, *qabl az vaqt*; *javān-marg shud* or *javān-marg az dunyā raft* (of premature death).

Premeditate, *az pīsh sanjīdan* or —*khayāl k.*; *az pīsh tamhīd k.* (plan beforehand).

Premeditated, *az avval qasd shud*.

Premeditation, *tamhīd u ta'amnud*; *qasd* (intention); *bilā ta'ammul* (without premeditation).

Premised, *aval bar sabūl-i tamhīd namūda mī-shavad ki*— (it must first be premised that —).

Premises, *muqaddamat* (in logic); *muqaddamatayn* = the *muqaddama-yi kubrā* and the *muqaddama-yi sughrā* the Major and Minor premises); *tamhīdāt* (gen.); *'imārat va mula'alliqāt* (property).

Premium, *vajh-i bima* (insurance).

Premonition, *āgāhī-yi dil*.

Preparation, *tadāruk* (*dīdan*); *tahiyā* (for *tahiyā*) (*chīdan*); *muqaddamat-i chidam* (I made preparations); *tarkib*; *murakkab* (compound).

Prepare, to, *āmāda* k.; *muhayyā*— or *hāzir* k.; *tartīb dādan*: *tadāruk-i raftan-i Inglistān mī-binand*: *ū nuq-q-i khud rā az pīsh muhayyā kard*: *dast u pā-yi khud rā jam' karda am* (I have prepared everything for my journey, or move); *hama chīz-i safar sāz shud* (everything was prepared for the journey).

Prepared, *mista'idd shudan bi*— (to be prepared for).

¹ Not in Persian *hāmil*.

² It must be recollected that a Persian wishing to sell anything will offer it as a *pīshkash*. To refuse the offer the reply might be *khayr marhamat ziya'*. If, after the query *qimat-ash chand ast?* a seller fixes too high a price, the reply might be *pas pīshkash mal-i khud-at bashad*. Should one admire anything belonging to a Persian he will say *pīshkash* without any intention of really offering it; the reply to this is *ilti'at-i shuma ziyad*.

³ Pa-andāz also = carpets or shawls spread for the Shah to walk on when he visits a subject; these are a perquisite of the sovereign. When a Governor formally visits a gentleman's house, a shawl is spread on the sofa and this afterwards finds its way to the Governor's house.

Preponderance, *ghālibiyyat*; *ziyādatī*.

Preposition, *harf-i jarr*.

Preposterous, *az hadd tajāvuz karda*; *bīma'nī*.

Prepuce, *ghulā* (med.); *pūst-i sar-i ḥashāja* (colloq.).

Prerogative, *haqq-i mākhshus*.

Presage, to, *āgāhī dādan*; *mukhbir būdan*.

Vide Omen and Predict.

Presager, *khabar-dih*, *āgāhī-dih* *khabar-kunanda*.

Prescription, *ḥakīm bi dast-i khud-ash īn nuskha rā navisht*: *haqq-i tasarruf*; or *rasm-i qadīm* (claim or right).

Presence, *huzur*; *hay'at* (personal appearance); *ru bī-ru-yam* (or *huzūr^a*) *chunīn guft*; *bā ru'b* (with a presence).

Presence of mind. Vide Mind.

Present (subs.), *pīshkash*² (k.) (from an inferior); *hadya* (for *hadīyya*), pl. *hadāyā* (k. or *dādan*) (between equals); *ta'āruf* (k. or *d*) (between equals or from a superior); *sawqāt* or *armaghān* (āvardan) (a present brought from a journey); *tuhja* (*d*) (any curiosity or uncommon thing, small or big); *Amīr-i Samārqand bi-tawr-i tuhja īn fil rā bi-Hāzrat-i Ajall firistād* or *īn fil rā hadya kard*; *nā-andāz*³ (a present from the bridegroom to the bride on her entering the house of the former); *aydī* (*d*) (a present on holidays to an inferior; m.c. for 'idī); *atiyya* (donation): *sīyāhā-yi hal* (gram. ; Present Tense).

Present (adj.), *hāzir*, pl. *hāzirīn* or *huzzār*; *huzūr dāshlan* (to be present); *mawjūd* (gen. of things); *ast*; *fulān īnjā ast ya rafṣa?*; *Sadr-i A'zam būd* (the Prime Minister was present; was there); *naqdān na-dāram* (I have not one at present, i.e. by me); *hāl* (of time); *bi-naqd-i vaqt*; or *halā*; or *al-hāl*: or *al-ān*; or *aknun* (now, at present).

Present, to, *pīsh* k.; *musharraf sākhtan* (a person); vide Introduce, Give, Bestow, etc.

Presentiment, *dil-am āgāhī mī-dihad ki*—.

Presenting, *taqdīm* (k.).

Presently, *al-ān*; *bi-zūdī*; *hālā mī-rasam*.

Preservation, *muhaṣazat* (*k.*).

Preservative, *dāfi-i bala* etc. (of a charm); *hāfi-i jān* (ditto).

Preserve, *khusk-bār* (dried fruits and nuts); *murabbā* (jam); *ma'jūn¹* (electuary, confection).

Preserve, to, *nigāh dāshṭan*; *hifz n.*; *muhaṣazat n.*: *murabbā sākhtan* (of jam).

Preserved, *az marhamat-i shumā jān-am mahfūz mānd*; *jān-i tāra-i bi-man bakhshid*.

Preserver, *khalās-kun*; *najāt-dihanda* (from death). *Vide* Save, Free.

Preside, to, *ra'is-i majlis shudan* (at a committee); *hama kār-hā bi-istihzār-i ū mīguzarad* (lit. all business is done with his information); *sadr-i majlis shudan*.

President, *ra'is-i majlis*: *ra'is-i anjuman* (gen. for business).

Press, *shikanja* (bookbinders); *malba'* (printing); *kaṣrat-i mashghala* (press of work).

Press, to, *fishārdan* or *fishurdan*, rt. *fishar* (to squeeze); *sakht giriftan* or *pīla k.* (to press a person to do); *u khaylī pā-pay shud ki chīz-i bi-khuram* (he pressed me to eat something); *vide Persist and Insist*; *chapānīdan* (to press down); *rū-yi īn zūr bi-yāvarīd* (press this down).

Presser, 'assār (sp. of oil).

Prestige, *waqār*; *shuhrat*.

Presumed, *mazanna tāza dākhil-i vilāyat shuda id?* (I presume you are newly arrived?); *ihtimāl-i kullī mī-ravad ki*—(it is presumed that—).

Presumption, *bar maḥabbat-i man takya mī-kunī* (you presume on my affection); *ihtimāl* (assumption). *Vide Arrogance*, etc.

Pretence, *bahāna* (*k.*); *tazvīr* (hypocrisy); *dast-āvīz* (means); *'uzr* (*k.*) (excuse).

Pretend, to, *taqaddus farūkhtan* (to pretend to piety); *tamaruz k.* (to pretend sickness; rare in m.c.); *khud rā bi-dīvānagī zad* or *andākht* (he feigned madness); *iddiā k.* (to lay claim to); *qalam dādan* (to give oneself out as); *khānum marā shinākhta tajāhul²* *kard va pursid* "Kis-ti"?—Prof. S. T. (the lady pretended not to recognize me and asked me who I

was); *marā na-dīda angāsh* or *girift* (she pretended not to see me). *Vide Feign*, Malingering.

Pretender, *lāf-zan* (boaster); *mudda'i* (claimant). *Vide Quack*.

Pretension, *iddiāz*; *lāf-zanī* (boasting).

Pretentious, *pur-lāf*; *ifāda-yi junub mī-kunad* (vulg.; derived from an impotent man pretending to be *junub*).

Preterite, *Māzi-yi Mullaq* (gram.).

Pretext, *dast-āvīz* (*k.*); *hīla* (sleight, trick); *bi-bahāna-yi īn ki chīrā shīfāt na-kardand*—(on the pretext that they had not interceded—). *Vide Pretence*.

Pretty, *khushgil* (gen. of people); *maqbul* (of people or small animals); *vajīh* (handsome, of people); fem. *vajīha*; *hasīn* (of beautiful face= *vajīh* and *vajīha*); *jamīl* (fine in appearance); *qashang* (people or things); *khush-surat*; *shangul mangul* (of little things or animals); *tawr-i* adv. (= pretty well).

Prevail, *nāmī-tavānam urā bar ān bi-dāram ki bishtar īnjā tavaqquf kunad*, or *na-tavānistam ūrā bishtar nigāh bi-dāram* (m.c.). *Vide Conquer*, Prevalent.

Prevalent, *īn marāz hālā dar ānjā istūlā dārad* or *zūr dārad*; *mutadāvil* (*shudan*); *shuyū' dārad*; *umūm dārad*.

Prevalence, 'umūmiyyat; *ghalaba*; *shuyū'* (being common).

Prevaricate, to, *chachul-bāzī k.*; *layt u la'all kardan³* and *ta'allul k.* (putting off in promising).

Prevarication, *zabān-bāzī* (*k.*) (all words); *hīla hawāla k.*; *tafra-zanī* (shuffling). *Vide Procrastination*.

Prevent, Prevention, *bāz-dāshṭan*; *vā-dāshṭan* (also to force, to prevail on); *mani'*, pl. *mavāni': muzāhim*, pl. *muzāhimāt*; *'ā'iq* pl. *'avā'iq* (in m.c. plural generally used); *jīlaw-gīrī*; *gumān dāshṭam shumā īshān rā az bar gashtan mī-tavānistid māni' bishavīd*; *inshā' Allāh fardā sharaf-yāb mī-shavam agar māni'i paydā na-shavad* (I hope to call on you to-morrow if nothing happens to prevent me).

Preventive, *māni'*; *jīlaw-gīr*; *muzāhim*.

Previous, *sābiq*; *pīsh* (adj.); *qabl az vurud-am ravāna shudid*.

¹ A Persian *hakīm* sometimes prescribes a *ma'jūn* of pearls. The pearls are not of course dissolved in the patient's presence. *In pilaw nīst, ma'jūn ast* = "this pilaw is very nice and rich."

² *Tajāhul* 'feigning ignorance,' from root *jahl*.

³ *Layt* Ar. "would that" and *la'all* Ar. "it may be."

Prey, *sayd*; or *shikār* (game, quarry): *yaghmā*; *ghārat*; *tāraj* (booty, etc., q.v.).

Price, *qīmat* (cost); *bahā* (value); *nirkh-i bāzār* (price current); *qīmat-i nāzil* (small price, small rate); *qīmat-i ākhir-ash* (its lowest price); *u avval khaylī tup zad* (he first asked an enormous price); *qīmat-i gizāf* (enormous price): *diya*; or *khānbahā* (—of blood). *Vide* Bargain and Cheap.

Priceless, *bi-bahā* (but *bahā*-i *na-dārad* it is worthless).

Prick, to, *suzan zadan* (with needle); *surākh k.* (make a hole); *vide* Goad; *khalish k.* (of the mind); *asp gush-hā-yash rā muhr-kard* or *bar-girišt* (the horse pricked up its ears); [*gūsh khwābānidan* to lay back the ears]; *shīr gush-ash rā qalam va dum-ash ra 'alam kard*—Prof. S. T.: *asp mīkh khurda ast* (the horse has been pricked in shoeing); *khayāl-i ān fīl bar qalb-am khalish mī-kunad* (my conscience pricks me about that).

Prickly, *pur-khār*; *khār-dār*.

Prickly-heat, *'araq-suz*.

Pride, *qīfur* (pride of possession, haughtiness; an inherent quality): *kibr*; *takabbur* (assumption of pride); *nakhat* (in Persian = *qīurūr*); *kibriyā* Ar., or *kibriyā-i Per.* (of God only); *bāyad az qīfur bi-parhīzīm* or *ijtināb kunīm* (we must beware of pride); *qīrābī* (vulg.). *Vide Puff.*

Priests, *mujtahid* (a high divine amongst Shi'as); *kashīsh* (Christian—): *dastūr* (the head-priest of Zardushtis: there is one in each city); *mubid* (assistant of *dastūr*); *ra'īs-i rūhānī* (any spiritual leader; a newspaper word); *pīr*; or *murshid* (spiritual guide; Muslim).

Prime, 'umda adj.; *lubb* (the best part of anything, prim. meaning in Ar. is kernel); *zubda* (extract); *nukhba* (chosen part); '*unsuvān-i javānī* (prime of life; 30 in a man and 20 in a woman); *zubda-yi* (or in m.c. *lubb-i*) *matlab* (the gist of what I have to say, the pith); *nukhba-yi* 'askar (the chosen, or flower, of the army).

Prime, to, *az avval talqīn*¹ (or *ta'līm*) k.: (instruct beforehand) *dar tuṣang bāruṭrikhtan*.

Prime Minister, *Sadr-i 'A'zam*.

Primitive, *jāmtd* (gram. term); *pīshīn*: *qadīm* (ancient).

Primogeniture, *haqq-i taqaddum* (-i *vilādat* understood; the right of primogeniture).

Prince, *shāhzāda*, gen. pronounced *shazda*, *mīrzā* or *mīrzā* (after the name; but *mīrzā* before a name means that the mother was a *Sayyida*,² while *mīrzā* before the name means "clerk"); *navvāb-i valā* (in address; of certain princes only); *prins* (Eur.); *valī 'ahd* (heir-apparent).

Princely, *umīrānā*; *misl-i shāzda*.

Princess, *shāhzāda khānum*.

Principal, *shakhs-i avval*; *ra'īs*: *sar-māya*; or *ra'īs-'l-mal* (capital); *juzv-i a'zam* (the chief ingredient). *Vide Interest*.

Principle, *asl*, *māddā*: 'aqīda (belief); *qā ida* (habit).

Print, *chīl* (English washing print); *qalamkār* (Persian; chiefly made in Isfahan); *vide* Calico; *asar* or *nishān-i pā* (of foot); *radd-i pa* (ditto). *Vide Trail, Track*.

Print, to, *chāp*— or *tab' k.*; *az chāp uftāda* (out of print).

Printed, to be, *tab'* *shudan*; *chāp sh.*; *matbu'* *sh.*

Printer, *chāp-chī*; *tabbā'* (rare); *chāp-zan* (also in m.c. a cheat).

Printing-press, *matba'*; or *chap-khāna* (printing-house)

Priority, *sabqat*; *taqaddum*.

Prism, *shīsha-yi si-gusha* or —*si-pahlu*; *qalam* (drops of a chandelier).

Prison, *dustāq-khāna*; *mahbas*; *zindān*; *qayd-khāna*; *ambār* (solitary cell).

Prison, to, *hab*— or *mahbus* k.; *bi-qayd andākhtan*.

Prisoner, *zindānī*; *mahbūs*; *muqayyad*; *qaydī*: *asīr* (of war). *Vide Captive*.

Privacy, *khalvat*; *tanhā'i*.

Private, *dustānā* (personal, not official); *khāss*; or *makhsūs* (special); *pūshīda* (secret); *ishān sūhbāt-i mahramānā-i dāshbandar khilvat sūhbāt kardand*. *Vide Privities, and Whisper*.

Privately, *dar khufya*; *dar pinhānī*; *dar khalvat*: *mahramānā* (confidentially).

Privation, *mahrūmiyyat*: *bad-guzārānī*: *fāqa* (starvation).

Privative, *nāfiya* (of words).

¹ *Talqīn khwāndan* to instruct a corpse how to answer *Munkar* and *Nakīr*.

² But in India *Mīrzā* before a name indicates a *Sayyid*.

Privilege, *haqq*, pl. *huqūq*: *pīrī u kūrī ūrā vājib[“]r-ri[‘]aya karda būd* (=whom age and blindness had privileged to speak freely). *Vide Concession and Permission.*

Privities, *sharm-gāh*; ‘awrat (male or female pudenda); ‘awratayn dual, (before and behind); *nāmus* (sp. female); ‘ismat (ditto).

Privy, *mabraz*; *khalās*; *kinar-i ab*; *āb-rīz*: *mutavazza¹* *raftan* or *sar-i āb raftan* or *kinār-i āb raftan* or *bi-qazā-yi hājat raftan* (to go to the privy); *mazbala* (refuse, heap); *mabāl* (prop. urinal) *Vide Water-closet.*

Prize, *in-ām* (*girīstan*) ; = *gū-yi sabqat rubūdan* (to carry off the prize).

Prize, to, ‘aziz dāshṭan; *qadr* k.; *girāmī dāshṭan*; *ghānimat shimurdan* (to deem a boon).

Probability, *ihtimāl*.

Probable, *ihtimāl mi-ravad*; or *muhtamal ast*: or *yāktamil² ki* (it is probable); *aghlab ast*; *zann-i ghālib bar īn ast ki—*.

Probably, *dūr nist ki chunīn bāshad*; *ihtimal dārad ki—*; *ghālib^{an} gufta bāshad* (he probably said so).

Probation, *ayyām-i imtihān*; *hālā taht-i imti-hān ast* (he is now on probation).

Probationer, *zir-i imtihān ast*: *taht-i āzmā-yish*.

Probe, *mūl* (z.); *sīkh* (*guzāshṭan*) (vulg.).

Probity, *diyānat*; *hisāb-durustī*; *pāk-tinatī*. *Vide Honesty.*

Problem, *masāla*, pl. *masā'il*; *hāll-i mush-kilāt* (solving of difficult problems).

Proboscis, *khartūm* (of elephant).

Procedure, *tariqa*; *ravish*.

Proceed, *pīsh raft kardan* (to advance, metap.); *nāshi shudan az* (to arise from); *ammā ba'd-a-hā* for *ammā ba'd^a* (=but to proceed—). *Vide To Begin, etc.*

Proceedings, *surat-i majlis* (minutes of a meeting); *ruy-dād-i majlis* (ditto).

Process, *vaz'*; *qā'ida*; *tariqa* (method); *dar 'arṣa-yi zamān-i* (in the process of time).

Procession, *dasta* (of a *ta'ziya*, etc.); *bājamⁱ iyyat-i tamām dawr mi-gardānand*.

Proclaim, *āftābī namūdan* (make public); *i'lān k.* (written); *jār kashidān* (by crier); *bar malās sākhātān* (to reveal); *ishtihār k.* (written or oral advertisement).

Proclaimed, *i'lān namūda*.

Proclaiming, *shuhrat dādan*.

Proclamation, *ishtihār*; *i'lān*; *jār*.

Proclivity, *mayl*.

Procrastinate, *imrūz u fardā mī-kunad*. *Vide Prevaricate, Delay.*

Procrastination, *layt u la'll*; *imrūz u fardā k.*

Procreate, to, *tawlīd-i nasl k.*; *nasl bar qarār dāshṭan*.

Procurable, *yāftanī*; *muyassar* (k.); *bi-dast āvardanī*.

Procurable, to be, *yāft shudan*; *gīr āmadan*; *bi-ham rasidān*.

Procure, *yāftan*; *bi-ham rasānidān*; *hāsil k.*; *kishti³ az kuja gīr-i man mī-āyad?* *Vide Procurable.*

Procurer, *jā-kash*; *dallāl*. *Vide Pimp and Bawd.*

Procureess, *līhāf-kash*: *dallāla* (a female broker or go-between; also a woman who arranges marriages).

Prodigal, *isrāf-kār* or—*kun*; *musrif⁴*; *talāf-kār* or —*kun*; (very wasteful); *vil-kharj* (wasteful).

Prodigality, *isrāf*.⁺ *Vide Extravagance.*

Prodigy, *u'jūba*; *u u'juba-yi dānish ast* (he is a prodigy of wisdom).

Produce, to, *bi-'amal āvardan* (and *āmadan*); *īn ashyās* (or *ajnās*) *dar īn mulk paydā mī-shavud?*; *gunāh bad-bakhī mī-ārad*; *āvardan* or *zā'iān* (to give birth to; *vide Bear and Bring forth*); *iqāmat-i shuhūd k.* (to produce witnesses, q.v.).

Producer, *paydā-kun*.

Product, Products, *hāsilāt*; *hāsil-i zarb* (arithmetic).

Production, *ta'sīf*, pl. *ta'sīfat*; *taṣnīf*, pl. *taṣnīfat* (liter.). *Vide Composition.*

Productive, *hāsil-khīz* (of ground); *musmir* (fruitful of trees and met. of plans); *bachcha-āvar* (of women or animals).

Profane, *īshān sukhānā-yi kufr-āmīz mī-gūyānd*; *masjid rā najis* (or *palīd*) *kard*: *bi-Qurān bī-kurmatī ma-kun* (by deeds or words).

Profess, *izhār kardan*; *i'tirāj kardan* or *iqrār k.* (to acknowledge); *iddi'ā k.* (to claim).

Profession, *pisha*; or *kār*; or *shughl*; or *san'at* (trade): *tashahhud* (of Muslim faith = *kalima-yi shahādat*).

¹ *Mutavazzq* a place for ablution before prayers.

² Ar. 3rd person sing. masculine of the Aorist.

³ Also in m.c. *kishti^{—i}*.

⁴ *Musrif* مُسْرِف one who spends money but not extravagantly. Some wrongly use this word in the sense of مصروف.

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Prop, Prop to, sitūn; or ‘amūd (a pillar); agar īn takya rā bar-dārīd saqf pāyīn mī-āyad?; yak chūb-i zīr-ash bi-zan; pushti.

Propagate, intishār (dādan); īn mas̄ala dar hama jā shāyi’ ast or shuyū’ dārad; vide Publish: tawlid-i nasl k. or nasl bar qarār dāshṭan (to procreate, q.v.). Vide Generation.

Propagated, muntashir. Vide Published, etc. **Propel, pish raftan and burdan; harakat k. and d. (of ships, trains).**

Propensity, mayl; ragħbat; in’itāf-i khātir (rare).

Proper, munāsib; sazāvār: savāb dānistam, or dar īn ḥabab dīdam (to think proper to); agar salāh bi-dānīd sazā-ash kunid. Vide Becoming, Suitable, Fit.

Property, khāssiyat or taṣṣir (quality): māl, amvāl (possessions); māl u matā’ (household furniture and clothes); īn milk khāliṣa-yi man ast (this land is my personal property); ashjā-yi mangūla (movable property); māl-i masruga (stolen property); sāhib-muknat ast (he is a person of property, wealth). Vide Land, Estate.

Prophecy, khabar (d.) (of prophets); ghayb-gū’i (k.); and pishin-gū’i (of ordinary men); nubuvvat or risālat (mission; of a prophet).

Prophesy, az pish khabar dādan (of prophet only); az ghayb guftan; or pishin-gū’i k. (of men).

Prophet, paygħambar; or rasūl (messenger of God); nab; (prophet). Vide Tongue.

Prophylactic, dava-yi bāz dāshṭan-i maraz.

Propinquity, qurb; ham-nishēni, etc.; nazdikī (but if used in a context referring to women, this word means “cohabiting”).

Propitiate, to, taskīn-i ghazab k. (propitiate anger); rāzī k.; bar sar-i iltijāt āvardan (gen.; to make kind).

Propitiation, istirzā: kaffāra (relig. atonement); istighfār (asking forgiveness, from God only); vasīla-yi najāt (means of salvation).

Propitious, khujasta; farkhunda; mubārak; sa’d; humāyūn; muvāfiq.

Propitiousness, musā’adat; muvāfaqat; khujastagi; farkhundagi.

Proportion, nisbat; qismat-i manāfi’-i shumā mī-rasad; har qadar buzurg-tar mī-shavad bā quvvat-tar mī-shavad (the larger it grows the stronger it gets); panja-ash bi-ān jussa kūchahk ast (its claws are small in proportion to its body).

Proportionate, bi’n-nisba bi—; mutābiq; bi-miqdār-i zahmat fā’ida hāsil karda and (their success has been proportionate to their labours); bi-qadr-i māst dugh mī-zanam (I’ll work proportionate to my pay).

Proportioned, bā tanāsub-i andām (well-proportioned).

Proposal, mas̄ala; vide Request, Petition; matlab-i ki pish (or tahrik) kardid namī-tavānam qabūl bi-kunam : khwāstgārī (k.) (for marriage; by a parent to parent).

Propose, mī-guyam har-chi żarar vārid āyad bi’l-musāvāt dar miyān-i mā qismat shavad; man tahrik mī-kunam ki—(I move or propose that—); mailab pish k.

Proposer, tahrik-kun-i īn mas̄ala man budam; [ta’yid-kun “seconder”].

Proposition, mas̄ala: qazīyya, and vulg. shakl (of Euclid); qazīyya (Logic); qazīyya-yi iż-żejjixx (or mūjiba) (affirmative); qazīyya-yi salbiyya (or sāliba) (negative); masā’il-i hisābiyya (mathematical propositions).

Proprietary, adj., mālikī; sāhibī.

Proprietorship, mālikiyyat.

Proprietress, the masc. mālik is used.

Propriety, shāyistagi; barāzandagi; [īn libās bi-shumā mī-barāzad this dress suits you]; munāsabat. Vide Shame.

Prosaic, bi-maza; sard; bisyār yakħ ast (dull).

Proscribed, khūn-ash hadar ast. Vide Forbidden.

Prose, nasr; musajja’ (rhymed prose).

Prosecute, pish-i ḥākim bar u idda’ā’ mī-kunid?; ‘āriż shudan bar kas-i (law): mudāvamat k. (to continue, carry on).

Prosecution, ‘aqab (k.) (gen.): da’va (k.) (law); javāb-ħa’va (d.) (defence).

Prosecutor, sāhib-i da’va (gen., private or public); mudda’i (gen.).

Proselyte, mu’min-i jadid or jadid u l-Islām (for Muslim); dākhil-i ḥāriqa (any sect or religion).

Proselytize, to, bi-dīn āvardan; dākhil-i tarīqat sākhtan.

Prosody, ‘ilm-i ‘arūz.

Prospect, manzar; or chashm-andāz (view); ummīd, etc. (hope).

Prospect, to, taftiħ kardan; tajassus kardan; kāvidan (of mine).

Prosper, dar pish-rajt būdan; rū bi-rawnaq būdan; har kār mī-kunad rawnaq mī-għirad; kāsh kār-i shumā bi-kħubī bi-guzarad (may your business, errand, prosper);

vide Infra); Khudā kunad kār-i shuma awj bi-girad. *Vide Successful and Progress.*
 Prospering, kām-rān (of persons); kār u bārash chāq u chilla ast (his business is prosperous). *Vide Supra.*
 Prosperity, kāmyābī; iqbal (of people); ābādī or rawnaq (of a town); halā bakht-ash buland shuda or bidār ast: [bakht-ash khwābīda ast his ill-luck is in the ascendant]; īn qadar mamlakat amn bud ki mīsh va gurg bi-ham āb mī-khurdand—Prof. S. T. (such peace and prosperity were in his reign that wolf and the lamb drank side by side); *vide Success, and Fortunate; dar ayyām-i bi-raw bi-raw-i ū (or shahr) (in the days of his (or the city's) prosperity).*
 Prosperous, kār u bārash khub ast;—ru bittaraqqī ast (on the rise); ayyām-i mā'mūrī (prosperous days, of places); dar ayyām-i iqtiidār-i īn tājir. *Vide Well-to-do.*
 Prostitute, jinda (vulg.); jinda-yi hazār 'aybdār (a regular low prostitute; a term of abuse only); fāhisha; qahba. *Vide Whore.*
 Prostitution, jindagi; qahbagi; fāhishagi; qahba-gari (of women); tazī'i isti'dād (prostitution of ability); jinda-bāzī (frequenting prostitutes; of men).
 Prostrate, uftāda (from sickness); darāz kashīda (lying extended). *Vide Prone and Supine.*
 Prostrate, “—and all the angels prostrated themselves before Adam except Iblis the father of the Jinn” (va hama-yi firishtagān, juz Ibīs pidar-i Jinn, Adām rā sijsa kardand); bi-pā uftādan; khud rā bar-pā andākhtan. *Vide Fall.*
 Prostration, sijda (k.) (relig.); or sujūd (k.).
 Protean, khud rā bi-hazār shakl dar āvard.
 Protect, to, hifāzat k.; himāyat dādan (to take the part of).
 Protected, mahfuz; mahrus.
 Protection, hifāzat; himāyat (taking the part of); ra'iyyat-parvarī fakhr-i Shah ast; bi-Shāh panāh avardand; dar ṭavila-yi Shāh bast¹ nishastan.
 Protection, to seek, panāhidan vulg.; panāh justan.
 Protector, muhāfiẓ; hāmī; nigāh-bān or nigāh-dār; pusht u panāh.
 Protégé, dast-parvarda (from youth); taht-i

himāyat; tābi' (follower); manzūr-i nazār-i julān (favourite).
 Protest, to, bi-tawr-i tashaddud bayān (or iṣtirāz) kardan;—va bar bī-gunāhī-yi khud istidlāl mī-kard (protested his innocence).
 Protestation, isbāt (proof); iltimās (entre-treaty); izhār (statement and also display of). *Vide Objection.*
 Protocol, surat-i mu'āhada (of treaty). *Vide Proceedings.*
 Protract, to, imtīdād (dādan and yāftan); tūl (dādan and kashidān). *Vide Delay.*
 Protracted, mamdu'd; mumtād; mutavval: dūr az ahbāb bā pīch u tāb bi-halāk-i mutamādid rasid (he languished out a protracted existence far from his home). *Vide Prolonged.*
 Protraction, tatvīl; imtīdād.
 Proud, maghrur; mutakabbir (also of God); mudammagh (also in a bad sense, *vide Pride*); ghayrat-mand or ghayūr (in a good sense, with esprit de corps and sense of honour); kalla-ash pur az bād ast (he's got wind in the head); fisū and bādu (ostentatious, boastful); lāf-zan (boasting); bi-khud-ash maghrur bud (he was proud of himself; in a good sense); dimāgh farūkhtan (to be proud): bā Shāh ham fālūda namī-khurad (=too proud to mix with any one); for ‘proud of’ *vide Well-done.*
 Prove, sābit kardan or isbāt k. (by words or deeds); āzmūdan, etc. (to test, q.v.); dalil āvardan (prove by words); chīz-i ki ašl na-dārad kujā'sh rā isbāt khwāhid kard? ‘abas zahmat na-kashid (don't waste time in trying to prove a thing that has no existence); agar tā yak sāl sukhan-ash kursī-nishīn na-shavad ūrā az dil u jān mī-kusham—Prof. S. T. (if within one year his words be not proved true I'll slay him outright); darugh-gu rā tā dam-i khāna bāyad rasand (—we must prove his falsehood up to the hilt).
 Provender, 'alīq (grass and grain ration for horses, etc.); 'alufa (any fodder). *Vide Provisions, Food.*
 Proverb, masal, pl. amṣāl; īn masal-i'st mash-hūr.
 Proverbial, żarb'l-masal.

¹ *Bast* “sanctuary, q.v.” Many places are sanctuaries. The stable of a private gentleman is a sanctuary for his own servants or those of his friends. (*Tavīla* “stable” from Ar. *kawīl* “long”: originally the long rope, pegged on the ground, to which, on the march, horses are picketed in a line by short ropes).

Provide, *muhayyā k.*; *āmāda k.*; *rīzq d.* (of God; of food); *dar īn muddat ki khidmat kardād bāz ham chīz-i bi-jihat-i ahl u ‘iyāl-i khud jam’ na-karda id?*

Provided, *mashruṭ bar īn ki*— or *bi-shart-i īn ki* (provided that). Vide Condition.

Providence, *hukm-i Bārī Ta‘āla bar hama chīz jārī’st=tadbīr-i Khuda dar hama chīz ast*: *basirat*; or *pīsh-bīnī*; or *‘aqibat-bīnī* (foresight).

Provident. Vide Prudent.

Province, *īn nā-khushī dar tamām-i bulukāt-i Kirmān muntashir ast*; *sūba* (a Presidency of India); *īn az ihāta-yi tasarruf-am khārij ast* (this is beyond my province).

Provision, Provisions, *azūqa* (for journey); *tūsha-yi rāh bi-jihat-i safar āmāda kun; zakīra* (store); vide Fodder and Proverder. Vide Preparation, Stipulation and Condition.

Provocation, *tahrik*; *zarar*; *sabab* (cause); *bidūn-i zarar bi-ū yā tahrik az man marā hamla kard*.

Provocative, *īn davā muhayyij-i* (or *muharrik-i*) *ishtihā ast*.

Provoke, to, *bar angīkhtan* (gen. by words or deeds); *ranjānidan* (gen.); *shurānidan* (gen.); *kalla k.* (gen.); *har chi mī-tavānad mī-kunad ki marā bi-ghayz bi-yāvarad=kūshish-i kullī mī-kunad ki marā bi-jirr bi-andāzad; ū marā pur kard ki urā zadam* (vulg.)=*marā sar-i khashm āvard ki*—(he provoked me to strike him); *kuk-ash kardam* (or *tū-yi kük-i ū raftam*) *va bi-āsmān raft* (I chaffed him and got a ‘rise’ out of him, provoked him).

Prow, *rafs-i kishti*; *jilav-i kishti*; *sadr-i safina*.

Prowess, *mardānagī*; *himmat*; *jurāt u hūnar dar jang*. Vide Bravery.

Proximity, *nazdīkī*; *taqarrub*; *qurbat*. Vide Propinquity.

Proxy, *vakil*, pl. *vukalāt*; *nāyib-manāb*; *vakālat^a* (adv. by proxy; opp. to *shakh^a*).

Proxyship, *vakālat*: *niyābat*.

Prude, ¹*iffat kharj-dih*.

Prudence, *basirat*; *ihtiyāt*; *hazm*; *tadabbur* (good managing).

Prudent, *‘aqibat-bīn*; *ākhir-bīn*; *dūr-andīsh*; *ma‘āl-andīsh*; *bā hazm* (looking ahead); *ān zan ‘aqil va ahl-i tadbīr ast* (she is a

good manager); *bā tadbīr* (managing, in a good and bad sense).

Prudential, *hikmat-āmīz*; *ihtiyātāna*.

Prune, *ālu-bukhārā* (dried yellow plums).

Prune, to, *shakh chīdan*; *islāh k.*

Prudent, *māyil bi-shahvat*: *havā-angīz* (of lit.).

Prussia, *Prus*.

Prying, *kunj-kāvī* (k.); *fuzulī* (k.); *bi-hama kār kār dārad*; *ān shakhs sunjū u bunjū vā mī-rasad* (puts his finger in every pie; local in Kirman); *ān shakhs bi-zīra va zard-chūba vā mī-rasad* (of a master or mistress; petty—).

Psalms, *Mazāmīr* pl. (Christian term); *Zabūr* (the Qoranic name of the Book of Psalms).

Psychology, *‘ilm^a’r-rūh*.

Puberty, *bulūgh*; *bulūghiyat*; *hadd-i takhīf* (age of—); *sinn-i shū’ūr* (in law).

Pubes, *zuhār* (the hair of—); = *pashm* (vulg.). Vide Fig.

Pubescent, *bālīgh* (sh.).

Public, ‘āmm; ‘vide’ Notorious; *mardum*; *makhluq* (the public); *abniya-yi dawlatī* (public buildings); *bar zidd-i jamhūr na-tavān harakat-i kard* (one cannot go against public opinion); *tajarruj-gāh-i khālā’iq* (a place of public resort).

Publication, *ishtihār* (k.); *i‘lān* (k.); *ijsħāṣ* (k.); *ibrāz* (k.) (to make public); *tasnīf*, pl. *tasnīfat* lit.; vide Composition); *jarida*, pl. *jarā’id* (journal).

Publicly, ‘alāniya; āshkara; ‘alā ru‘ūs^a’l-ash-hād; *sar-i bāzār*.

Public Works, *vazīr-i fāvā’id* (Minister of P. W.).

Publish, to, *shuyū’ dādan*; *shāyi’ kardan*; *muntashir k.* (to make known); *tab^a k.* (of books. Vide Print).

Publisher, *nashir* (rare). Vide Printer.

Pudding, *fīrnī* (rice pudding); *shīrīnī* (any sweet; wet or dry).

Pudendum, *sharm-gāh*; (vide Privities); *kus* (female; a crude word); *farj* (female; vulgar); *aurat-i*: *zan*: *zakar*; and *kīr* (male, vulgar); *ālat*; *nafs*; *qażīb*; *awrat-i mard* (male); *fulān* (in abuse). Vide Penis.

Puerile, *tifl-mānand*; *bachcha-mānand*.

Puerility, *bachchagi* (of actions); *khāmī* (of writings).

¹ Prude, ‘iffat-farūsh not idiom; zuhd-farūsh however is correct.

Puff, *yak puſi-i bād* (of wind or smoke); *gardak-zan* (powder-puff).

Puff, to, *khud ra bad k.* (to puff or blow oneself out); *puff k.* (to blow with the mouth; also to puff); [puff *karda nishasta būd*=he was sulky]; *vide To Pant*; *khaylī bād u fis dārad* (he is puffed up with pride). *Vide To Swell.*

Pugilist, *mushti-zan* (boxer).

Pugnacious, *jang-jū*; *da'va-kun*; *sar-ash dumbāl-i fitna mi-gardard*.

Pug-nosed, *pahn-bini* (of Burmese, etc.).

Pull, *kashidān*: *kandan* (uproot); *bar āvar-dan*; and *kashidān* (pull out); *bāyad bā tanāb kishtī rā bi-kashīm*; *az bonyād kan-dan*; or *munhadim k.*; or *bā khāk barābar k.* (pull down a building).

Pulled down, *az īn maraz khaylī shikasta shuda id* (you are much pulled down by your illness).

Pullet, *juja*.

Pulley, *gharghara* (also gargling).

Pulp, *miſl-i khamīr*: *gushī* (flesh of fruit).

Pulpit, *mimbar*, pl. *manābir*.

Pulsation, *harakat-i nabz* or —*qalb* etc.

Pulse, *habubāt* (leguminous plants in general); *nabz-at ra bi-bīnam*, *khaylī tund mi-zanad*.

Pumice stone, *sang-i pā* (used in the *ham-mām*).

Pump, *tulumba* (the whole pump); *bambū* (gen. the outside pipe).

Pump, to, *āb kashidān*.

Pumpkin, *kadu* (white); *kadu-yi zard* (yellow and very inferior; the seeds however are eaten). *Vide Button.*

Pun, *tajnīs* (a Figure in rhetoric; it is a play upon two or more words resembling each other more or less either in sound or in appearance when written).

Punch, *Pahlavān-i Kachal* (a kind of Punch and Judy).

Punchy, *kup* (vulg.); *kupul* (very short and thick-set; of men or animals).

Punctual, *sari vaqt*: *muvaqqat* (local); [but *muvaqqatān* "temporarily"]; *pāband-i vaqt*.

Punctuality, *pābandī-yi vaqt*; *sari vaqt rasidān*.

Punctured, *mansaz paydā kard*; *sūrākh shud*. *Vide Hole.*

Pungent, *tund ast miſl-i adviya* (of taste or smell).

Pungency, *tizi*: *tundi*.

Punish, *bi-jazā rasānidān*; *'uqubat k.*; *tambih*— or *siyāsat k.* (any punishment); *ta'dib k.* (to correct children or slaves); *kutak z.* or *kutak-kāri k.* (to beat with stick); *falak k.* (to bastinado), *hadd zadan* (according to what is laid down in the *Shar'*): *nasaq k.* (by mutilation, etc., but not killing or bastinadoing); *shagga k.* (to tear in pieces and hang the pieces in the gates); *mahār k.* (to put a string in the nose and lead through the bazaar). *Vide Execute.*

Punished, *bi-sazā rasida*; *muntazir-i siyāsat-i īn amr bāshid* (you will be punished for this one day).

Punisher, *siyāsat-kun*; *tambih-kun*; *sazā-dih*.

Punishment, *tambih* (k.) (prop. to warn); *siyāsat* (k.): or *'uqubat* (k.) (torment, gen.); *ta'dib* (k.) (correction); *sar-zanish* (k.) (rebuke); *'azāb* (d.) (torment of hell; torture); *gūsh-māli* (k.): *qisās* (*girifstan*) (blood-retaliation); *hadd* (*jāri* k.) (as prescribed and fixed by Qoran).

Punkah, *bād-kash*; [*bād-zan* or *bād-bi-zan* "fan"].

Puny, *yak-vajabī* (of one span); *nīm-gazī* (of half a yard); *du-pishkilī* (of the size of two pellets of goat's dung); *'ājiz* (feeble, q.v.).

Pup, *tula* (also a hound, q.v.); *bachcha-sag*. *Vide Puppy.*

Pupil, *shāgird* (gen.); *talaba* (prop. a pl. of *ṭālib*; in science or relig.); *murid* (a disciple of saints, dervishes); *man suwāl u jawāb-i*¹ (or *mukālama-yi*²) *mā bayn-i ustād u shāgird rā mi-khwānam* (I am reading a dialogue between a master and a pupil); *vide Naval*; *mardumak-i chashm* (of eye); = *būbū*, and *bibi* (vulg.).

Puppet, *'arūsak*; and *lūfat* (local); *lu'bat* (prop. plaything); *shāh-bāzi* (name of a game played with rag-dolls); *Pahlavān Kachal* (Punch and Judy); *angushtar-i dast-i Fulān ast* (he is a mere puppet; can be turned any way So-and-so likes; *vide Tool*). *Vide Show.*

Puppy, *tula-sag*; [*tula* alone gen. means a

¹ In India *suwāl o jawāb* also means "matching" (of pictures or paintings opposite each other; in Persia *jušt-i ham*).

² *Mukālama* prop. "conversation," but also "dialogue"; but *māhvara* "conversation" only.

spaniel, or a pointer, i.e. any sporting dog other than the greyhound]. *Vide Pup.*

Purblind, *za'if-chashm*; *tīra-bin*; *nazdik-bin* (short-sighted).

Purchase, *kharid*; *ibtiya'*.

Purchase, to, *agar pūl-i kāfī dāshtam mī-kharidam-ash*.

Purchaser, *mushtari* (also customer); *kharī-dār*.

Pure, *pāk* (gen.); *tāhir* (relig., of people or things); *khālis* (unadulterated); *nāb* (of wine); *zulāl* (of water); *pārsa* (who does not sin); *pāk-dāman* (ditto); *'asīf* (chaste); *sāf* (clean also "level"); *u Fārsī-yi khālis mīgūyad*; *mahz* (mere); *asīl* (of breed).

Purgation, *tanqīya* (d.) (an enema and also a purgative); *tāhir* (making pure).

Purgative, *davā-yi kār-kun*: *mus-hil*, pl. *mus-hilāt*: *munzīj* (gentle purgative): *mu-safī*; *mutahhir*; *tāhir-kun* (part.).

Purgatory, *Barzakh* (time and place between death and resurrection); *A'rāf* (for small sinners; the partition between heaven and hell); *Mathar* (Christian).

Purging, *ijābat-i ziyyād*.

Purification, *tāhir* (k.) (gen.); *tazkiya* (of the soul); *wuzū* (k.); or *dast-namāz* (g.); or *ab-dast* (g.) (ablutions before prayer); *ghusl*¹ (relig. washing of the whole body); *tāhārat* (after a call of nature); *ghusl-i mass-i mayyit* (after touching a corpse); *ghusl-i janābat* (after copulation); *ghusl-i hayz* (after menstruation); *nīfās* (40 days after child-birth). *Vide Ablution.*

Purified, *mutahhar* (relig.); *musaffa* (clarified, strained); *sāf karda* (cleaned); *bi-jihat-i īn-ki szg-i dākhil-i masjid shud bāyad masjid rā tāhir² kūnīd*.

Purifier, *mutahhir*.

Purify, *pāk* k. (to clean); *tāhārat* d.; or *tāhir* k. (relig.); *khālis* k. (of sugar, etc., etc.).

Purity, *śāfi*; or *pākī* (cleanness); *khālis būdan* (being unadulterated; of eatables, etc.); *khulūs* (of intentions, the heart): *pāk-dāmanī* (from sinning); *Vide Chastity*; *tāhārat* (relig. ceremonial or of heart); *pākī-yi nasl*; or *asālat* (of breed).

Purple, *arghavānī* (i.e. the colour of the flower of the *Arghavān* or Judas Tree).

Purport, *matlab*, etc., *Vide Object*; *mazmūn* (gen. of writings): *fahvā* (gen. of speech).

Purpose, *niyyat*; *irāda* (intention); *qasd*; *'azm*; *murād*; *maqsūd* (object); *gharaz* (also selfish object); *qasd dāram ki anjā bi-ravam*; *in matlab rā mī-khwāham bisanjam*; *bī-khayāl na-yāmada am* (I have not come without a purpose). *Vide Object.*

Purposely, *qasdān*; *amda* u *dānistā*; *dāsī-guftam* (I said it on purpose); *jiddān* (not in joke, opp. to *shūkhīyyatān*).

Purr, to, *gurba khur-khur mi-kunad*: *Qurān mī-khwānād* (by Zardushtis only).

Purring, *khur-khur* (k.) (also snoring). *Vide Cat.*

Purse, *surra* (sp. a full purse sealed and given as a present); *kīf* (any leather bag); *kīsa-i bā panj ashrafi paydā kard* (lighted on a purse containing five gold coins); *kīsa tāh kashīd* (my purse is empty); *kīsa-bur cut-purse*; ∴ *Qurbān-i band-i kīf-at-am .. Tā pūl dārī rafiq-at-am ..* —(saying; = I'm devoted to your purse; as long as you have money, I'm your friend).

Purse-proud, *naw-kīsa* (*nouveau riche*).

Pursuance, *ta'āqub* (k.).

Pursue, to, *ta'āqub* k.; *dar pay raftan* (gen.); *payravī* k. (of an object); *pā-pay shudan* (press, pursue an object); *sarbāz-i³ mā tā shast mil dushman rā ta'āqub kard*.

Pursuit, *ta'āqub*: *pay-i dawlat raftan* (the pursuit of wealth); *Vide Occupation*; *rāhat-ṭalabī-yi shumā bī-fā'iда ast* (your pursuit of ease is useless).

Pus, *fasād* (k.); *chirk* or *jarāhat* (*āvardan*) (of open sore); *māddā* (ā.) (inside a swelling).

Push, *hul* d. (with hand); *yak-khurda durash andākhtam* (I pushed him away a little); *takān* d. (shaking; shoving); *tana z.* (shoving with the shoulder).

Put, *guzāshtan*, rt. *guzār*; *nihādan*: *bi-pahlū nihādan* (to set aside); *hama-yi pas-andāz-i khud rā dar bānk guzāsh va bānk var-shikast* (he put all his savings in a bank, which broke); *pūshidān* (gen.) (to put on); *bar* k. (on the body); *sar* k. (of hat); *pā* k. (of shoes); *dast* k. (of gloves); *Vide Extinguish*; *bīrūn* k.; or *bi-dar* k.; or *rāndān* (put out, eject); *sākhtan*, rt. *sāz*

¹ In India "bathing" generally.

² *Tāhir* in Baghdad also means "circumcision"

³ Or *sarbāz-hā*.

- or *bi-sar burdan* (to put up with); *daf^{“”}l-vaqt k.* (to put off).
- Putrefaction, *gandīdagī* (with foul odour); *pūsīdagī* (when the flesh has disappeared; of crumbled bone, dead leaves, etc.; not with foul odour); *ta[‘]affun*; or *‘ufunat* (prop. having a foul, rotten odour).
- Putrefy, *pūsīdan* (of dry, rot, etc.); *gandīdan*; or *ta[‘]affun kardan* (to emit a bad odour); *muta[‘]affin shudan*.
- Putrid, *gandīda*; *pūsīda*: *bad-bū*; or *muta[‘]affin* (having a stinking odour).
- Putties. *Vide Gaiters.*
- Puzzle, *ramz* (game; on paper); *halqa shaylānak* (a wire puzzle).
- Puzzle, to, *hayrān k.*; *mutahayyir k.*; *marā gīch na-kun* (don't puzzle me); *muddat[‘]aqab-ash hayrān mānd ākhir hall kard*.
- Pyramid, *haram*, pl. *ahrām* (of Egypt); *gumbad-i haramān* (the two great pyramids).
- Pyramidal, *shakl-i ahīamī dārad*.
- Pythagoras, *Fīsāghūrus*.
- Python, *azhdahā* (also a dragon).

Q

- Qoran*,¹ *Qur[“]ān*
- Quack, (subs.), *puʃyuz* (a pretender); *mud-da[‘]i-yi bī-māya u ma[‘]nī*; *pīla-var* (of a *hakīm* or druggist; lit. peddler).
- Quack, to, *vāq vāq k.* (of duck).
- Quadrangular, *chahār-gusha*; *zu arba[‘]at i[‘]l azlāq* (in geo.).
- Quadrilateral, *chahār-harfī*; *rubā[‘]i*.
- Quadruped, *chār-pā* or *chār-vā*; [but *char-pāya* a table; also an Indian bedstead].
- Quadruple, *chahār-barābar*; *chahār-muqābala*.
- Quaff, to, *jām paymūdan*; *piyāla zadan* (vulg.).
- Quail, *baldarchīn*; *budina*; *sumanā* Ar.; “the quail cries ‘Evil ever remains’”; *baldarchīn mī-guyad* “Bad bad-a.”²
- Quake, to, *ra[‘]sha* (k.); *larzīdan*.
- Quaking, *tazalzul* (earthquake; quaking of the *urt*).
- Qua[‘]tion, *qābiliyyat*; *isti[‘]dād*: *istihiqāq* (also in Persian “claims”); *qayd*; *in harf iṣlāḥ lāzim dārad* (this statement needs qualification); *imtiyāz barā-yi fulān jā na-*
- dārad* (he has not the necessary qualifications for the post); *qayd barā-yi fulān ‘uhda* *in ast* (these are the qualifications required for the post).
- Qualified, *qābil*; *lā[‘]iq* (fit).
- Qualify, *khud rā barā-yi kār-ī muhayyā sākh-tan*; *in va[‘]da rā mahdūd kard* (he qualified his promise).
- Quality, *sifat*, pl. *sifāt*; *sifāt-i hasana* (good qualities); *u awṣāf-i* (or *khāsā'il-i*) *hamīda dārad* (he has many good qualities); *in pārcha chi mumra⁸ ast?* (of what quality is this cloth ?); *khāssiyat* (speciality; peculiar quality); *qumāsh-ash khub nīst* (the texture, quality, is not good); —*ki zamīma-ash bi-hamīda badal shavad* (—so that his depraved qualities should be changed into higher attributes); *in jīns-i a[‘]la ast* (this is the best quality).
- Qualm, *hālat-i qay* or —*tahavvu'* (*dast dādan*).
- Quantity, *andāza*; *miqdār*; *qadr* or *qadar*. *Vide Excess, Much, etc.*
- Quarantine, *qarantīn*.
- Quarrel, *jang* (k.) (gen., words or deeds); *nīzā[‘]* (k.) (in words only); *da[‘]va* (k.) (gen.); *silīza* (k.) (in deeds); *qīl u qāl* (k.) (in words only); *arbada* (k.) (disturbance by a drunkard). *Vide Fight and Sham and Unfair.*
- Quarrelsome, *kāfir-majara* (argumentative); *da[‘]vā[‘]i*; *hangāma-jū*; *nīzā[‘]-dūst*.
- Quarry, *ma[‘]dan* (mine); *sayd* (game; prey).
- Quarry, to, *ma[‘]dan kardan*.
- Quarryman, *ma[‘]dan-kan*; *hajjār*; *sangītarāsh* (stone-cutter).
- Quarter, *chahār-yak* and *chārak* P.; or *rub[‘] Ar.*; *sih-rub[‘]* (three-quarters); *mahalla*, pl. *mahallāt* (of a city); *vide District*; *Amān amān!* and *Dakhil* (spare me!); *zinħār dādan* (to give quarter).
- Quarter, to, *chār para* or *tikka k.* *Vide Execute.*
- Quatrains, *rubā[‘]i*, pl. *rubā[‘]iyāt*.
- Quaver, *āvāz-ash mūrtā[‘]ish ast* (his voice is quavering; of an old person: from weakness); *ghalt[‘]i āvāz* (in singing).
- Quay, *bār-andāz*.
- Quean, *salīta*; *lavand*.
- Queen, *malika*; *haram-i shāh* (of Shah only); *Qaysara* (empress); *fārzin*; or *vazīr* (chess);

¹ The *Qur[“]ān* has abrogated and surpassed all previous revelations, the Gospels, the Psalms of David, and the Pentateuch; these latter are held to be greatly corrupted,

² *Bad-a* = *bad ast*.

⁸ French.

Ya'sūb (the King of the bees) : "The floor of the palace was of clear transparent glass, and beneath it was running water in which were fish ; the Queen of Sheba uncovered her legs that she might wade through, and Solomon saw that her legs and feet were beautiful and not as reported, hairy like those of an ass" (*zamin-i qasr az bulūr-i shaffāf* va *zīr-i ān āb-i rāvān būd* va *māhiyān-i gūn-ā-gūn* dar *ān āb būdānd* ; *Bilqis pācha-yi khud rā barahna karda khwāst ki 'ubūr kunad* ; *Sulaymān dīd ki pācha-ash khush-tarkīb* va *khush-rang ast, na chunān ki gufta būdānd pur-mū* va *miśl-i pā-yi ulāgh*).

Quell, *farū nishāndan*; *sākit kardan*; *ārām kardan* (of tumult).

Quench, *taskin dādan*; *qadrī āb bi-jihat-i raf'-i 'atash* (or *daf'-i tashnagī*) *mī-khwāham*: *farū nishāndan*; *khāmūsh k.* (of fire).

Question, *su'āl* (k.); *pursish* (k.): *mas'ala*, pl. *mas'āl* (a problem, point); *kār*; *amr*, pl. *umūr*; *mu'āmala* (a matter); *in mas'la du shigg dārad* (there are two sides to this question); *bale bi-shart-i ki pā-yi kushtan-i ū dar miyān na-bāshad*: *in su'āl-hā bi-tu namī-rasad*; *taklīf-i khud-at rā bi-jā bi-yāvar* (you should not ask this sort of questions; mind your own business).

Questionable, *qābil-i i'tirāz*. Vide Suspicious.

Quibble, *tafrażāni* (k.) (shuffling); '*uzr-i shar'*; or *bahāna-yi shar'i* (a legal quibble; in religious law).

Quick, *bi-sur'at-i tamām āmadam*; *zūd*; vide Active; *māl-i firzi* (it is a quick animal); *in tifl khaylī firz ast* (smart, quick in actions); *firz bāsh* (look sharp); *bād-raftār* (quick as the wind; of a horse); *az bād und-tar mī-ravad* (of man or horse): *gūsht-i zinda* (—flesh); *hayy u mayyit* or *zinda u murda* (the quick and the dead); *hay hay bi-ravīm* (quick! let us go).

Quicken, *zinda k.*; *ihyā n.*

Quicklime, *āhak-i khām* or *āhak-i zinda* (before being slaked); *āhak i kushta* or *āhak-i murda* (slaked).

Quickly, *zud*: *bi-zudī*; *bi-ta'jil*; *zud zud* (very quickly); *bi-sur'at-i tamām*; *har chi zūd-tar* (as quickly as possible). Vide Fresh.

Quickness, *tundī* (of motion; also being hot, of spices); *zudi*; *sur'at* (of motion); *shītāb* (haste); *zīchāqī* (quickness, in doing); *hiddat-i zīhn*; *sur'at-i fahm*; *zakāvat*; *tīz-jahmī*; (quick-wittedness); *ziringī* (sharpness; in action or intellect).

Quicksand, *rig-i ravān*.

Quick-sighted, *tīz-chashm*; *tīz-bīn*; *tīz-nigāh*.

Quicksilver, *jīva*; *zībaq*.

Quick-witted, *bā hiddat-i zīhn*; *hāzir-javāb* (quick in repartee).

Quiescence, *sukun* (gram.; of a letter).

Quiescent *nā-mutaharrīk*; or *sākin* (gram.; of a letter): *ārām*.

Quiet, *ārāmī* (subs.); *ārām* (subs. and adj.); *rāhat*, subs. and adj.; *rām* or *ārām* (of horses, boys, etc.); *khāmūsh* or *sākit bāsh* (be quiet!); *uskut* Ar. (ditto); *mulāyim* (horse); *in asp khaylī rām¹* or *faqīr* or *maqlūm ast*; *miśl-i mahalla-yi khāmūshān* (=quiet as the grave); *ādam-i bī-sadā u nīdā* (quiet and taciturn). Vide Silent.

Quill, *shāh-par* (a quill or flight-feather of a bird); *qalam-i par* (pen); *tīr²* (of porcupine; but *sīkh* when used as a knitting needle); *bun-i par* (the quill part of a feather).

Quilt, *līhāf* Ar.; *davāj* P. (rare); *zīr-andāz* (anything to lie upon; often a quilt).

Quilting, *ājīdan* (also any kind of sewing).

Quince, *bīh*; *bihi*.

Quinine, *gina gina chīz-i khaylī talkh ast*, vulg. for —*chīz-i talkh-i*'st.

Quinsky, *khunāq*.

Quintessence, *panj-ātasha* (adj.); *jawhar* (essence).

Quire, *dasta* (= 24 sheets; 20 *dasta* = one band).

Quit, *guzāshṭan*, rt. *guzār*; *vil k.*; *kay mī-khwāhid in khāna rā tark kunid* (better *vil kunid*? : *dād-i mardānagī bi-dihid* (quit yourselves like men).

Quite, *bi-kullī*; *tamām^{an}*; *bi'l-marra* (adv.); *hisābī*, adj. (regular as); *divāna-yi hisābī* ("a regular madman").

Quittance, *navishta-yi barā'at-i zimma*; *mu-sāfāt-i hisāb*.

Quiver, *tar-kash*; *ja'bā-yi tīr*.

Qum, "Qum bihtar ast ya Kāshān? La'nat bar har du tā-shān!"³ (a saying). Vide Kashan.

Quorum, *Koram* (Eur.).

¹ *Rām* "tame."

² In India always *sīkh*.

³ *Ta-shan* corrup. for *ta-yi shan*.

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- Rain-guage, *mizān-i bārān*.
 Rainy, *barānī* (of day); *barān-bar* (of country); *nam-nāk* (of damp day); *ruz-i mābādā* (= a rainy day, i.e., time of necessity).
 Raise, *bar-dāshṭan*; or *buland k.* (lift up from the ground); *miva bi-'amal āvardan* (to raise fruit; in hot-houses, etc.); *balā k.* (of flag); *khud rā buland k.* (to raise oneself; lit. or met.); *jam' āvarī k.* (of army).
 Raisins, *kishmish* (small); *maviz* (black, with stones); *ghūra kishmish* (from unripe grapes); *kishmish-i sabz* (sultanas); *mun-aqqa* (large black raisins).
 Rake, *khāk-kash*: *awsī (k.)* (of wood); *khār-kash* (of iron).
 Rake, to, *bā khāk-kash*, etc. *jam' k.*
 Rally, to, *vide Collect*.
 Ram, *ghuch* or *quch*; *shīshak* (about 6 months old); *hamal* (Zodiac).
 Ram, to, *sumba zadan* (powder); *kubīdan* (gen.).
 Rambling, *gardish (k.)* (wandering); *shākh bi-shākh raftan dar guft u gū* (in speech). *Vide Cram*.
 Rampart, *khāk-rīza*; *badana-yi shahr* (rare); *bāra* or *bārū* (the outer wall of a city or fort); *dīvār-i shahr*.
 Ramrod, *sumba*.
 Rancid, *turush* (of butter); *talkh* (of oil); *īn kara bū karda ast* (this butter is rancid).
 Rancour, *kīn*; or *kīna*; or *kīna-yi shutur*; or *shutur-kīnagī*.
 Random, *vilākī* (vulg.); *havā'i* or *havakī*; *tūr bi-tārīkī andākhtan*, or *tūr tū-yi buta zadan* (fire aimlessly; make a shot or speech at random): *'alā 'l-'amyā'* (blindly); *khayālī harf zad* (he said that at random).
 Rank, *mansab*, pl. *manāsib*; *'uhda*; *rutba*; *manzilat* (dignity, position); *saff*, pl. *sufūf* (of soldiery, etc.); *qitār* (any row, straight or otherwise); *jā'-sangīnī=buzurg marta-bagī*.
 Rank, to, *saff ārā'i k.*, tr., and *saff bastan*, intr. (to form in ranks; of persons); *bi-tartīb chīdan* (of things).
 Ransom, *sar-bahā* (money paid); *fidā* (person). *Vide Alms*.
 Rap, *tiq tiq z* (on table with knuckles).
 Rapacious, *daranda*; *zhīyān* or *sharz* (gen. of lions); *tammā'*; or *harīs* (of people); *ahl-i pūlis dahan-i shān bisyār gushād ast*.
 Rapacity, *darandagi*; *tama'-kārī*; *hirs*.
 Rape, *zina bi 'l-jabr (k.)*; *vide Plunder*; *tukhīm-i shalgham* (rape seed). *Vide Violate*.
 Raptiores, *tuyūr-i sabū'i*.
 Rapture, *vajd* (gen.); *hāl* (of Sufis); *bī-khudī*.
 Rare, *kam-yāb*; *nādir*: *bī-nazīr* (unequalled); *kibrit-i ahmar* (met.; red sulphur was used in alchemy); *'anqā shuda* (it has become very rare).
 Rarefied, *latīf* (of atmosphere); *khafīf*.
 Rarely, *nudrat*; *shāzz u nādir*; *bi-nudrat*.
 Rarity, *nudrat*: *latafat* (of air); *tuhfa*, pl. *tuhaj* and *tuhfajāt* (a curiosity); *sawghāt* (a small present brought from a journey): *nājā'is* (pl. of *nafīsa*). *Vide Present*.
 Rascal, *pidar-sūkhia*; *alvāt* (prop. pl. of *lūt*; from Lot of Sodom); *awbāsh*; *qallāsh* (cheat); *qullābī* (prop. adulterator); *jułāghī* or *juwalaqī* (a merry humbug; a joker); *khazz-pūsh* (a low fellow who sleeps in the bazaar); *dūzd u dila-yi shahr* (the thieves and rascals of the city); *ay lutī!* or *ay pisar-i dila!* (O rascal!). *Vide Rabble*.
 Rash, *u dar raftār-i khud bi bī-mulāhazagī kār mī-kunad*; *bī-tadbīr ast*; *mutahāvvir* (in danger); *vide Hasty*: *lakka-yi surkh* (med.).
 Rashness, *tahāvvur* (in danger); *bī-parvāñī*.
 Rasp, *suhān* (*k.* or *z.*) (to rasp or file).
 Raspberry, *gīha* (blackberry, etc., etc.).
 Rat, *mush* (rat or mouse); *mush-i biyābānī* (field rat); *mush-i du-pā*, or *jarbu'* for *yarbū'* (jerboa, etc.); *mūsh-i sulaymāniyya* (a marmot); *mūsh-i khānagī* (mouse); [house rats, etc. are found only in the ports of Persia].
 Rate, *nirkh* (bazaar price); *bi-qīmat-i dah rūpiya fī*—(at the rate of ten rupees each —). *Vide Price and Exchange*.
 Rather, *bishtar*; *balki*; *bal*: *man īn ra bar ān tarjīh mī-dihām* (I would rather have this than that); *man khud-am rā bi-kusham ki īn kār rā bī-kunam* (I would rather die than do this). *Vide More*.
 Ratification, *tasdiq va imzā*.
 Ratified, *imzā' yāfta* (but *imzā shuda* “signed”).
 Ratio, *nisbat*; *nisbat-i ma'kusa* (inverse ratio).
 Rational, *naqliq* (of human beings, opp. to

- ghayr-i nātiq* or animals); *ma'qūl* (of reasons, etc.).
- Rationally, *'aqilāna*: *az rū-yī hujjat*; *bā dalīl*; *bi-lawr-i ma'qūl*.
- Rations, *āzūqa* (food stuffs, food supply); *jīra* va 'alīq (the former is the bread ration given to soldiers and sometimes its money equivalent; also a camp allowance to servants on a march; the latter is barley and *kāh*); *rātib* or *rātiba* (a fixed allowance of food; for men or animals).
- Ratsbane, *marg-i mush*, P. (i.e. arsenic); or *samm'l-fār*, Ar.
- Rattle, *jaljala* (child's): *khur-khur* (in the throat at death; also snoring in sleep).
- Raucous, *girifta-āvāz* (nat. or from a cold).
- Ravage, to, *tārāj* k.; *gharāt* k.; *chapaw* k.; and *chāpīdan* (to raid, loot); *kharāb* k.; and *vīrān* k.; *nā-khushī-yi* *ābila ghārat-gar-i jān-hā* *asl* or —*qiyāmat* *kard* (the ravages of small-pox); *mulk rā tār u mār* k.; *dast-i zulm-i zamān hanūz bi-sūratash na-rasīda*. Vide Raid.
- Rave, to, *hazayān guftan* (of madness or delirium).
- Raven, *qurāb*; *quzqun* T.; *kalāgh-i quzqun*.
- Ravenous, *sayd-ju*; *gurg-i qahr-ālud* (a fierce wolf); *bal-anda* (swallowing whole; of sharks, dragons).
- Ravine, *tanga*; *darra*.
- Raving, *hazayān-gū̄i*; *dīvāna-gū̄i*.
- Ravish, 'iṣmat *giriftan*; *bakārat burdan* (of virgin). Vide Violate.
- Ravished, *bi-surat karda* (vulg.): *bi-vajd āmadan* (to be enraptured).
- Ravisher, *rubāyanda*; *tārāj kunanda*.
- Raw, *khām*; and *nā-pukhta*. Vide Unripe and Green.
- Rawness, *khāmī*; *na-pukhtagī*.
- Ray, *partav*; *shu'ā'*.
- Raze, *munhadim* k.; *khāna-ash rā bā zamīn yak-sān kardund* or —*hamsān-i khāk kardand* (they razed his house to the ground); *ān shahr rā bā zamīn yak-sān karda jaw kāshstand*—Prof. S. T.
- Razor, *tīgh-dallākī* or *tīgh-i dallākī*.
- Reach, *in qadar buland* (or *bālā*) *ki dast-am bi-ānjā namī-rasad*. Vide Arrive.
- Read, *mutāla'a* k. (to peruse); *u har ruz haft hasht dah¹ sā'at dars mī-khwānad* (he reads for eight or nine hours daily); *buland*
- khwāndan*² (to read aloud); *qirā'at k.* (to read aloud); *tilāvat k.* (of Qur'an only).
- Reader, *khwānanda* (gen.); *qarī* (of Qur'an only); *musahhih* (proof-reader).
- Readiness, *āmādagī*; *tahiyā* for *tahiyāta* (preparation).
- Reading, *qirā'at*, *kitābat*, *va 'ilm-i hisab* (reading, writing, and arithmetic).
- Reading-room, *qirā'at-khāna*.
- Ready, *hāzir* (present, of person or things); *hāzir-javāb* (ready in answer or in repartee); *āmāda* (ready): *mawjūd* (present); *musta'idd* (of persons only, also competent): *pūl-i naqd* (ready-money).
- Ready-made, *vide* Made.
- Ready-witted, *musta'idd-i khitāb* va *hāzir-javāb* (ready witted, of ready repartee).
- Real, *īn hama haqīqī ast na majāzī*=*īn hama ma'nāvīst na suvarī* (this is real not imaginary); *īn marvārid asl asti na badal* (or *na-ki badal*), or *haqīqīst na masnū'ī*. Vide Affected.
- Reality, *haqīqat*: *vāqi'a* or *haqīqat* (in reality); *bāyad muvāfiq-i vāqi'i bā masal bi-shumā hālī kunam ki zarar-i taryāk kashidān chīst* (I will just show you by examples what the evils of opium-smoking really are).
- Realm, *qalam-raw*; *mamlakat*.
- Reap, to, *diravīdan*; and *diraw* k.: *burīdan* (of grass).
- Reaper, *diraw-gar* (the man).
- Reaping-hook, *mangāl* (local?); *dās* (gardener's small hook, with teeth).
- Rear, *dumbāl* or *'aqab-i lashkar* or *pas-raw* (of an army); *az 'aqab* (in the rear of).
- Rear, to, *parvardan* or *parvarish dādan* (of child, etc.); *bālā āvardan* (m.c.) or *tarbiyat k.* (bring up, educate); *sīkh shudan* or *chirāgh-pā shudan* (rear up, of a horse); *lar du pā³ īstādan* (vulg.).
- Reason, *sabab*, pl. *asbāb*; *jihat*; *bā'iṣ*; *mūjib*; *'illat* (cause); *vasīla*; *vāsīla* (means); *vide* Proof; —*va jā ham dārad* (—and he has reason to be); *bi-chandīn jihat* (for several reasons): *'aql* vulg.; *quvvā-yi mudrika* or —*idrāk* (power of reasoning).
- Reasonable, *bāvar-kardānī*; *ma'qul* (in m.c. often "good and well-behaved," of a schoolboy); *masmu'* (m.c.; lit. "heard");

¹ Nuh "nine" always omitted; the three words are spoken rapidly, the last accentuated.

² *Shinavanīdān* (Afghan).

³ *Pā* the hind-legs of an animal as opposed to *dast* the fore-legs.

<i>ānchi mī-gūyad 'agl mī-pasandad or — bi-'agl durust mī-āyad.</i>	Reciprocal, <i>az har du taraf</i> : or <i>az jānibayn</i> (from both sides).
<i>Reasoning, dalil; u chunan guft u gu-yi mufid-i kard ki marā lā-javāb sākht.</i>	Recital, <i>taqrīr</i> (k.) (in speech); <i>inshād</i> (k.) (of any poetry except a <i>qasida</i>); <i>qasida khwāndan</i> ; <i>tilāvat</i> (k.) (of Quran).
<i>Rebate, tanzil</i> (discount for immediate payment); <i>takhfi</i> (in price).	Recite, <i>buland khwāndan</i> (to read or recite aloud) <i>bi-āvāz khwāndan</i> .
<i>Rebeck, rabāb.</i>	Reciter, <i>qissa-gu</i> ; or <i>qissa-khwān</i> (of stories). <i>Vide Story-teller.</i>
<i>Rebel, yāghī u tāghī</i> (sh.); <i>sar-kash</i> (sh.); <i>bāghī</i> (sh.).	Reckless, <i>bi-parvā</i> ; <i>lā-ubālī zīstan</i> (to lead a reckless, careless life).
<i>Rebel, to, gardan kashidān</i> (gen.); even of a servant against a master); <i>tughyān</i> k., (gen.); <i>sar-kashī</i> k. (gen.); <i>shuridān</i> (gen.).	Recklessness, <i>lā-ubālī-gari</i> . ³
<i>Rebellion, sar-kashī</i> (k.); or <i>yāghī-garī</i> or <i>tāghī-garī</i> (k.) (gen.); <i>baghāvat</i> (k.) (against state).	Reclaim, <i>ahlī</i> k.; or <i>rām</i> k.; or <i>mañnus</i> k. (to tame hawks, etc.); — <i>tāhangām-i taqāza-yi ān dar rasad</i> (—till the time to reclaim it arrive).
<i>Rebellious, bāghiyāna</i> (against state): <i>yāghī-yāna</i> (gen.).	Reckon, to, <i>shimurdān</i> , rt. <i>shimār</i> ; <i>hisāb karda</i> <i>īd</i> , <i>jam'-i īnhā chand mī-shavad?</i> ; <i>sāl-i īsavī az rū-yi shamsī hisāb mī-shavad</i> <i>va sāl-i Islāmī az rū-yi qamarī</i> ; <i>ānhā az valādat-i Masīh hisāb mī-kunand</i> <i>va īnhā az hijrat-i Muhammad: Zardushīhā sāl-i Yazdgardī rā bi-qānūn-i shamsī nigāh mī-dārand</i> .
<i>Rebound, bar jastan.</i>	Reckoning, <i>shumār</i> ; <i>hisāb</i> .
<i>Rebuilt, an khāna du-bāra binā shuda ast = az sar-i nau sākhla shuda.</i>	Recline, <i>takya zadan</i> , intr.; <i>pusht-dādan</i> , intr.; <i>vā lamīdan</i> , intr. (m.e.; loll at ease).
<i>Rebuke, to, sar-zanish</i> k. (severe, to face only); <i>malāmat</i> k. (to blame before the face or behind the back); <i>tawbīkh</i> k. (severe).	Reclining, <i>muttakī</i> (part.).
<i>Recall, bāz talabidān; bi-Tihrān tālabidān</i> (=polite for "to dismiss").	Recluse, <i>gūsha-nishīn</i> ; <i>ahl-i inzivā</i> : <i>ān 'ābid ki ūrā Aflatūn-i zamāna bāyad guft binā kard bi-didān-i nabz</i> <i>va qārūra-yi 'har kas, va Khudā chunīn dast-i shisā bi-ū dāda būd ki khurdān-i davā hamān</i> <i>va aşar kardan hamān būd</i> —Prof. S. T. <i>Vide Hermit.</i>
<i>Recant, to, sar-i bāzār rafz kard</i> (he publicly recanted).	Recognise, <i>bi-jā āvardān</i> (also to perform); <i>shinākhtān</i> , rt. <i>shinās</i> ; <i>tashkīs dādan</i> ; <i>chūn-ki rīsh-am rā tarāshīda būdam marā durust bi-jā na-yāvurd</i> (he did not recognize me as I had shaved off my beard); <i>'ajab-tar ān-ki hangām-i ki bā-ham du chār shudīm na ū marā mī-shinākht</i> <i>va na man ūrā bi-jā mī-avurdam</i> —Prof S. T.: <i>i'tirāf k.</i> ; <i>iqrār</i> k. (avow). <i>Vide Recollect</i> ; and Mistook.
<i>Receipt, rasīd; al-vāsil</i> (rare); <i>qabz¹</i> 'l-vusūl; <i>qabz-i¹</i> rasīd barā-yi pūl bi-dīh.	Recognition, <i>qadr</i> ; <i>khidmat-i marā qadr na-kardān</i> .
<i>Receipt, nuskha-i barā-yi sākhtān-i turushī</i> <i>va sakānjabīn</i> ² (a recipe for pickles and vinegar-sherbat).	Recollect, to, <i>bi-khātīr āmadān</i> ; <i>hālā yād-am āmad</i> ("now I recollect"); not <i>mī-āyad</i> :
<i>Receive, girītan, rt. gīr</i> ; <i>akhz</i> k.: <i>pazīruftān</i> (guests); <i>jilaw āmadān</i> (to advance to receive a guest in the house): <i>pīshvāz</i> and <i>istiqbāl kardān</i> (to go outside the city to meet): <i>yāftān</i> . <i>Vide Accept.</i>	
<i>Received, kaghaz-i muvarraqha-yi ghurra-yi māh-i mārīch-i shumā bi-man rasīd</i> (I have received your letter dated 1st March).	
<i>Receiver, girānda; yābandā.</i>	
<i>Recent, tāza; jadīd</i> (opp. to <i>qadīm</i> or 'atīq).	
<i>Recently, tāza; dar in tāzagīhā; hamīn rūzhā; hālā-hā</i> (vulg.).	
<i>Reception, pazīrātī</i> (k.) (of guests); <i>shab-nishīn</i> (k.) (evening reception; a party).	
<i>Recess, tāq</i> (in wall).	

¹ Qabz alone means *tamassuk*.² *Sakanjabīn*, a *sharbat* like white raspberry vinegar made of white vinegar and sugar and flavoured with mint: it is mixed with water and ice and is delicious.³ Negative of 1st person of singular Aor. Ar., بالي - يهالي.⁴ *Qārūra*, "a flagon"; hence a glass containing the urine of a sick person, and hence the urine itself; used in the last sense by doctors or by polished people.

but *kam kam yād-am mī-āyad*; *yād-am nāmī-āyad ki īn rā bi-man guft* ("I don't recollect his saying this to me"); if, however, stress be laid on *ki*, = "I don't recollect who told me this"); *banda rā bi-jā nāmū-avarīd?* (you do not recognize, or recollect me).

Recollection, *hīch khātir-am nīst* (I have no recollection of it = *bi-zih-n-am nīst*).

Recommend, *sīfārīsh k.*

Recommandation, *āghā, iłtījāt farmuda sīfārīsh-i bi-jihat-i ān Khān navishta bi-dīhīd* (Sir, kindly write a letter of recommendation to that Khan on my behalf).

Recompense, *ajr* (good; sp. from God); *pādāsh* (good or evil); *sīla* (sp. for poetry); *uğrat* (wages, hire); *az jihat-i khidmat-i khud hīch nāmī-khwāhām*; *'ivaz*; *muzd*.

Reconcile, *sūlh dādan*; *āshlī d.*; *ān du tā hālā sūlh karda and = mā bayn-i khud sūlh u sajā karda and*; *hālā bi-qismat-i khud rāzī shuda ast* (he's now reconciled to his lot); *chi tawr īn taqīrīr rā bā ān yak-i rabi mī-dīhīd* (how can you reconcile the two statements?); *īn du harf zidd-i kam ast = īn du taqīrīr bā yak dīgar munāqīz* (or *munāfi*) *ast* (these two statements are contradictory).

Reconciliation, *musālaha*.

Reconnaissance, *taʃīlīsh* (k.).

Record, *to*, *dākhil-i daftar k.*; *sabt k.*; *darj k.* *Vide* to Write.

Records, *kāgħazāt*; *daʃatir*.

Recourse to, *to have*, *rāji'* *shudan bi—; ruju'* *kardan bi—; mutavassil shudan bi—; tavassul justan bi—.*

Recover, *to*, *bāz yāʃtan* (to get again); *bāz pūshīdan* (to cover again); *shīʃā yāʃtan* and *chāq shudan* (to get well); *jān bi-dar burdan* (to recover from deadly illness, or to escape); *hīch ummid dārid māl-i mas-rūqa-yi khud rā bāz bi-yābid?* *Khayr Āghā, hākim bā duzdīha sharīk ast, vaz̄-i Īrān hamīn-a¹*: *bi-hūsh āmadan* (from a trance, etc.).

Recovery, *iʃāqat* (convalescence); *shīʃū* (recovery from illness); *bāz-yāʃtan* (to find again; getting back).

Recreation, *taʃarruj* (sight-seeing); *mash-ghūliyyat* (gen.); *tamāshā* (of sights); *jā-yi ta'ayyush* or *taʃarruj-gāh* (place of—). *Vide* Recreation.

Recrimination, *tuhmat* etc. *bar yak dīgar zadan*.

Recrudescence, *bā-shiddat 'awd* (k.) (of disease only).

Recruit, *jadid*.

Recruit, *to*, *jam'-āvarī k.*

Rectifier, *islah-kun*; *muslih*.

Rectify, *agar ishtibāh-i* (or *sahv-i*) *dar īn sajha bāshad islāh bi-farmāyīd*.

Rectifying, *islāh* (k.). *festy.*

Rectitude, *rāstī*; *salāh*; *diyānat*. *Vide* Hon-

Recumbent, *mujassama-yi marāl-i nar-i khwābīda*.—Shah's Diary (the statue of a recumbent stag).

Recurrence, *takrār*. *Vide* Happening.

Recurrent, *nawba dārad*.

Recusant, *āsī*.

Red, *surkh*; *qirmiz*; *gulī* (pink q.v.). *Vide* Crimson.

Redeem, *pas giriʃtan*; *vā kharīdan*: *najāt dādan* (relig.); *īʃā k.* or *vafā k.* (a promise); *az giraw bīrūn āvardan* (—a pledge from pawn).

Redeemer, *munjī*; *nijāt dihanda*.

Redemption, *najāt*.

Red-lead, *shanjarī*, Ar.; *shangarī*, P.

Redness, *surkhī*; *qirmizi*.

Redolent, *'itr-bakhsh*.

Redoubtable, *bā-haybat*; *ru'b-angīz*.

Redress, *rasīdagī* or *faryād-rasī kardan* (to look into and redress); *islāh* (k.); *jabr-i zulm k.*

Redresser (of grievances), *haqq bi-ḥaqq-dār rasān*; *faryād-ras*.

Red Sea, *Daryā-yi Ahmar*.

Reduce, *kam kardan*; *takhīf dādan* (to lessen); *dar makhrārij-i khud khaylī takhīf dāda am*; *az mansab andākhān* (of rank).

Redundancy, *hashv* (in language). *Vide* Tautology.

Redundant, *zā'id*.

Reed, *nay*; *nay-zār* or *nayistān* (a place where many reeds grow); [nay-shakar (sugar-cane)]: *māsura* (a weaver's reed or shuttle); *qalam* (for pen).

Ready, *nayī*; *pur-nay*.

Reef, *to*, *lā giriʃtan* (of sail).

Reel, *nakh-pīch* (for thread); *gharghara* (of thread; properly a pulley).

Reel, *to*, (in walk), *yala raftan* (reel slightly); *kaj u kūj rāh raftan* (stagger about); *bi-dar u dīvār mī-khurd* (of a drunken man).

¹ *Hākim sharīk-i duzd ast va rafiq-i qātil*, a common and not wholly untrue saying.

Refer, *in harf bi-ki ta'allug* (or *nisbat*) *dārad*; *nazar bi-akhbār-ī ki imrūz rasid*—(with reference to to-day's newspaper); *bi-kas-ī rujū' k.* or *dāshṭan* (to refer a matter to a person); *in harf ishara* (or *kinaya*) *bi-hākim būd* or —*maqṣūd az hākim būd*.

Reference, *hīch kas rā surāgh dārid ki bā-shumā ma'rifat dāshṭa bāshad?* ("can you give me a reference?" ; to an applicant).

Refine, *sāf* or *sāfi kardan*; *khālis* or *takhlis kardan*; *talīf-i ihsās k.* (refine the emotions).

Refined, *musaffa*; and *mukhallas* (clarified, etc.); *muhazzab* (of people; also well-mannered). *Vide Polite.*

Refinement, *adab u salīqa*; *tahzib*; *tahzib-i ahlāq dārad*.

Refiner, *khālis-kun*; *sāf-kun*.

Reflect, *in'ikās k.* tr.; or *partav andākhtan* (to cast light): *har chand¹ dar in muqaddama fikr mī-kunam ghussa-am bishtar mī-shavad*.

Reflected, *mun'akis*.

Reflection, *ta'ammul (k.)*; *tafakkur (k.)*; *takhayyul (k.)*; *ū bā shutur-hā sawdā mī-pukht* (he was chewing the cud of reflection in the company of his camels).

Reflet. *Vide Tiles.*

Reform, *islāh (k.)*; or *tashīh (k.)*; *taghayyur (k.)* (change); *uss-i asās-i hukumat-i man islāh u tajdīd būda ast* (the key-note of my administration has been reform).

Reformer, *muslih*; *islah kunanda*.

Refraction, *in'ikās*; *inhirāf*.

Refractory, *sar-kash*; *kaj-nihād* (by nature). *Vide Disobedient, Recusant, etc.*

Refrain, *tarjī'-band* (of a poem); *band-gardān* (of a song).

Refrain, to, *vā*— or *bāz istādan az*—; *khud rā bāz dāshṭan az* (from acts committed); *parhīz k. az*—(from acts not yet committed); *kināra giriftan az*—; or *dast kashī-dan az* (from acts committed).

Refresh, to, *tāza k.*; *bi-hāl āmadan*; *khastagī dar andākhtan* or—*dur k.* (to refresh oneself).

Refreshed, *qahva khurda khastagī andākht* (he refreshed himself by a cup of coffee); *az in havā tāza shuda am* (=this air refreshes one).

Refreshing, *tāzagī-bakhsh*; *mufarrih*.

Refreshment, *chīz-ī nāshṭā mī-kunīd?*

Refrigerant, *mubarrid* (any medicine or food that cools the system; as lemons, etc. Ice is considered heating).

Refuge, *panah* (*giriftan* or *āvardan*); *malja'* (*justan*); *ma'man (j.)*; *bast* (*nishastan*) (sanctuary, q.v.); *na'ūz'u b'illāh* intr. (we seek refuge in God!); *multajī shudan* (to seek refuge).

Refugee, *muhājir* (settler); *panāh-ju* (one that seeks shelter); *bast-nishasta* (in sanctuary q.v.).

Refund, *baz* or *vāpas dādan*; *radd kardan*; *majburān* *in pūl rā pas khwāhad dād* or *mustaradd mī-dīhad* (he will be forced to refund this money).

Refusal, *inkār (k.)*; *ibā (k.)*; *javāb-i khushk u khāli yaftam* (=I got a flat refusal).

Refuse, *fazla* (of food; also excrement); *mazbala* (refuse-heap; also W.C.); *ashghāl* (refuse of a butcher's shop; also small bits of paper, etc., lying about a room; rubbish q.v.).

Refuse, to, *radd kardan* (not to accept; also to return); *qabul na—k.*; *az naśīhat-am sar bāz zad*.

Refusing, *munkir* (part.).

Refute, *puch namudan*; *radd k.*; *tardīd k.*; *bātil k.* *Vide Disprove, Annul.*

Refutation, *takzīb (k.)*; or *radd-i tuhmat (k.)*; or *radd-i nisbat (k.)*; *radd-i kalām (k.)*; *iddi'ā rā bātil (k.)*.

Regal, *shāhī*; *shāhvār*; *shāhāna*.

Regard, *hurmat*; *man urā multaram mī-dāram*: *mī-bāyist naśīhat-i marā qabūl karda bāshīd* (you should have had a regard for my advice); *min bāb-i ta'līqa-yi dirūz-i shumā*—(with regard to your letter of yesterday); *nisbat bi-khud-am*, or *amma man* (as regards myself); *bi-guftār-ash hīch mahall* (or *i'tinā*) *namī-dāram*.

Regardless, *ghāfil az*—; *nazar bar kharj na-karda*— or *bi-dun-i mulāhaza-yi kharj* (regardless of expense—).

Regency, *hukumat-i 'ivāzī* (vulg.); *hukumat-i niyābīyya*.

Regent, *nā'ib*'s-saltana (also a title).

Regiment, *fawj*, pl. *afvāj* (a vague term); *fawj* (800 *sarbāz* under 1 *Sartip*, 1 *Sarkāng*, 2 *Yāvar*, 8 *Sultān*,² 18 *Nāyib*, 40 *Vakil* and 32 *Sarjūqa* or *Dah-bāshī*; there

¹ Or *har qadr*.

² These ranks do not correspond with English military ranks. 'Captain' for instance cannot be translated by *Sultān*, for the latter gets the pay of a domestic servant and is not a commissioned officer.

are 8 companies or *dasta*, in each of which there are in addition three *tabbāl* and three *shayfur-chī*; the band *dasta-yi mūzīgān-chī* is not included in the regiment); *sawj-ash bi-Hilla* (or *Babil*) *rafta ast* (his regiment has gone to Babylon).

Region, *iqlīm*, pl. *aqālīm*.

Register, *daftar*, pl. *daftār*; *kitābcha*.

Register, to, *sifārīshī kardan* (a letter by post): *sabt k.*; *darj k.* (to enter in a register).

Registered, *sifārīshī* (of letter).

Regret, to, *nādim sh.* (repent of deeds or sins); *afsus khurdan*; and *ta'assuf khur-dan* (also to feel pity); *hasrat burdan* (for deeds, or things lost, etc.); *pashimān-am ki nasīhat-i shumā rā qabūl na-kardam*; or *pashimān-am ki 'chīrā nasīhat-i shumā rā qabūl na-kardam?*; *dast-i ta'assuf bi-sar zadan*.

Regret, *dil-nigarānī* or *dil-vāpasī* (regret, looking back); *nādīmat* (repentance); *hasrat* (stronger than *afsūs*); *īn 'uqda ākhir dar dil-am mānd* (this regret remained in my mind).

Regretting, *hayf-kunān*; *mutakassif*.

Regular, *munazzam* va *murattab*; *'asākir-i nizāmiyya* (regular troops); *Turk-i hisābī shudam* (I became in appearance a regular Turk); *shaylānak-i tamām ast* (he's a regular little devil); *sālim*; or *qiyāsī* (gram.). [kunad.]

Regularity, *īn kār bi-intizām pīsh-raft mī*. Regularly, *istimrār^a*, or *bar sabīl-i istimrār* (every day; regularly); *bā qā'idā* (according to rule; also of the working of the bowels).

Regulated, *īn amur intizām lāzim dārad*: *munazzam*; *murattab*.

Regulation, *qānūn*, pl. *qavānīn* (law): *qā'idā* pl. *qavā'id* (custom); *āyīn*; *nizām-nāma* (army regulations); *kitāb-i qānūn-i tiligrāj* (telegraphic regulations).

Regulator, *sūzan-i tund u kund* (of watch).

Rehearsal, *mashq* (*k.*) (practice); *takrār* (*k.*) (repetition of words or deeds).

Reign, *pādishāhī* (*k.*); *salṭanat* (*k.*); *dar 'ahd* (or *ayyām*)-*i salṭanat-i Fulān* (during the reign of So-and-so); *jahl ghalaba dārad* (ignorance reigns supreme).

Rein, *dast-i jilo* (vulg.); *'inān*; *zinām*; *jilo*; *jilav-i khayāl rā vīl kardan* (to give rein to one's fancy); *bi-nafs-i ammāra 'inān dād* (he gave the rein to his passions); *asp rā jilo kashid* (he reined up his horse). Reinforcements, *kumak*; *imdād*: *qushūn-i tāza*; *hazār nafar kumakī rasidand*.

Reiterate, Reiteration, *bi-takrār gustan*; *takrār kardan*; *ī'āda kardan*.

Reject, to, *radd kardan*; *pusht-i pā zadan*; *inkār k.* (deny).

Rejected, *binā bi-qawl-i 'ulamā-yi mā ahl-i zalama mardūd-i Khudā hastand* (according to our learned men, officials are rejected of God).

Rejoice, to, Rejoicing, *khush-hāl sh.* and *khush-hālī k.*; *az dīdan-* (or *dīdār*)-*i ū khushnūd mī-shavam*; *chunān mash'ūf shud ki ma-gū* (or *ma-purs*) (she was rejoiced beyond expression); —*va dar shahr ān qadr khushī būd ki dar khāna-yi har kas rūz rūz-i 'Id¹ būd va shab shab-i Barāt²*— Prof. S. T. (such was the rejoicing in the city that every day was like the 'Id and every night like the Night of Respite). Vide Festival, Celebration, Jollification.

Rejoin, *bāz payvastan*; *javāb*— or *pāsukh dādan* (to answer); *shumā jilo bi-yūstīd man mī-rasam* (go on ahead, I'll rejoin you in a minute).

Rejoinder, *radd-i javāb* (relig. or leg.). Vide Repartee.

Re-juvenescence, *tajdīd-i shabāb*.

Relapse, *maraz 'awd karda* (med.; vide Recrudescence); *maraz-ash bāz-gasht kard*; *bi-ṭariq-i avval-ash bar gashta* (he's gone back to his old ways).

Relate, *surat-i hāl rā taqrīr kard* (he related what happened); *āvardan*; *naql k.*; *bayān k.*; *gustan*: *rājī' bi-shumā ast = ta'alluq bi-shumā dārad*. Vide Refer.

Related, *mansub* (gen. by marriage; distantly related or connected); *bā man khwīsh ast* (he is a relation); *mard bāyad payvasta az khamr u zamr va ānchi mushābih-i³ ān bāshad mujānib va muhātariz bāshad*.— Prof. S. T. (one ought ever to shun wine, music and its kindred⁴ things).

Relation, *rīvāyat* (*k.*) (often in a religious sense); *bayān* (*k.*); *qissā guftan*, or *hikayat*

¹ i.e., the 'Id^{u'l fir or the Festival of Breaking the Fast (called also the 'Minor Festival' and the 'Feast of Alms'); it commences on the termination of Ramazān, the month of fasting.}

² *Shab-i Barāt* is on the 14th night of the month of *Sha'bān*; on it are recorded the names of those who are to die and be born in the coming year. This night is often confused with *Shab-i Qadr*.

³ Wine, music, and dancing. In classical Persian *munāsib* could be substituted for *mushābih*.

k. (of story, tale); *sar u kār dāshṭan* and *murāvada* (or *rābiṭa*) *dāshṭan bā*—(to have relations with); *munāsabāt-i diplūmātīk* (diplomatic relations); *qat'-i murāvada* (suspension of relations); *khwīshāvand*; *qarābat-dār* (kindred); *śila-yi rahim rā qat' kard* (he has cut himself off from his relations); *bī-kas ast khwīsh u qawm-i nadārad* (she has no relations); *hīch kas rā na-dāsh* (he had no kindred or friends); *nazdīkān* (relations); *mansūb* (sp. by marriage. *Vide Relation, Connection*).

Relationship, *qarābat*; and *khwīshī*; *nisbat* (sp. by marriage; but *bā u nisbat-i barā-dari dāram*=either “he is my brother,” or “he is my brother-in-law”).

Relax, *līnat dādan*; or *mīda rā narm k.* (of the bowels); *sust k.*; *shul k.* (of rope; the muscles, etc.).

Relator, *rāvī*; *hāki*

Relay, *chāpār guzāshīan* (to lay relays of horses).

Release, *to, riha'* *dādan*; *khalaś k.* or *khalaśī dādan*; *rihānīdan* (caus.); *najāt d.* (to save the life of—); *āzād k.* (a slave, prisoner, etc.); *barī'z-zimma k.* (from responsibility); *az da'va* (or *haqq*) *dast kashī-dan* (to give up claim to).

Relent, *to, bar sar-i rahm āmadan*; *narm shudan*.

Reliable, *mu'tamad*; *muvassaq*; *qabil-i i'timād*.

Reliance, *i'tibār* (*k.*); *i'timād* (*k.*); *vusuq* (*dāshṭan*); *tavakkul* (*k.* or *d.*) (on Providence); *bāvar* (*k.*) (on a person's word). *Vide Relying*.

Relic, *tarikāt u mutabarrakāt* (relics; also sacred heirlooms such as Qur'ans, etc.); *tarikāt-i ambiyā' u awliyā': yādgār* (anything in remembrance).

Relied (upon), *mu'tabar*; *mu'tamad*; *maw-sūq*; *ūrā mahram namī-dānam* (I don't rely on him to keep a secret); *binā bar qawl-i shumā īn kār rā kardam* (relying on your word I acted thus). *Vide Relying*.

Relief, *farāghat* (from duty); *takhtif* or *taslīm* or *ārāmī* (from pain); *bar-jasta* or *bar-āmada az*—(in high relief); *tūy khālī shuda* or *farū rafta* (low relief); *kār-i istī'ānāt-i yi qahī* (famine relief works); *i'tāna-yi rā'īgān* (gratuitous relief). *Vide Help*.

Relieve, *fārīgh kardan* (from duty); *in davā*

takhīf-i dard rā mī-dihad, or *dard rā sākit mī-kunad*. *Vide To aid, etc.*

Religion, *dīn*, pl. *adyān* (of any religion); *mazhab*, pl. *mazāhib* (sect); *muqaddama-yi ikhtilāf-i dīni sadd-i rāh-i man dar ān mulk būd* (owing to a difference of religion I was unable to travel in that country; or—prevented me from carrying out my purpose); *iman* (Faith); *Islam* (the Muslim religion); *millat*, pl. *milal* (as *millat-i Islām millat-i Nasāra*, *millat-i Yahūd*, etc.):¹ *ummāt* (after this word the prophet's name must be mentioned as *ummāt-i Mūsa*); *dīn-i mubīn* (the true religion, i.e., Islam); *dīn qabūl k.* (to embrace a religion). *Vide Faith*.

Religious, *dīnī* (vulg. in sense of pious); *namāzī* (always praying); *dīn-dār* (obeys his religion); *pāband-i shari'at* (of Muslims); *bā imān* (with Faith); *Khudā-tars* (God-fearing); *pārsā* (refraining from sin). *Vide Pious*.

Relinquish, *vā guzār kardan* (give up a claim); *tark guftan* or —*kardan* (*vide Abandon*); *az dast dādan* (lit. or met.); *dast kashīdan az*—(met.).

Relinquishment, *vā-guzār*; *tark*; *dast-kashī*.

Relish, *khurish* P., or *qatuq* T. (anything eaten with bread); *maza*, or *maza-yi 'araq* (any small things taken with wine, such as cucumber, *pista*, nuts, etc.); *zā'iqa*; or *ta'm*; or *maza* (taste).

Relish, *to, maza burdan az*—; *lazzat bar dāshṭan az*—(to enjoy; derive pleasure from); *ānchi guftam bi-chāk-i qabā-yash na-khurd* (he did not at all relish what I told him).

Reluctance, *bi-maylī*; *karāhat* (aversion, repugnance).

Reluctantly, *ibā kunān*; *bī-maylāna*; *kashān kashān*; *ikrāhān*.

Relying (upon), *bi-gufta-yi shumā takya karda*, or *mu'tamid bar qawl-i shumā* (relying on your word). *Vide Relied*.

Remain, *budan*; *māndan*; *bāqī*— or *pas māndan* (to remain over); *pas uftādan* (to lag behind, fall behind); *hīch pūl-i naqd bāqī nist*; *mutavaqqif sh.* (to tarry in a place); *igāmat k.* (to stay in a place for a short or long time, for a day or two or more); *pāyadār budan*; or *davām dāsh-tan*; or *pāyīdan* (to last).

Remainder, *pas mānda* (of food); *baqiyā*

¹ *Millat* has also come to mean nation (q.v.) as *millat-i Irānī*, etc.

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- ū dar lūṭī-garī imrūzhā bisyār ast.* Vide Notorious.
- Renowned, *mash-hūr*; *shuhrat-yāfta*; *ma'rūf* (gen.; but spec. for good); *nam-var* (good only); *angusht-numā* (spec. for bad).
- Rent, *chāk* (a tear); *kiraya* (rent of house, hire of carriage, etc.); *ijara* (rent of land); *ijāra dādan* (to lease or farm out, land or anything); *in khāna māh-i chand kiraya dārad?*
- Rent, to, *chāk shudan* (to be torn vide Rend); *bi-kiraya dādan* (and *giriftan*); *ajir k.* (to hire labourers, etc.). Vide Hire.
- Rented, *bi-kiraya dāda shuda* (and —*girifta shuda*).
- Renter, *kiraya-gīr*.
- Renunciation, vide Renounce; *qat'-i 'ilāqa (k.)*; *tark (k.)*
- Repair, to, *durst k.* or *tarmīm k.* (gen.). Vide Darn and Patch.
- Repairing, *marammat (k.)* (rare; common in India); *ta'mīr (k.)*; *islāh (k.)* (of clothes or of small articles; also correction of writings, etc., and in m.c. to cook or prepare meat well); *vasla* (patch); *tarmīm (k.)* (of small articles).
- Repairs, *ta'mīrāt* (of buildings): *islāhāt* (of clothes, etc.).
- Reparation, *talāfi* (of loss; conduct); *jabr-i nuqṣān*; and *tadaruk-i nuqṣān* (of loss).
- Repartee, *hāzir-javābi (k.)*. Vide Ready, Ready-witted.
- Repay, to, *davīst rupiya du-ruza bi qarz-i man mī-dihid?* *yaqīn^an ba'd az du rūz bi-shumā pas mī-diham* or *bar mī-gardānam*.
- Repayable, *adā shudanī* (capable of being paid); *bā qist adā shudanī ast* (—by instalments).
- Repeal, *nashk k.* Vide Cancel, Annul.
- Repealed, *mansūkh (k.)*.
- Repeat, *mukarrar k.* (of deed or speech); *takrār k.* (of speech or deed); *ānchi pīsh az in guftam hālā mukarrar mī-kunam*; *in kalimat rā az 'aqab-i man bi-gū* (repeat these words after me); *dars-i khud rā i'āda bi-kun*, or vulg.—*pas bi-dih*.
- Repeatedly, *bār bār*; *karār^an*; *mukarrar^an*; *pay dar pay* (one after another in quick succession). Vide Often.
- Repel, *daf'*— or *mudāfa'a k.*; *dur k.*
- Repelling, *daf'*.
- Repent, to, *pashimān sh.* (of an act); *guh khurdan* ('to eat dirt,' and met., as an exclamation, 'to repent'). Vide Regret.
- Repentance, *pashimānī (k.)* (for an act); *tawba (k.)* (from sin); *'āqibat tawba-yi mā bī-fā'idā khwāhad shud* (or *khwāhad būd*); *nadāmat* (from sin; also regret for an action).
- Repentant, *tā'ib*; or *tawba-kār* (of sins); *pashimān* (be sorry, regret); *nādim u pashimān* (ditto); *agar bar hasab-i nasīhat-i išān 'amal mī-kardam pashimān mī-shudam*.
- Repetition, *ānchi qabl az in gufta shuda būd in i'āda-yi¹ ān ast.* Vide Repeat.
- Replace. Vide Compensate.
- Replete, *sīr*; *tā bi-gulu pur*; *sīr tā bi-hulqum* (with food); *mamluv* (full).
- Repletion, *pūrī*; and *sīrī* (satiety); *imtilā* (repletion); *imtilā-yī dam* or *ziyādatī-yī khūn* (repletion of blood).
- Reply, *suval-i marā chi javāb mī-dihid?*
- Report, *rāport* (Eur.); *rāport-i rasmī* (official report); *hālāt* (account); *afvāh*; or *khabar* (rumour, q.v.); *sadā* (of a gun).
- Report, to, *vāq'iāt rā ma'rūz dāshtan*; *ittilā' dādan* (inform); *man bi-fulān āghā az in amr akhbār dādam*; *sadā-yi tufang* (report of fire-arms); *vā-rasi bi-'arā'iz (k.)* (hearing reports). Vide Rumour.
- Reported, *chunīn dar afvāh uftāda ast*, or *hamchu mī-gūyand ki* (it is reported that); *zīr-āb-i ūrā zadand* (he was secretly reported); *ānchi dar afvāh dāshi in ast ki*—(rumour says that—).
- Reporter, *ittilā'-dih* (informant); *vāqā'i-nigār*; or *mukhbir* or *khabar-nigār* (of newspaper).
- Repose, *rāhat*; *istirāhat*; *āsāyish* (of mind); *ārām* (of movement or of mind).
- Reprehensible, *sazāvār-i malāmat*; *lāyiq-i sarzanish* or *tawbikh*.
- Represent, to, *izhār k.*; or *arz k.* (by words); *man sūrat-i hāl rā bi-ū bāz khwāham namūd* (orally or in writing); *zan gurikht va ahvāl-i khud-ash rā pīsh-i Qāzī vā namūd*—Prof. S.T.; *vakūl sh.* (as an attorney, legally, etc.); *taqdīm k.*; or *pīsh k.* (put forward a case).
- Representation, *arz (k.)* (oral); *ariza* (written; vide Petition); *shabih* or *taqlid* (*dar āvardan*) (dram.); *vakālat* or *nayābat* (Parliamentary, etc.). Vide Assembly.
- Representative, vide Authority; *Numāy-*

¹ ةادعا؛ but عيادا 'iyāda "visiting the sick."

anda-yi Dawlat-i Inglis (the English Representative).
 Reprieve, *vaqt*—*oī muhlat dadan*.
 Reprimand, *sarzanish* (*k.*) ; *tawbikh* (*k.*) ; *gūsh-mālī* (*k.* or *d.*; in words or deeds); *mu'ākhaza* (*k.*) (prop. to call to account).
 Reprint, *tab'-i sānī*.
 Reprisal, *qisās*; *akhz-i intiqam*.
 Reproach, *ta'na zadan* (to taunt); *bas-i kasān bar kirdār-i ū malāmat kardan*; *pidar pisar rā az 'adam-i mahabbat shikāyat kard* (the father reproached his son for want of affection).
 Reprobate, *mardud*; *mal'un*.
 Reprobate, to, *radd-i bā ikrāh k.*
 Reproduce, to, *baqā-yi nasl k.* (one's species).
Vide To copy.
 Reproof, *mu'ākhaza* (calling to account); *malāmat*; *harakat-i shān mustawjib-i sarzanish ast*.
 Reproved, *ū bar išhān bāng zad* (he shouted out in anger to them).
 Reprover, *sarzanish-kun*; *malāmat-gū*.
 Reptile, *khazanda*; *hasharat* (sing. not used), pl. *hasharat* (any crawling things).
 Republic, *jumhur*; *dawlat-i jumhuri*. *Vide Public.*
 Repudiate, *radd k.*; *inkār k.*
 Repugnance, *nafrat*; and *tanaffur*; *karāhat* (dislike to do a thing; not so strong as *nafrat*).
 Repugnant, *mukhālif-i tabī'at*; *munāqīz* (opposed to); *munāfi* (ditto; at variance with).
 Repulse, *dur k.*; *daf' k.*
 Repulsed, *mundafi'*. *Vide Defeat.*
 Repulsion, *daf'*. *Vide Repugnance, etc.*
 Repulsive, *makruh*; *nafrat-angiz*; '*ajab surat-i munkar-i dārad*'.
 Reputable, *mu'tabar*; *muhtaram*.
 Reputation, *nam*; *ābru*; *nāmus*; *nām-i nīkū dārad*; *yā ism-i khud-am rā gum mī-kunam yā ān kār rā mī-kunam* (I'll do it or lose my good name; *vide Name*); *hatk-i ābrū k.* (to injure a person's reputation).
 Repute, *i'tibār*, q.v.; *vide Reputation*; *nīk-nām* adj. (of good repute); *badnām*, adj. (of ill repute); *Khudā na-khwāsta bad-nāmī hāsil mī-shavad*¹—Prof. S.T. (God forbid that we should fall into ill repute over this).
 Request, *khwāhish* (*k.*); *istid'a* (*k.*); *chi dar-*

khwāst-i kardan?; *man jaqat tālib-i īn yak 'ināyat-i shumā hastam*; *īn khwānanda khaylī mallūb ast* (this singer² is in great request); *'arz-i mukhtasar-i dāram* (I have a small request).
 Require, to, *khwāstan*, rt. *khwāh*; *lāzim dāshtan* (to need).
 Required, *mallūb* (desired); *bi-qadr-i luzzum* (as much as required).
 Requisite, *lāzim*; *dar-kār* (adj); *lāzima* pl. *lavāzim* subs. (—things); *'umda-yi mallab* (the first requisite).
 Requital, *jazā* (*d.*); *mukāfāt* (*k.* or *d.*); *mujāzāt* (*k.*) (gen.); *kayfar* (*rasānidān*) (for faults and crimes only).
 Rescue, *az khatar rihānīdan* or *—rihū'-i dādan*; *najāt d.* (from danger); *khālās k.* (from captivity).
 Rescuer, *khālās-kunāda*; *najāt-dihanda*.
 Research, *ta'ammuq* (*k.*); *tadqiq* (*k.*); *taħqīq* (*k.*).
 Resemblance, *mushākalat*; *mushābahat*; *shabāhat*; *mūnāsalat*.
 Resemble, to, *māndan*; *misl budan*; *mięl-i ham būdan*; *īn du tā bi-yak dīgar shabih-and* or *mushābahat dārand*.
 Resent, to, *bad dānistān*; *ānchi guftam az-ān bad-ash āmad*; *awqāt talkhi kard* (get annoyed).
 Resentment, *vide Anger, Malice, etc.*
 Reserve, *ikhfā*; *bī-sar-i hisāb* or *bī hama chīz* (without any reserve, openly); *radij* (mil.); *sarmāya-yi iħliyātī* (reserve fund).
 Reserve, to, *az pīsh giriftan* (a railway carriage; seats at a theatre, etc.); *quruq k.* (lit. to forbid; to reserve a garden for ladies; to reserve the *hammām* for private use); *si muskha az taħrifat i khud-i tan barā-yi man nigāh dārid*; *dar dast-i khud nigāh dāshtan* (to keep in reserve).
 Reserved, *mukħlass* (kept specially for); *makhṣūs* (ditto); *sard* (one who does not mix with people, aloof); *mard-i khāmūsh-i ast*.
 Reservoir, *āb-ambār*; *birka* and *tālāb* (dug in ground); *ħawż* (made of masonry). *Vide Tank, Pool.*
 Resht, *Rasht*.
 Reside, *māndan*; *suknā dāshtan*; *sākin būdan*; *sukūnat dāshtan* (in town, country, quarter, house); *ħālā si-sāl ast dar īn shahr mujāvir-am* (or *hastam*); *nishastan* (for residing in a house or quarter; not

¹ Or *na-kunad—hāsil bi-shavad*.

² Generally professional.

a city); *kujā iqāmat dārī* (where are you putting up or staying?)—*Vide Remain, Tarry.*

Residence, *vide House*; *āyā in manzil-i shumā ast?*

Resident, *sākin*, pl. *sakana* and *sākinīn* (gen.); *bāshinda* (of a country or town, but not of a quarter).

Residuary, *vārisān-i bāqī-khwār* (residuary legatees).

Residue, *pas-mānda*; *mā baqī*; *bāqī*; *baqiyā*.

Resignation, *rīzā*; or *sabr*; or *tahammul* (under misfortune): *u az mansab-i sābiq-i khud isti'fā karda ast* or —*dast bar dāshtha ast* (but *ma'zūl shuda ast* = he has been dismissed); *agar gham-i hādiṣ shavad ki 'ilāj-ash bīrūn az tadbīr bāshad pas munāsib ast ki taslim bāshīm*¹—Prof. S.T. (if a grief without remedy come on one, it is fitting to endure it with resignation), *rīzā bi-qazā-yi Ilāhī*

Resist, to, *muqāvamat* *k.*; *istiādagī kardan dar barābar-i*; *iddi'āt-i īrā radd namā-tavānid kard* (*vide Reject*); *hamla-yi īrā namā-tavānam tāb bi-yaram*; *jilaw girīstan* (to oppose).

Resistance, *dushman bidun-i muqābala gurīkt*.

Resolute, *musammim*; (*vide Effort*); *īshān bar irāda-yi khud bāqī* (or *mustaqīm* or *sābit*) and.

Resolution, *qarār* (of meeting); *taṣmīm-i 'azm* (*k.*) and *'azm-i musammam* (*k.*) (fixed purpose); *barā-yi īn kār himmat-i buland lāzīm ast*; *sabāt-i qadam*; *tajziya* (chemical).

Resolve, to, *taṣmīm* *k.*; *'azm-i jazm n.*; *qasd-i qat'ī k.*

Resolved, *musammam*; *muqarrar shuda ānki* (resolved that—); *ra'y-i majlis bar īn qarār yāft ki*.

Resort, *tafarruj-gāh* (for pleasure; *vide Public*); *ziyarat-gāh* (of pilgrims; also applied to visiting Tehran or the Shah); *mahall-i rūjū'*; or *marja'*; or *mahall-i majma'*; *sar-i dam*; or *sar-i dakka* (a secret place of meeting: of blackguards, etc.); *'ilāj-i ākhīrī* (a last resort). *Vide Recreation.*

Resource, *tadbīr*; *'ilāj*; *chāra*; *zarī'a*.

Resources, *quvvat*; *istitā'at* (pecuniary means).

Respect, *ihtirām* *k.*; *muhtaram dāshṭan*; *īkrām* *k.*; *girāmī dāshṭan*; *ānchi mī-gūyad bar ān khaylī i'tibār mī-kunam*.

Respectable, *mu'tabar* (trustworthy); *zāhir-ārāsta* (of respectable appearance); *najīb* (of servants, etc.); [*bī-sar u pā*, or vulg. *dala* (not respectable)].

Respected, *har jā mī-ravad 'izzat va hurmat mī-binad*; *kūza-ash khaylī āb mī-gīrad*² (he is thought a lot of; = *pīsh-i mardum shāñ dārad*); *'urza na-dārad* (he is not respected = *kulāh-ash pashm na-dārad*).

Respectful, *mu'taddab* (of servants, children); *ihtirām-kun* (vulg.); *mutī'* (obedient); *bā tavāzu'* (polite and civil).

Respecting, *dar bāra-yi*; *dar bāb-i*; *min bāb-i*; *dar khusūs-i*.

Respects, to pay, *salām*— or *ikhlās* (*rasānī-dan*); [*du'ā* for subordinates or children].

Respiration, *tanaffus* (*k.*); *ālāt-i tanaffus* (organs of—).

Respiratory, *tanaffusī*.

Respite, *muhlat* (*dādan*).

Resplendence, *nurāniyyat* (of sun, the Shah and saints); *tābīsh* (of sun only); *tala'lu'* (of jewels); *darakhshandagi* (of jewels, sun, stars, or metals).

Resplendent, *darakhshān u nur-pāshan*; *barrāq*.

Resplendently, *bā nūr*; *bā kamāl-i rakhsan-dagi*.

Respond, *vide Answer*.

Response, *javāb* (*d.*) (answer; also responses of Sunnis in mosques at the Mawlūd, and of Shī'ahs during the *Nawha-khwānī*).

Responsibility, *mas'uliyat*; *iltizām*; *kafalat u idāra-yi umūr bā ūst* (he is responsible for the internal government).

Responsible for, *mas'ul*; *zimma-dār*; *bī-zimma-yi ūst* (he is responsible for this); *javāb-i īn maṣlab bā man* (I'll be responsible); *mula'ahhid* (*sh.*); *'uhda barā shudan*.

Rest, *sā'ir* (also the whole); *vide Remainder*: *sukun*; *ārām* (also adj.; opp. to movement); *ārām* (*k.*), *ārāmī* (*k.*); *rāhat* (*k.*); *āsāyish* (*k.*); *āsūdagī* (*k.*): *takya* (support); *du shākha* (fork or rest for a gun).

Rest, to, *rahāt shudan*; *bā istirāhat ast* (he's at rest); *dī-shab chashm-am bi-ham na-rasid* (vulg.) = *hīch khwāb-am na-burd*;

¹ Vulgar for *taslim shavīm*.

² In *mas'ala khaylī ab mī-gīrad* "this is a matter requiring much thought, deliberation."

ārām k., intr., and —*dādan*, tr.; *khwābānī-dan* (to lull to sleep; to make to lie down, etc.); *takya dādan*, tr. (to lean on; —*zadan* intr. (to lean against); *qarār qirīstan* (to stay still; stay in one place); *khāmush sh.* (of volcano); *īkhtiyār ba shumā* (it rests with you).

Restaurant, *dukān-i ash-pazi*: *qahva-khāna* (coffee-shop).

Resting-place, *āram-gāh* (in house); *takya-gāh* (place of resting a thing; fulcrum); *manzil* (house) but pl. *manāzil* (stages); *nishīman* (lodging).

Restitution, *radd-i mazālim* (d.) (equivalent for loss, or injury); *talāfi* (k. or d.) (compensation); *istirdād* (k.) (giving back).

Restive, *sar-kash* (headstrong); *bī-ārām* (restless) (rare), (refusing to move); *bī-tāqatī k.* (to be restive; of horses or people).

Restless, *bī-ārām*; *bī-tāb*: *bī-qarār*; *muztarib* (of mind); *asp bī-tābī mī-kard*, *jawlān mī-zad* (the horse was restless and began to plunge): *zan az yham bī-tāqat ast*; *na'l dar ātash andākhtan*¹ (to make restless); *bū iżtirāb khwābīdan* (to pass a restless night); *bī-khwābī kashidān*.

Restlessness, *tagħallā* (k.).

Restoration, *ta'mīr* (k.) (of buildings); *istirdād* (k.) (of property); *shifā* (*yāftan*) (of health); *iżjaga* (*yāftan*) (convalescence); *ihyā* (k.) (to life); *in jaqīr rā ihyā bī-kunid* (m.c. = “give this poor man something”); *man ihyā shuda am* (you have given me new life by your gift).

Restorative, *shifā-bakhsh* (to health; of medicine); *muqarrin* (a tonic; also an aphrodisiac); *dāru-yi bi-hush-āvar* (for fainting; for which the preparation *lakh-lakha* is presented to the nose).

Restore, *bāz* (or *pas* or *vāpas*) *dādan*; *mustaradd sākhtan*; *har qadar ki giriftam ziyāda az ān pas dāda am*. Vide Restoration.

Restrain, *vā—oi bāz dāshtan*; —*rā māni'* *shudan*; *jilo giriftan*; *khud-dārī kardan* (of feelings); *tāqat āvardan* (ditto); *khashm-i khud rā żabt kard*. Vide Self.

Restrict, *hadd qarār dādan*; *mahdūd sākhtan*.

Restriction, *taħidid* (rare); *qayd*; *shart*.

Restricted, *munhasir* (k.); *mahdūd* (k.). Result, *natija*, pl. *nata'ij*; *anjām*; *maṭal*; *chi samar bakhshid?*; *az īn tadbir manāfi'-i ziyād hāsil khwāhad shud*; *natija-yi mashvarat-i shumā chi būd* (“what was the result of your consultation?” but *mashvarat-i shumā chi natija bakhshid* “what happened after carrying your decision into effect?"); *har chi pāyin u balā gardidom hīch na-shud* (with all my endeavours the result was nil).

Result in, to, *munjarr bi*—, *muntaj bi*—.

Resume, *az sar-i naw giriftan*: *dīgar*— or *‘alāva* (= “to resume”; also = *bi-ravim sar-i matlab*). Vide Take back, etc.

Resurrection, *rastakhīz*; *qiyāmat*; *hashr*; *mahshar*; *rūz-i hisāb*; *rūz-i jazā*. Vide Judgment-Day.

Resuscitation, *ihyā* (k.).

Resuscitative, *hayāt-bakhsh*.

Retail, to, *khurda-farushī k.* Vide Articles.

Retain, *nigāh dāshtan*; *bāz dāshtan*.

Retaliate, to, *az u kīn-i khud rā mī-kusham*. Vide Revenge.

Retaliation, *qisās* (g.) (prop. by blood; but in m.c. often merely “to take revenge”); *‘ivāz* (*giriftan*). Vide Revenge.

Retention, *nigāh dāshtan*: *żabt* (foreible): *habs”l-bawl* or *qabz”l-bawl* (of urine); *imsāk* (of semen; a peculiar signification in common use); *habs-i dam k.* (holding one's breath).

Retentive, *munsik* (of money, etc.); *bā hāfiża* (of memory).

Retinue, *khadam u hasham*; or *multazimīn-i rikāb*; or *dast-gāh* (retinue, baggage and all belongings); *mawkab* (of Shah only).

Retire, *‘aqab nishastan* (of an army); *‘aqab — or pas raftan* (to draw back); *mihmān-hā sā’at-i dah² binā kardand yak-i bi-yek-i raftan=dar sā’at-i dah majlis bar-ham khurd u shikast*; *az majlis bīrūn raftan*; *Shāh bi-khalvat raft*: *az dunyā kinār giritta ast*; *az khidmat dast kashidan* or —*bīrūn raftan* (—from service). Vide Retreat.

Retirement, *gūsha-nishīnī*; or *inzivā guzīdan*; *‘uzlat*: or *khalvat* (*guzīdan* or *ikhtiyār k.*).

Retiring, *mahjūb* (shy); *kināra-kash*.

¹ A *tilism* is written on a horse-shoe which, cast into the fire, makes a coy mistress long to meet her lover.

² The Persians count from sunset, which is 12 o'clock (at which time the watch is usually wound), till 12 o'clock in the morning. The counting then is *dah daqqa az dasta guzashtha* (12. 10); *yak sa'at az dasta guzashtha*=1 o'clock; but *yak sā'ati-yi rūz* (vulg.) or *az rūz guzashtha* is “one hour after sunrise.” *Dasta* is 12 o'clock (Persian time) when both hands point to the handle.

Retract, *pas giriftan*; *az va'da bāz-gasht k.*
 Retort, *hazir-javābi*; *javab-i nā-tarashida* (a
 rude retort): *ambiq* (chem.).

Retouch, *qalam zadan*.

Retreat, *khalvat* or *khavalat-gāh*; *kunj-i 'uzlat*;
gūsha-yi 'āfiyat.

Retreat, to, *qahqara raftan* ("to walk backwards, back out of the Presence"; also
 of an army); or '*aqab nishastan* or *pas kashidan* (of an army); *pusht-i sarakī* or
pas-pasakī raftan, or *qahqara bar gashtan* (to leave the presence without turning
 the back).

Retrench, to, *kharj takhfīj k.*

Retribution, *baz-khwāst* (k.); *jazā* (gen., good
 or evil); *mujāzāt* (gen.); *mukāfāt* (gen.);
kayfar (of sins, etc.). *Vide* Return and
 Retribution.

Retrievable, *darmān-pazīr*.

Retrograde, to, *vā taraqqīdan* (vulg. to 'progress
 backwards'; *vide* Progress); *taraqqī-yi ma'kus k.*: *az dast-būsi mayl bi-pābūsi kardan*.

Retrospection, *az guzashta yād kardan*; *mulā-haza-yi umūr-i māziya* (k.).

Return, *murāja'at* (k.); *baz-gasht* (k.); *bar gashtan*; *jazā*; or *mukāfāt* (d. and y.)
 (requital). *Vide* Retribution, etc.

Return, *bāz gardānīdan*¹ (to send back);
bāz— or *pas dādan* (give back); *bāz āmadan*;
 or *bar gashtan* (to come back); *dabba āvardan* (m.c.; to return to a shop
 goods purchased, in order to lower the
 price; shop-men call people who practise
 this trick *dabba-chī*); *mustaradd k.* (give
 back).

Reveal, to, *burūz dādan*; *fāsh*— or *ifshā kardan* (of a secret); *vahī k.* (to prophets
 only); *ilhām k.* (relig.); *kashf-* or *makshūf namūdan* (gen.); *parda az rū-yi kār-i
 kas-i bar dāshtan* (reveal a person's faults,
 etc.); *zāhir k.*; or *huvayda k.*: *tajallī k.*
 (Sufi term for Revealing of God).

Revealed, *makshūf*.

Revealer, *parda bar-dār*; *kāshif*; *ilhām-kun*.
Vide Blab.

Revel, *jashn k.*: *dād-i 'aysh u 'ishrat dādan*.
Vide Feast.

Revelation, *vahī* (to prophets) and *ilhām*
 (gen. from God); *mukāshafāt-i Yuhannā*
 (—of John); *tanzil* (k.) (sending down
 from heaven of relig. books to prophets);

'ishq-i Khudā dar dil-am *tajallī kard* (God's
 love was revealed to me).

Reveller, *'aysh-kun*.

Revelry, *vide* Revel; *ṣadā-yi 'aysh u 'ishrat
 va tār u tumbak* (sounds of—).

Revenge, *intiqām* (*giriftan*); *kina* (*kashidān*);
 'ivaz (g.): *qisāṣ* (g.) (prop. of blood re-
 taliation only).

Revenge, to, *tashdīd-i intiqām k.* (rare; to
 gratify one's revenge); *mr-khwāst ki az
 hamān zahr-i ki ān tā'i fa har-sāla bi-ahālī-yi
 sar-haddāt chashāniāda and bi-išhān chashā-
 nad* (he wished to avenge and make them
 suffer the same—). *Vide* Avenge.

Revengeful, *pur-kīna*; *kina-var*; *intiqām-kash*;
shutur-kīna. *Vide* Malice, Spite,
 etc.

Revenue, *māliyyāt*; *khirāj*: 'āmil, pl. 'ummāl
 (collector of—).

Reverberate, *sadā pas dādan*.

Revered, *muhtaram*; *in mullā rā mardum
 parastish mī-kunand*.

Reverence, to, *hurmat dāshtan*; *mubārak
 pindāsh tan* (as the hoopoe, certain pigeons,²
 etc.); *bi-nigāh-i 'izzat dīdan*.

Reverie, *gharq-i khayāl* (in a—): *hālat-i
 ghanūdagī*: *khalsa* (Sufi term).

Reverse, *hazīmat* (defeat q.v.); *nakbat* (dis-
 aster); *chi-hā bar sar-i man guzasht* (what
 reverses of fortune I have experienced!);
pas 'aks-i in (or *vārūna-yi in*) *rā bi-kun*
 (then do the reverse); *taraq-i vārūna* or
pusht (of a medal); [*rū* opp. to *push* of
 medal]; *sar-i sikka* and *tah-i sikka* (in
 tossing only).

Review, *taqrīz* (review of a book; lit.
 "to praise").

Review, *sān dīdan*, tr., and *dādan*, intr. (to
 muster or count); *mashq k.* and *d.*
 (parade). *Vide* Inspect.

Reviewer, *taqrīz kun* or —navīs.

Revile, *zisht guftan*; *shatm k.*; *fuhs h d.*
Vide Abuse and Deserve.

Reviler, *zisht-gū*: [bad-gū= backbiter].

Revise, *nazar-i ḥāni kardan* or *murur kardan*;
 [*murur k.* is also used for reconning les-
 sons; *man dar in tadbīr murur mī-kunam*
 I will turn over this plan in my mind];
*ānchi navishta būdam hakk u islāh karda
 am* (revised and corrected).

Reviser, *islāh-kun* (correcter).

Revision, *tashīh* (to correct). *Vide* Supra.

¹ *Vāpas kūnān*-dan Afghan.

² *Kabutar-i Ya Karīm*, *kabutar-i Ya Hu*, and *Kabutar-i Ya 'Alī*.

Revive, *zinda shudan* and —*kardan*; *hāl rā tāza k.*, tr.; vide Resuscitate; *tijārat hālā shuru'-i bi-taraqqī karda ast*=*bāzār-i tijārat garm'* *shuda ast* or *raunag girista ast*; *in chāhī rūh-i tāza-i dāda ast* (the tea has revived me=*quvvat yāsta am*).

Reviver, *muhyī-yi rusum-i qadīm ast* (reviver of ancient customs); *mufarrih* (reviving; of sherbets, scents, etc.).

Revocation, *nukul* (m.o. breaking one's word). Vide Cancellation.

Revolt, *yāghī-gari* (*k.*); *shurish* (*k.*); *baghāval* (*k.*); *gardan-kashī* (*k.*); *fitna* (*k.*); *fasāl* (*k.*) (to be mischievous, to cause a disturbance).

Revolution, *gardish*; or *dawr* (of planets); *inqilāb*, pl. *inqilābāt* (vicissitudes). Vide Revolt and Mutiny.

Revolutionary, *bāghī*; and *yāghī*; *tāghī*. Vide Revolt.

Revolve, *gardīdan*, intr.; and *gardish* *k.*, intr. (but with *dādan*, tr.); *dawr* *z.*; and *char-khīdan*; and *pirr khurdan*, intr. (vulg.).

Revolver, *shash-lūl*; or *shash-mīl*; or *varvara* and *rivalvar*² (Eur.) (the pistol).

Revolving, *davvār*.

Reward (subs.), *jazā-yi 'amal u kayfar-i gunāh khwāhand kashīd* (they will be rewarded according to their deserts); *jazā*; or *savāb* (in the next world). Vide Retribution, etc.

Reward, to, *ajr*; *haqq*³ *'l-anal* (remuneration); *in'ām*; *haqq*⁴ *'s-sa'-yi urā dādam* or *az khijālat-i zahmat-i u birun āmadam*; *muzd-i dast* or *muzd-i shast* (reward, tip).

Vide Fee, Tip, Wages.

Reynard. Vide Fox.

Rhagis, *Ray* (the ancient Rhagis).

Rhetoric, *'ilm-i ma'ānī u bayān* (gen.); *'ilm-i bādī* (deals with figures only); *'ilm-i bayān* (how to express the same idea in different ways; includes exposition); *'ilm-i ma'ānī* (deals with the order of words in rhetoric).

Rheum, *nazla* (from eyes and nose); *zukām* (ditto); *chirk* (vulg.).

Rheumatism, *ustukhān-dard*; *bād-i maʃāsil*; *vaja'-i* (or *dard-i*) *maʃāsil*.

Rhinoceros, *kargadan* or *karg*.

Rhubarb, *rīwand-i Chīnī* (med.); *rīvās* (wild rhubarb for the table).

Rhyme, *qāfiya*, pl. *qavaṣī*; *saj'*⁵ (rhymed prose).

Rhyme, to, *muqassa gardānīdan* (of poetry); *musajja'* *g.* (of prose).

Rhymster, —*ki mī-tavānad yak du qāfiya radīf kunad* (=the merest rhymster).

Rhyming, *qāfiya-dār*, adj.

Rhythm, *mawzūniyyat*. Vide Alliteration Rhythrical, *mawzūn*.

Rib, *danda*; *ustukhān-i pahlū*.

Ribaldry, *harzagī*. Vide Indecency.

Riband, *pahnak* (of any material); *navar* (tape); also "nawar"); *in kaghaz-hā rā bā navār-i bi-band*.

Rice, *birinj* (without husk); *shaltūk* (in husk); *chilo* (boiled); *fisinjān* (a Persian dish made of rice, almonds, pistas, pomegranate juice and meat); *kalla chilo* (boiled without butter); *firni* (rice pudding); *shulla* (rice and water boiled; a gruel for sick people).

Rich, *ghānī*, pl. *aghniyā* (rich); *mutamavvīl* (wealthy); *māl-dār*⁶; *dawlāt-mand* (very wealthy); *sāhib-i sarvat* (rich); *pul-dār* (monied); *charb* (in cookery); *vasī'* (of a language); *sanjaf-i qabā-yash pahn ast* (=he has all the good things of this world); *naw-kisa* (nouveau riche).

Riches, *dawlat* (great wealth; also fortune); *sarvat* (riches); *tamarrul* (being wealthy; in Pers. wealth).

Richness, *charbī* (of food); *rus'at* (of language).

Rickety, *laq* (of chair; of teeth).

Rid, *dast bi-sar zadan* (local?) (to get rid of a person); *ūrā bāyad-farīgh kard* (get rid of him; gen. of killing).

Rid of, *har-chi ki bi-duzdī*, *āb kardan-ash'* *pā-yi man ast* (I'll undertake to get rid of all you steal).

Riddle, *hall-i īn mu'ammā rā mī-tavānid bī-kunīd* or *'ugda-yi īn mu'ammā rā mī-tavānid bi-gushāyīd*?

Ride, *savārī k.*; *ū har rūz subh savārī asp mī-shavad* or —*savārī asp shuda bi-tafarruj mī-ravad*: *tark nishastan* (to ride pillion). Vide Oblique.

¹ Opp. to *bāzūr kasād shuda ast*.

² *Rivalvar* used in newspapers in Tehran.

³ Also a sort of monogram on a seal; thus, one named 'Ali might engrave as his *saj'*: *Huw'* *'l-*

⁴ *Aliy'* *'l-A'lq = ī-sti buland-i buland-tarīn*.

⁵ *Māl-dār* also applies to an owner of horses or donkeys, etc.

⁶ Lit. "dissolve."

Rider, *savār*: *rākib* (or “riding”; pres. part.): *dast-i savari-yi khub darad* (he is a good rider).

Ridge, *tīgha* (also height); *bar-amadagi*: *marz* (between two fields; used as a path).

Ridicule, to, *rīsh-khand* k. (with laughter; also to chaff, coax, make a fool of): *istihzā* k. (deride, scoff at; not friendly): *tamashkhor* k.; or *maskhara* k. (friendly or otherwise): *bi-nasīhat-i man tamashkhor* (or *istihzā*) *mī-kunad*. *Vide* Deride, Taunt, Chaff.

Ridiculous, *muzhik*; *khanda-āvar*.

Ridiculously, *bi-qadr-i ki khanda mī-ārad*.

Riding, *savārī* (k.); *ham ‘inān*, adj. (riding side by side): *savāra*, adv. (on horseback; also subs.=“cavalry”).

Rife, *mustawī*; *shuyū‘ dārad*; *ghalaba dārad* (of a disease): *in a/vāh shuyū‘* (or ‘*umumiyyat*’) *dārad*.

Rifle, *tufang* (any rifle or gun): *tufang-i fatilañ* (match-lock): *shamkhāl* (a *jazāñil*): *māsha* (trigger): *chaqmāq* (cock): *tasma* (sling): *basti* (band): *nazar* (sight q.v.): *qundāq* (butt): *lula* (barrel); *sumba* (cleaning rod): *sar-nayza* (bayonet).

Rifle, to, *khāna-dār sākhtan* (of a gun): *tārāj* k. (plunder).

Rifled, *khāna-dār*.

Rifleman, *tufang-chī* (any one with gun or rifle): *shamkhāl-chī*, etc.

Rig, *yak-khāya* (adj. with one testicle).

Rigging, *maſtul* (of a ship; also twisted wire and a beam).

Right, Rights, *rāst*, adj. (right hand; opp. to *chap* “left”): *dast-i rāst* (on the right hand): [*chap u rāst* is also applied to the links of a curb chain, i.e. when flat and smooth they are *rāst*; when twisted *chap*]: *kīh az mīh namī-dānad* or *in qadr khar ast ki hir tā pir sar-ash namī-shavad* (= he does not know his right hand from his left): *agar bā mā bi-sajar bi-yāynd fa-huwā ‘l-murād va-illā turā ikrāj mī-kunam* (if you’ll come with me on the march all right; if not, I’ll dismiss you): *bi-chāra dād-ash bi-jā-i na-rasīd* (the poor thing did not get her rights): *agar ḥaqq-i man ham az bīkh sūkht bi-shavad qasam-i darūgh na-khwāham khurd* (if I lose my rights even, I won’t foreswear myself): *in harf hisābī st* (this is all right); *in qabā barāyi shumā dūkhta shuda ast* (you are the right man in the right place): *ḥaqq-i murūr* (right of way): *khayli khūb*, or *bi-*

chashm (all right!): *savāb dānistan* (to deem right); *yā ghalat yā savāb* *in rā mī-kunam* (right or wrong I’ll do it). *Vide* Serve, Proper and Hand.

Right angle, *zāviya-yi qā‘ima*.

Righteous, *sālih*; and *pārsā* (good, upright); *durst-kār*; *rāst-kār*: ‘*ādil* (just).

Rigid, *sakht*; or *muhkam*; or *qā‘im* (immovable): *durusht*; or *sakht* (severe).

Rigour, *shiddat* (of season, etc.): *sakht pā-bandī* (k.).

Rill, *rishṭa-āb* (nat. or art.).

Rim, *lab* (of cups, of streams): [*kinār*, brink of stream].

Rime, *zhāla* (hoar frost); *sarmā-rīzak* (ditto).

Rind, *pust*.

Ring, *halqa* (any large ring or circle): *angushtar* (for finger): *khātam* (a signet ring): *gūshvāra* (earring): *khalkhāl*; or *pā-baranjan* (ankle-ring): *sādā-yi zang* (of bell): *jiring* or *tiring* (of metal). *Vide* Vibration.

Ring, to, *zang* z. (of bell): —*kubīdan* (to strike, a gong, etc.): *halqa* z. (form a circle): *bi-dawr uftādan* (to ‘ring up’; of falcon and heron, etc., also to ‘soar’).

Ring-leader, *sar-i juqa*; ‘*alam-dār*; *sar-halqa*: *ummūl-fasād*.

Ringlet, *ja‘d* (tight short curl): *turra* or *kalāla* (hanging, like dervish’s): *mū-yi bāftāni* or *mū-yi musalsal* (a plait): *zulf* (sp. short Persian curls round the head in a man; or in a woman the side curls at the ear). *Vide* Curl and Hair.

Riot, *shurish* (k.); *shuluq* (k.); *balvā* (k.): ‘*arbada* (k.) (disturbance, of drunkards): *lūtī-bāzār* (k.).

Rioter, *balvā-kun*; *fāsād bar-pā kun*.

Rip, bar *darīdan* (of cloth): *shikāftan* (to rip open): *chāk* k. (ditto): *khānum yak harf-i parānīd* (the lady ripped out a bad word).

Ripe, *rasīda*: *nīm-ras* (half-ripe): for ripe in age *vide* Age.

Ripen, *in mīva nazdik bi-rasīdan ast*.

Ripeness, *rasīdagī*.

Ripple, *mawj* (vulg.): *vaqt-i ki hava mī-vazad rū-yi āb zanjira mī-uſtad*: *mū-yash mawj dārad*. *Vide* Wavy.

Rise, *āghāz*; or *binā* (beginning): *bar-āmadagi*; or *irtifā‘* (of ground).

Rise, to, bar *khāstan*: *bāyad ſubh-i zūd bar khīzīm*: *buland shudan* or *pā shudan* (stand up): *qīmat-i nīl taraqqī karda ast*; [*tanazzul* k. to go down]: *tūlū‘* k. (of sun or moon or stars); bar *āmadan* (ditto):

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anything) ; [*lūla-bād=gird-bād*, a ‘devil,’ a small whirlwind].

Roll, to, *lula kardan* (roll up) ; *in ha ra tu-yi kāghaz bi-pīch* (wrap these up in paper) ; *bar zadan*, tr. (roll up) : *ghaltūdan*, intr. ; *takān khurdan* or *murammā k.* (of ship ; but *vide Pitch*) : *pahn k.* (roll out ; spread out). *Vide Waddle.*

Rolling, *ghaltān* (P. part.) ; *mutazalzil* (Ar. part.) : for subs. *vide Drum*.

Rolling-pin, *tir-i nān-pazī* (for pastry) : *chūcha* (for sweets ; it is thicker in the centre).

Roman Catholic, *kātolik*.

Romance, Fr. *rumān* (novel).

Romancer, *afsāna-gū* (polite for liar) ; *rūmān-nāvis* (novelist).

Rome, *Rūm-i Itāliyā*.¹

Roof, *bām* or *nusht-i-bām* (outside) ; *saqf* (roof or ceiling) : *saqf-i khāna pāyin āmad* (the roof came down ; not *bām* which is the outside of the roof) : *bāmāh va bālā-khānahā mamluv az zan u mard u bachcha būd*—Shah’s diary (the roofs of the houses and the balconies were full of men, women, and children) : *saqf-i-kamāni* or *hilālī* (arched roof) : *mahiābī* (a flat roof, a terrace) : *shirvānī* or *saqf-i khar-pushī* (gabled or lean-to roof). *Vide Palate.*

Rook, *kalāgh-i halāl-gūshi*.

Room, *uṭāq* : *hujra* (sp. in caravansara or in shop) : *pastu* (a small back or private room opening into a large room) ; *sīdārī* (a small room with three doors) ; *pānj-darī* (with five doors) : *shikam-darida*² (a room with broken walls, i.e. there is a large recess with doors) : *tālār* (large verandah) : *sandūq-khāna* (for money, jewels, clothes) : *maṭabb* (consulting room of a physician) : *jā na-būd* (there was no room) : *gūshvāra* (a small projecting room on the flank of a house). *Vide Back-room, Closet.*

Root, *bīkh* (the foot of a tree or of anything) : *rīsha* (under-ground roots) : *darakht rā az bīkh burīdānd* (they cut down the tree near its root, i.e. close to the ground ; but *darakht az rīsha kanda shuda ast* uprooted) : *khar-i man az bīkh dum na-dārad* (my ass is quite tailless) : *masdar* or *māddā* (gram.) : *asl u far* (root and branch ; also principal

and interest) ; *pūl māya-yi har fasād-i-st.* *Vide Foundation.*

Root out, to, *bar kandan* ; *az rīsha bar kandan* ; *az rīsha kashīdan* : *rīsha rā tā āb-rasāndān* (fig. ; to root out utterly, i.e. to track the roots up to the water whence they draw sustenance) : *nasl-i-urā az rīsha kand*, or—*istīṣāl kard*, or—*mustāṣal sākht* (he utterly destroyed his race).

Rope, *ṭanāb* or *rīsmān*³ ; *ṭanāb* (for tents) : *āvāng* (a stretched rope for drying clothes, etc.) : *qātīma* (of goat-hair) : *nardbān-i rīsmānī* (rope ladder on ships) : *kamānd* (rope-ladder of thieves ; a knotted rope with a hook at the end) : for “picketing rope” *vide Chain.*

Rope-dancer, *band-bāz*.

Rope-maker, *rīsmān-sāz* ; *rasan-tāb*.

Rosary, *subḥā* ; *tasbīh ma‘-i shaykhī sad u yak dānā dārad* (the *shaykhī* is the large bead that indicates that one round has been told) : *gul-zār* (rose-bed) ; *gulistān* (any flower garden).

Rose,⁴ *gul* (also any flower) ; *gul-i gulāb* (rose only) ; *vard*, Ar. (in med.) : *gul-i surkh* (pink and scented ; blooms in spring) : *gul-i ḥāshī* (dark red) : *gul-i muhammadī* (pink ; blooms from spring to autumn) : *gul-i zard-i panj-par* (a single yellow rose like a butter-cup) ; *gul-i zard-i sad-par* (double ditto) : *gul-i du-ruya* (single ; deep red inside and yellow outside) : *nastaran* (single, white ; like a dog-rose) : *gul-i sag* (wild, dog-rose) : *gul-i Rashtī* (pink without scent) : *gul-i mishkīza*⁵ (small, white, double) : *gul-i chāhī* (tea-rose) : *gul-i ru-ghānī* (from which a med. oil is extracted) : *gul-i payvāndī* (grafted rose) : *bulbul ‘āshiq-i gul ast* : *jā-yi gul gul bāsh va ja-yi khār khār* (at Rome do as Rome does) : for ‘under the rose’ *vide ‘Secretly’* : *gul-qand* (conserve of roses used in medicine) : *gul-gūn* (rose-coloured) : *gul-i safid khūsha basta būd* (the white roses were in bloom).

Rosette, *gul*.

Rose-water, *gulāb* ; *gulāb bi-ru-yi khwanand-agān* (a phrase used by an author when about to narrate something nasty) : *vaqt-i ki ism-i Muhammad rā bi-gīrī bāyad dāhān-at rā az gulāb bi-shūrī* (a saying).

¹ *Rūm*, Turkey.

² In ordering felts for the floor it is almost sufficient merely to mention the name of the room without giving dimensions.

³ *Rīsman*, also string.

⁴ It is a vulgar saying that the rose has the scent of the Prophet.

⁵ Apparently from the diminutive of *mushk*, vulg. *mishk* “musk.”

Rosiness, *surkhī*.

Rosy, *gul-gūn*: *pusht-i gulī* (light pink): *gul-rukh* (rosy-cheeked).

Rot, *pūsīdagī* (dry): *gandagī* (putrifaction): *jafang na-gū*, or *laghv ma-gū* (don't prattle rot); *pā dar havā harf mī-zanad* = *chānā-ash laqq ast* (he's talking a lot; and hence rot).

Rot, to, *pūsīdan* (dry): *gandīdan*; or *fasiid shudan* (putrify): *kirm z.* (to be worm-eaten; of wood, flesh, etc.).

Rotten, *pūsida*, vulg. *pūt* (perished; of wood, leather, cloth): *gandida* (putrified).

Rotter, *ma-fingī* (useless or 'rotter,' of men; from *fung* = snot q.v.).

Rouge, *surkhāb* (a powder); *ghura*.

Rough, *durushī*; or *khashin* (of cloth, temper): *zibr* (of cloth only): *mutalātim* (of sea): *nā-pardākhta* (unpolished; of things): *dibsh* (astringent to taste): *nā-hamvār* (uneven; of ground): *sakhli-ha-yi kar rā ū kard* or—*mutahammil shud* (he did the rough part of the work): *nā-tarāshīda* or *na-kharāshīda* (unpolished; of people): *pācha-var-mālīda* (uncouth, of low people only; lit. 'with trousers tucked up at the bottom'): *aldang* (rough in behaviour, boorish): *luṭī*, pl. *alvāt*; *āwbāsh* (the sing. *vabsh* not used) (roughs of the town).

Roughness, *durushī*; *khushūnat*; *zibrī*.

Rough-rider, *chābuk-savār*.

Roumania, *Rumāniya*.

Round, *gird*; *mudavar*; *kuravī* (adj.): *gird-ā-gird*; or *dawr-ā-dawr* (adv. all round): *har taraf-i* —; *atraf-i shahr* (around the city; the suburbs): *chahār dawr-i Kirmān kūh ast* (all round Kerman there are hills): *dawr* subs.; *dawr-i sharāb*: *bi-dawra-yi mulāqāt rastan* (a round of calls): for round-about vide Confusedly.

Rounded, *mudavar*.

Round-faced, *gird-rukhsār*.

Rouse, to, *bidār* k. (awaken): *shūrānīdan* (—to tumult): *bar-aṅgikhtan* (animals; people to tumult): *bar-āshuftan* (of people): *khud-ash rā takān dādan* and *par-pūk kardan* ('to rouse,' intr.; of falcons or little birds): *suk* k. (stir a person up, poke him). Vide Tease, Stir.

Rout, to, *inhizām dāda parāganda* k.

Route, *rāh*; *ru bi*—(en route to—).

Routine, *umur-i juziyya u ruz-marra* (routine matters): *tartīb-i muqarrara*.

Row, *qīlār* (gen.): *saff* (rank), pl. *sufūf*: *radīf* (one behind the other): *jinjāl* or *āshūb ma-kun* (don't make a row, or don't quarrel): *ghawgħā* (any noise): *chi ma'raka ast?* (what's the row?): *khaylī awzā' bar pā kardam* (I kicked up a row).

Row, to, *pārū zadan*.

Rowdiness, *kawlī-garī*; *shuluq kārī*.

Royal, *shūhāna*; *mulukāna*; *shāhvar*; *khusravāna*.

Rub, *mālīdan* (with the hand): *sūdān*, rt. *sā*, tr.: *farsudan*, tr. (to grind, wear away, rub, gall): *sā'īdan* or *sābīdan* (for grinding): *dast sudan* (to rub the hands in grief): *shāl mālīdan* (a horse; with gloves or a coarse piece of cloth): *kaf-māl kardan* (to rub in the hand, as ears of corn, etc.): *zadūdan* tr. (to remove rust, polish): *māhv k.* (efface q.v.): *kīsa kashīdan* (of the body in a bath; with a glove).

Rubber, *kīsa-māl* (shampooer in Turkish bath): *gīr* (India rubber): *kash* (elastic): *gīr u kash*, vulg. (rubber).

Rubbed out, *sā'īda*; *māhv shuda* (effaced q.v.).

Rubbing, *mālīsh* (k.) (of horse, etc.): *musht u māl* (k.) (friction; shampooing).

Rubbish, *khas u khāshāk* (sweepings): *khākrūbā* (heap of sweepings): *ashghāl* or *ashkhāl*, or *āl u ashkhāl* (m.e.; bits of paper, chips, etc. lying about a room; vide Refuse): *rasht* (the refuse of a house; *rasht-dān*, dust-bin, dust-hole). Vide Rot.

Ruby, *yāqūt*: *la'l* (rare): *yāqūtī* or *yāqūt-rang*, adj.; *la'l-gūn* (rare).

Ruck, *chin*; *shikanj* (in carpet). Vide Carpet.

Rudder, *jahāz bi-tall-i rīgī khurda sukkān-ash shikast*.¹

Ruddiness, *surkhī*.

Rude, *gustākh*; *bī-adab*; *bad-tahzīb* (in manner): *khashin* (rough, rude): *sidq-i nāmatbū'* (rude truth). Vide Rough.

Rue, *ispand*: *harmal* (wild).

Rueful. Vide Doleful.

Ruffian, *az aubāsh*; *arāzil* (pl. for sing. *razīl*, which means low in birth or actions): *qul-chumāq* (a sturdy ruffian): *bi-zan bahādur* (a ruffian). Vide Rogue, Canaille.

Rug, *qālīcha* (small carpet): *khirsak* (a coarse rug): *gilim* (a carpet without pile).

Rugged, *nā-hamvār*: *khashin* (of features); *nā-mulā'im*.

¹ Disconnected participle.

Ruin, *inhidām* (of buildings) : *kharābī*; *vīrān sh.* (of places).

Ruin, to, *kharāb* k. : *pāymāl* k. (lit. tread under foot) : *munhadim sākhtan* (to raze to the ground) : *dimār az ruzagār-i kas-i bar āvardan* (of people) : *zā'i* k. (of people or things) : *vīrān* k. (of places).

Ruined, *kharāb* ; or *makhrib* (gen.) : *munhadim* (demolished ; of buildings) : *pā-māl* : *ma'dūm* (gen. non-existent) : *muflis* (penniless).

Ruined, to be, *khāk-nishin* or *tabāh shudan* (of people) : *dawlat-ash talaf shuda ast* or *pakhsh shuda ast* : *ākhir' l-amr az īn kārhā ruzagār-ash siyāh mī-shavad* : *ujāq-i shān khāmush* (or *kūr*) shud (the fortunes of that family were ruined) : *qal'a-yi kharāba* (a ruined fort).

Ruiner, *vīrān-kun* ; *mukharrib* ; *bar-bād-dih*.

Ruining, *takhrīb*.

Ruins, *kharāba* : *āvār* (m.c., ruins of a building) : *man bi-sabab-i u bar bad shuda am* : *baqāyā-yi shahr-hā u qurā dar hama-yi atrāf numāyān ast* (covered with the remains of the ruined cities and villages).

Rule, *hukumat*, etc. ; vide Government : *qānūn*, pl. *qavānīn*, etc. ; vide Regulation and Custom : *tartib-i dars-i khud rā chi tawr dāda id?* : *bāyad shumā bi-amr u nāhy-i burzurg-i khud-i tān mutī' bāshid* (you ought to be obedient to the rules of your superior) : *rusum*, and double pl. *rusūmāt* (customs, etc.) : *sunan* (relig., pl. of *sunnat*).

Rule, to, *khatt kashidan* ; or *mistar namudan* (of lines). Vide Govern.

Ruler, vide Governor : *mistar* (the Eastern paper-pad with cross-lines of silk ; placed under the writing paper it makes straight lines by ridges).

Rumbling, *qarāqur-i shikam* (of stomach).

Rumelia, *Rumālī*.

Ruminant, *hayvānāt-i nushkhwār-kun*.

Rumination, *nushkhwār* (k.).

Rumour, *afvāh* ; or *hamlāma* ; or *shuhrat* : *aqvāl-i arājif* (false rumours) : *dar afvāh uftāda ki* or *sar-i zabān-i mardum uftāda ki*— or *zamzama dar miyān-i mardum uftāda ki*— (there is a rumour that —; it is rumoured that—).

Rump, *surīn* ; *kafal* (of living things) : *rān* (butcher's word for rump).

Run, *davidan*, rt. *daw* ; vide Flee, and Meet : *'aqab-ash davida ūrā bar gardān* (run after him and call him back) : *jārī shudan*

(flow) : *nashf* k. (to spread ; of ink on blotting paper ; of colours of cloth in washing) : *bi-dumbāl raftan* (to follow ; run after a person) : *uftādan* (to run over, spill) : *tak u daw* k. (to run about, labour) : *kāliska-am az rū-yi sag-i radd shud*.

Runaway, *gurīzān* ; *fīrārī* (deserter, fugitive) ; *gurīz-pā* (truant q. v.).

Runner, *davanda* : *qāsid* (messenger, post-runner) : *shātir* (before a carriage).

Running, *davān* adj. : *āb-i ravān* (running water) : *u az maydān raft* (he is out of the running = *dākhil-i maydān nīst*) : *az maydān dar kardan* (to put out of the running) : *dākhil-i maydān* or *dākhil-i daw nīst* (to be out of the running).

Rupee, *rupīya* or *rupiya*.

Rupture, *ghuri* (m.c.) ; and *fatq*. (med.) : *shikast* ; or *rakhna* ; or *khālal* (in friendship) : *ishtiqaq* : *bi-parda āsār-i 'adāvat zāhir gasht* (open rupture) : *faskh* (violation) : *pāra sh.* (of liver) : *tarakīdān* (of gall-bladder).

Ruptured, *ghuri* P. : or *mafīq* or *fatq* (?) Ar. ; or *fatq bi-ham rasānīda* (the accident).

Rural, *dīhatī* (of places or persons).

Ruse, *rubāh-bāzī* (k.). Vide Trick.

Rush, *hujum-i hamla* (in a body) : *jast* k. (of a single person).

Rusk. Vide Bread.

Russian, *Rusī*.

Rust, *zang* (z.).

Rustum. Vide Bravery.

Rustic, *rustā-zāda* ; *dīhatī* (also ignorant).

Rustling, *khish khish* (of clothes, or snake in the grass).

Rusty, *zang-zada* or *zang-girifta* or *zang-aluda* : *'ārī* (out of practice; lit. naked) ; *Farsī-am zang khurda ast* (my Persian is rather rusty).

S

Sabbath, *sabt* ; *yāwm' s-sabt*.

Sable, *samūr*, for *samnūr* ; *qara khaz* T. (the black marten).

Sabre, *shamshīr* ; *sayf*, pl. *suyūf*.

Sacer, F. Vide Falcon.

Sachel, *juzv-dān*.

Sack, *javāl* ; in ports, *gunī* (gunny-bag) ; *ghārat* (k.) (of a town).

Sack-cloth, *palās*.

Sackful, *pul khidmat-i shuma javal javāl mi-āvarīm* (we'll bring you money by the sackful).

Sacrament, *'ashāt-i Rabbānī*.

- Sacred, *muquddas*; *amākin-i mubāraka* (sacred places).
- Sacred, *khāk-i Karbalā rā taburruk khayāl karda bar mī-dārand* (they consider the dust of Karbala a sacred relic to be collected and taken away).
- Sacrifice, *qurbān* or *qurbānī* (k.) (an animal); *fīdā* (k.) (met.): *yak shutur i nahār kard* (he sacrificed a camel); *nāmī-khwāst jāmī-i ikhtiyār-i hukumat-ash rā niyāz-i mihrāb-i shārī'at kunad* (he was indisposed to sacrifice all his temporal powers).
- Sacrificed, *qurbānī shuda*; *muzbh* (slaughtered).
- Sacrificer, *qurbānī-kun*; *zābih* (prop. the man who cuts the throat); *nahār-kun* (gen. of camels).
- Sacrilege, *intihāk[“] l-mahārim*.
- Sacrilegious, *kufr-āmīz* (of speech).
- Sad, *malūl* (of a person); *gham-āmīz*; or *ranj-āmīz*; or *pur-huzn*; or *ghamgīn* (of a tale); *bi-juz ghamīn va aṣṣūs rafiq-i dīgur na-dāshlam*—Prof. S. T. (I was sad and alone); *lunj-ash āvikhta ast* (he looks down in the mouth).
- Saddle, *zin* (for riding horse); *tark* (the back part of a saddle or of the horse); *jahāz* (of camel); *pālān* (pack-saddle for horse, mule, or donkey); *shāl* (vulg. pack-saddle for donkey); *qarbus* (saddle-bow); *qallāq* (saddle-tree); *takaltū* (the stuffing of a pad of a saddle).
- Saddle, to, *zin k.*
- Saddle-bag, *khurjīn* (made of carpet or *gilīm*).
- Saddle-cloth, *'araq-gīr* (a felt under a saddle); *ghashiya* (rare); *zin-push* (over the saddle).
- Saddled, *zin-karda*.
- Saddler, *zin-sāz* (maker of the tree).
- Saddle-tree. *Vide Saddle.*
- Sa'di, we are going to visit the tomb of Sa'di, *mī-ravīm ziyyārat-i mazār-i Shaykh Sa'dī bi-kunīm*; (in Shiraz it is now known as *musallā*, "a place of prayer"); it is close to the tomb of *Hafiz*: *Sa'dīyya*, tomb of Sa'di (and *Hāfiyya*, of Hafiz).
- Sadness, *dilgīrī*; *malāl*.
- Safe, *īman* for Ar. *āmin*; *bi-salāmat*; *bī-khātar*; *shānidam ki bi-salāmatī vārid-i Landan shud*: *sandūq-i āhan* (for jewels); *shīr-āvīz* (meat-safe, etc.). *Vide Cupboard.*
- Safe-keeping, *nīgūh dārī*; *hīzāzat*.
- Safety, *aman*; *amn*; *salāmat*; *salāmatī*; *īnjā bi-amniyyat mī-tavānīm bi sar barīm*.
- Safety-valve, *sūrākh-i dar-rāw* (lit. and met.).
- Saffron, *za'farān*: *muza'far* (p.p. saffroned; coloured or flavoured with saffron).
- Sagacious, *zakī* (of humans): *aql dārad* (of men or animals); *dāna* (wise, of humans; and sometimes of animals)
- Sagacity, *fīrāsat*; *shū' ur* (of men or animals).
- Sage, *hākim*, pl. *hukamā*. *Vide Philosopher.*
- Sago, *sāgū* (Eur).
- Said, *mazkur* (mentioned previously); *sabīq[“] z-zikr*: *mī-qūyānd* or *manqūl ast* (it is said).
- Sail, *īn kishtī na tīr dārad na bād bān* (this ship has neither mast nor sail); *parda*: *dah farvānd kishtī* (= ten ships).
- Sail, to, *jahāz kay rāh mī-ustad* (when will the ship sail?); *shīrā' kashīdan* (to set sail); *mī-khwāham qadr-i ru-yi daryā sayr kunam, dīl-am bāz bi-shavad* (I want to refresh myself by a sail). *Vide Walking.*
- Sail-maker, *shīrā'-sāz*.
- Sailor, *jāshū* (P. Gulf word); *khalāsī* (gen.); *mallāhān sayr-i mamālik-i muta'arrīqa mī-kunānd*.
- Saint, *pīr* (at a shrine); *valī*; *muqaddas* (a holy man).
- St. John, *Yahyā-i ta'mid dihanda* (St. John the Baptist); *Yuhannā-i Injīlī* (St. John the Evangelist).
- Saintly, *muqaddas shī'ār*; *valī-sīyat*
- St. Petersburgh, *Pitr*: *San Patarburgh*.
- Sake of, *barāy-i*; *barāy-i khātīr-i*—; *barāy-i pās-i khātīr-i*—; *az bahr-i*—.
- Salad, *salāt* (Eur.): *sirkā shīra* (dressing of vinegar and grape juice, in which the leaves are dipped before being put in the mouth).
- Salamander, *samandar* (according to some Persians a bird); [the Afghans use the Hindi word *samandar* for "the sea"]:
[*samandar murgh-i ātashī-st*].
- Sal-ammoniac, *nūshādur*.
- Salary, *māhāna* (monthly); *mushāhara* or *shahriyya* (monthly); *mawājib-ash māh-i pūn sad² rūpiya ast*.
- Sale, *īn farukhtānī nīst* (this is not for sale); *īn ashyā barāy-i farūsh chīda shuda ast*; *harāj* for Ar. *harrāj* (auction).
- Sale, *bay[“]-i shart* or *bay[“]-sh shart* (conditional sale).

¹ Samundar H., "the sea."

² Vulgarly for *pān-sād*.

Saleable, *in jūr ajnās dar Kirmān bi-farūsh namī-rasad* or *tālib na-dārad*: *qābil-i-fārukht*.

Salep, *khusyat¹-s-sa'lab* (*lit.* fox's testicles).

Saline, *shur* (of water or ground); *namakin*.

Saliva, *ab-i dahan* (*andākhtan*): *kizī* (m.c. and local ?); *tufv* or *tuf* (*andākhtan*) spittle (a crude word); *lu'āb* (*andākhtan*), but *in pākat rā ab-i dahan bi-zan* (not *bi-yandāz*).

Saljuk, *saljūq*.

Sallow, *zard*.

Sallying, *daf² at³ khurūj kardan*.

Salmon, *āzād-māhī* (Salmon trout ?).

Salol, *sālōl*.

Salt, *namak*; *namak-i tabar-zad* (rock salt): *namak-i siyāh* (used medicinally): *namak-dān* (salt cellar).

Salt, to, *namak zadan* or *mushtan*.

Salt-cellar, *namak-dan*.

Salted, *namak-zada*; *khush-namak* (rightly salted, well-savouried; good-looking, of persons).

Saltpetre, *shura*.

Salubrious, *sihhat-bakhsh*; *sālim*; *nāfi'*; *sāzgār* (of climate, air); *guvāra* (of water).

Salubrity, *sihhat*; *sāzgāri*.

Salutary, *muṣid*; *nāfi'*.

Salutation, *ta'āruf* (gen.).

Salute to, *javāb-i salām guftam* (or *dādam*) (I returned his salutation); ¹ *man bi-hama ta'āruf² kardam* (I saluted all, with bows, compliments, etc.): *nizāmī dādan* (of a soldier): *u mustahiqq-i shalīk-i³ bīst tir-i tūp ast*.

Salvation, *najat*; *rastagārī* (relig.): *rihāxi*; *khalāsī* (saving, release).

Salve, *marham*: *rūghān* (m.c.).

Salver, *qahva-sinī* (small, for coffee).

Samarkand, *Samarqand*.

Same, *hamīn*; *haman*: *yaksān* (alike); *māl-i man va māl-i shumā yaki'st*: *in hamān ast ki dirüz bi-shumā dādam*: *rīs savār u piyāda na-bāyad bāshad* (the wool for weaving should all be of the same thickness): *Na har zan, zan ast u na har mard, mard, Khudā panj angusht yak sān na-kard*: *kulāh tā kulāh tafāvut dārad* (all *kulāhs* are not the same).

Sample, *namuna-yi birinj⁴* *rā bi-mān nishān*

dihīd; *musht-i namūna-yi-kharvār-i* ⁵ *st* (a handful is a sample of a load).

Sanctified, *muqaddas* (k.): *pāk karda shuda*.

Sanctifying, *taqdīs* (k.).

Sanctimonious, *mard-i taqaddus-farūsh*; *khushk-i muqaddas* (austere and gloomy).

Sanction, *izn*; *ijāza* or *ijāzat* (permission); *rizā*; *tasvīb* (approving).

Sanction, to, *imzā kardan* (also to sign); *sīhā guzāshān*.

Sanctity, *pāki*; *tahārat*.

Sanctuary, *bast* (asylum); *dar qunsul-khāna bast nishast* (he took sanctuary in the Consulate).

Sanctum, *harim* (also *haram*).

Sand, *māsa* (or *massa*?) (fine sand): *shin* (sand or gravel): *in ārd pur-i rīg ast*; *rīg-i ravān* (shifting sand).

Sandal, *chāruq*; *kadrak* (with wooden soles; used by mountain shepherds).

Sandal-wood, *chub-i şandal*.

Sand-bank, *tall-i rig*.

Sand-grouse, *vide Grouse*.

Sand-paper, *vide Emery paper*.

Sane, *sāhib-i hush*.

Sanguinary, *khun-khwār*:

Sanguine, *damavī* (with too much blood).

Sanity, *sihhat-i 'aql*.

Sap, *shīra*; *rutubat* (inside the bark).

Sapling, *nīhāl* (also seedling): *naw-nīhal* (seedling).

Sapper, (*naqb-zan* (gen.): *vide Engineer and Miner*: *maqqāb u haffār* (sappers and miners):

Sapphire, *yāqut-i kabud*.

Sapphism, *tabaqā zadan*.

Saracen, *sharqī*, pl. *sharqiyyīn*.

Sarcasm, *ta'na*; *ta'na-yi lughāvī* (hidden); *istihzā* (ridicule).

Sarcastic, *pur ta'n*; *ta'n-āmīz*.

Sarcophagus, *tābut-i sangī*.

Sardine, *māhī-yi sārdīn*.

Sardonic, *zisht*; *khanda-yi zisht* (sardonic laugh).

Sassanian, *Sāsānī*.

Satan, *Iblīs*: *Shaytān* (pl. *shaytānīn*, minor devils).

Satiated, *sīr* (k.); *shikam-am pur ast* (I'm full).

¹ To reply to a "salām" is a *farz*.

² *Ta'aruf* (*kardan* or *dādan*) "a present; compliments; offering fruit, etc."

³ *Shalīk* however is properly a "volley."

⁴ *Biring* is raw rice cleared from the husk (also brass); *shaltuk* in the husk; *chilaw* boiled with a little butter added.

Satiety, *sīrī*: *az ziyād dīdan-i tu sīr shudam* (I'm tired of seeing you) : *sīr khurd* (he ate to repletion).

Satin, *atlas*.

Satire, *hajv* (k. or *gustan*.)

Satirical, *pur-hajv* : *hajv-āmīz*.

Satirize, *vide* Lampoon.

Satirist, *hajv gu*.

Satisfaction, *rizā-māndī*; *jazā* or *mukāfāt*¹ (reparation); *'iwaz u badal*: *kaffāra* (atonement) : *bi-kām-i dil bar u ghālib shudam* (I had the satisfaction of defeating him) : *hasb-i dil-khwāh-i āghā-yi khud-am 'amal namūdam* (I gave my master satisfaction) : *tūjishn* (a Zardushti term, money or its equivalent in wheat for the poor, or else a fixed quantity of wood for the sacred fire. If the offender confesses to him, the amount is fixed by the chief priest: if the offender is discovered in guilt, the Anjuman tries him and fixes the amount).

Satisfactorily, *shāyad in kār bi-tawr-i dil-khwāh anjām bi-girad*.

Satisfied, *rāzī* (k.) *qāni'* (k.): *khud-pasand* (self-satisfied) : *u khaylī az khud-ash khūsh mī-āyad* (m.c.) = *az khud rāzī ast*. *Vide Satiated*.

Saturation, *ishbā'* (scientific).

Saturday, *shamba*.

Saturn, *Zuhal*.

Sauce, *chāshnī* (prop. flavouring; also gun caps.)

Saucepans, *dīg* (large); *dīgcha* (small) : *pātil* (of a different pattern from *dīg*).

Saucer, *nālbakī* or *na'lbakī* : *tashtarī* (by Persians in India).

Saunter, *qadam zadan* : *taʃarruj k.*

Savage, *vahshī* (wild) : *daranda* ("fierce," of animals).

Savageness, Savagery, *vahshī-garī* : *darandagi* (of animals).

Save, to, *rihānidān*; *rihā k.*; *rihā i. d.*; *khalās k.*; *najāt d.*; *āzād k.* (deliver) : *nigāh dāshtan* (keep) : *zakhira k.* (hoard) : *in rā barāy-i fardā pas-andāz kun* : *dūst-am-rāaz khatar-i muhlik-i rihānidām*: *rastan*, rt. *rih*; *jān bi-dar burdan* (to save one's life) : *jān-ash rā kharidām* (I saved his life).

Saving, *bā kisāyat*; *ṣarfa-jū* (economical);

bisyār bā andāza rāh mī-ravad. *Vide Preservation*.

Savings, *andūkhta-yi 'umr* (savings of a lifetime).

Saviour, *najāt-dihanda* : *munjī* ((rare)).

Savouriness, Savour, *khush-mazagī*; *khush-ta'mī*.

Saw, *dast-arrā* (hand-saw) : *dallāl misl-i arrā ast*, *du-sar mī-burad* (a saying) : *bi-najjār bigū ki in takhta rā bā arra du tā* (or *du jā*) *kunad*.

Saw-dust, *burāda*; *khāka-yi arrā*.

Say, to, *gustan*, rt. *gu*; *farmudan* (respectful) : *gūftī* (you, or one, would say) : *gūyā* (as though; one would say); *sukhan-i man bi-tu hamīn būd va bas* (this was what I had to say to you) : *tā' arz na² kunam namī-ravam*—Prof. S. T. (till I have said my say I won't depart); *gūft chi?* (what did he say?); *ya'nī* (that is to say) : *bi-gūfta-yi man* (as I say) : *dil-i tān khālī kunid* (say on) : *taqrīr bi-kun* (say on; speak) : *iżhār k.* (to say, represent) : *chi harf-i dāsh* (what had he to say? also what objection did he make?) : *chi harf-i 'st mī-zānī* (what are you saying?).

Saying, *gūftār* : *qawl*; *qāl* (rare) : *sukhan* : *masāl* (proverb); *in harf-i qadīm i'st*.

Sayyid,³ *Sayyid*, m. pl. *Sādāt*, *Sayyida* f.; *āl-i-Rasūl* pl. [Sayyids are always addressed as *Āqā*].

Scab, *pus-ti zakhm* : *kayvala* or *kivla* (also dandruff) : *jarab* (itch) : *kachalī* (of head) : *garī* (disease in sheep).

Scabbard, *ghilāf* (k.) ; *niyām*⁴ (rare).

Scabby, *gar*; *gargin* (of sheep); *jarab-dār*.

Scaffold, *manjanīq* (when building a house); *chūb-bast* (platform).

Scald, *chahī ru-yi dastam rīkht*, *dastam sukhī*.

Scale, *pūlak* (of a fish, or a falcon's leg, etc.; also European buttons of bone or metal); [a fish's fin is *par*]; *fīls* (of fish) : *pilla* or *kaffa* (a pan of a weighing machine) : *miqyās* (on maps) : *daraja* (graduated scale).

Scales, *qappān* (a large steel-yard) : *mīzān* or *tarāzū* (scales) : *shāhin* (beam of scales) : *pilla* or *kaffa* (pan).

Scalloped, *bā mūsh-dandān* : *band-i rūmī* (scalloped lines).

¹ *Khudā urā jazā-yi khayr dihad* "God recompense him well!" but *Khudā jazā-yi urā bi-dihad* "God repay him for this ill!"

² Note the negative.

³ It is not considered lawful to beat or abuse a Sayyid except for a great crime.

⁴ In India *miyan*.

- Scalp, *pūst-i kalla* (*kandan*).
 Scalpel, *kārdcha-yi jarrāhī*.
 Scan, to, *in bayt rā taqū' kun* (scan this couplet, i.e. two hemistiches).
 Scandalize, to, *tafzih k.*
 Scandalous, *nang-āvar*; *shikast-āvar*; *rusvā-kun*.
 Scanning (verse), *tagtī*: [rukn a foot].
 Scape-goat, *khar-i hammālat*"l-hātab (fig.).
 Scar, *asar-i zakhm*.¹
 Scarce, *kam-yāb*; *nādir*.
 Scarcely, *hanuz-na*; *hanuz sukhān dar dahan-i ū būd ki ān rā āvardand*—Prof. S. T. (he had scarcely spoken when the article was produced).
 Scare-crow, *ma-tars*; *dawl* (the thing; for *dahūl*?): *dasht-bān* (the boy).
 Scared, *khawj-i bī-jā khurda*.
 Scarcity, *ghalā*: *girānī* (dearness of provisions): *qāhti* (famine); *tang-sālī*.
 Scarlet, *qirmiz* (from the cochineal).
 Scarlet-fever, *tab-i makhamalak*.
 Scatter, *pāshīdan* or *rīkhtan* or *afshāndan* (as seed): *parāganda k.* (to disperse, scatter): *in tukhm-ha rā ru-yi zamin bi-pāsh*: *chirā shaba-hā rā rū-yi zamīn pakhsh* (or *pahn*) *kardīd* or *rīkhīd* (why have you scattered the beads (purposely) on the floor?): *ānhā tarsida har yak-i² bi-ṭaraf-i mī-pāshand*.
 Scavenger, *kūcha-pāk-kun*; *khāk-rūba-kash* (men).
 Scene, *parda* or *majlis* (the act of a theatre): *manzar* (the actual scene): *khush 'ālam-i dāsh* (it was a delightful scene, or sight).
 Scenery, *manzar*.
 Scent, *bū* (any odour): 'atr, m.c. for 'itr (perfume): *bi-asar-i bu raftan* (to follow up a scent): vide Trail: *bad-bu* (bad smell).
 Scented, *khush-bū* (k.); *mu'attar* (k.).
 Sceptic, *shakkāk*; *shakkī*.
 Sceptre, 'asā.
 Scheme. Vide System, Plan, Plot, Artifice.
 Schemer, *mudabbir* (in good or bad sense).
 Schism, *shiqāq* (split): *bd'at* (heresy).
 Schismatics, *ahl-i shiqāq*; *rāfiżi*.
 Scholar, *talmīz*, pl. *talāmīza*, *talāmīz* and *talāmīz*; *shāgird* m.c. (learner): *fāzil* (man of letters): *fazl u kamāl-i mullā'i* (his attainments as a scholar): *ṭalib*"l-'ilm, or *ṭalaba* (student).
 School, *maktab*, pl. *makātib* (for children):
 madrasa, pl. *madāris* (for older pupils): *kuttu* vulg. (for children); *dabistān* (for children).
 Schoolboy, *tīfl-i maktabī*.
 School-fellow, *ham-dars*; *ham-maktab*.
 Schoolmaster, *ākhund*; *ustād*; *mu'allim*; *mullā-yi maktabī* (also = pedant).
 Sciatica, *'irq"*n-nisā.
 Science, *hikmat*: *hikmat-i tabi'i* (natural science): 'ilm-i jang (science of war).
 Scientific, *hikmatī*.
 Scimitar, *shamshīr*; *sayf*, pl. *suyuf*.
 Scissors, *qaychī*, T.; *migrāz*, Ar.
 Scoff, *istihzā'* *kardan* (for men or things): *ta'na zadan* (to taunt, sneer at).
 Scold, *zan-i salīta* (woman): *mard-i ghaughā'i* (man).
 Scold, *nikuhīdan*; *zisht guftan*; *sarzanish k.*; 'itāb k.
 Score, *bīst* (subs., twenty); *yak bīstā'i-yi gūsfand* (vulg.); *chūghak* or *chūkhak* (a stick kept by the customers of bakers and butchers; the seller makes a notch on the stick each time the buyer takes away goods).
 Scorn, *khwār shimurdan*; *zalīl sh.*: *nasīhat-i marā haqīr shimurd*.
 Scorpion, *gazhdum*, P.; 'aqrab, A.: 'aqrab-i shayyāla (that carries its tail over its back): 'aqrab-i jarrāra (that drags its tail on the ground).
 Scotch, *Akusi* (Fr.).
 Scoundrel, *bad-nafs*; *khabis*.
 Scourge, to, *tāziyāna zadan*; *shallāq z.*: *āfat-i mulk ast* (he is the scourge of the country).
 Scout, *jāsus* (spy): *charkh-chī* (advanced scout).
 Scouting, *ṭalāya-dārī*.
 Scowl, *rū tursh k.*
 Scrap, *rīza*; *khurda*; *tikka* (small bit): *dukh-tar-hā-yi in zamān*, *zarra-i sharm u hayā dar rūy-i shān na-mānda ast* (girls now-a-days haven't a scrap of modesty).
 Scrape, to, *tarāshīdan* (pare, etc., with knife): *kharāshīdan* (with nails); *hakk kardan* (erase, scratch out).
 Scratch, *rakīdan* (local; of living things with claws): *angusht-i khudam rā bā mīkh-i kharāshīda-am* [*nākhun* "finger-nail" is in m.c. often used for finger].
 Scrawl, *kilinjār*: *chirā bar kāghaz-am panja-kalāgh*³ *mī-kashīd*?

¹ In India *dāgh*.² Note concord after *har yak-i*.³ Lit. crows' feet.

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(opposite to *zāhiran*): *zīr-i julakī¹* *kār kardam* (I worked it secretly, under the rose): *dar khilvat va jilvat* (secretly and openly).

Sect, *firqā*, pl. *firaq*; *tāsija*, pl. *tavāsiif*.

Section, *qat'*; para (piece): *fasl* (of a chapter).

Secular, *dunyavī* (opp. to *dīnī*).

Secure, *imān*; *khāfir-jam'* (confident); *mutmafiin shudan* (to feel secure): *mahfūz* (protected).

Secure, to, *vide* Acquire: *muhkam k.* (make fast).

Security, *amān* or *amn* (freedom from danger): *vide* Carelessness: *itminān* (of mind): *zamānat* (bail; the thing): *zāmin* (the person): *kijālat* (personal security): *sadd-i rāh* (security against; opposition).

Sedate, *bā vaqār*; *bā tamkīn*; *sangīn*.

Sedateness, *vaqār*; *tamkīn*.

Sedative, *musakkīn*.

Sedentary, *kār-i rāhatī* (sedentary occupation): *rāhat-talab* (of person).

Sediment, *tah-nishīn*: *durd* (dregs).

Sedition, *fitna*; *fasād*; *āshub*.

Seditious, *fitna-angīz*; *muftid*; *āshubī*.

Seduce, *bākira-i rā farīsta bi-surat kardan* (of a virgin); *gum-rāh kardan* or *sar pīchānīdan az*—(to lead astray): *ighvā k.* (to incite to evil): *var-ghalānīdan* (lead astray).

Seducer, *farībanda*; *varghalān-kun*.

Seduction, *ighvā*: *qasd-i nāmus kardan* (to attempt seduction of a woman).

Seductive, *dil-farīb* (of persons): *dil-kash* (of things): *rusukh-ash farībanda ast* (seductive influence).

Sedulous, *jāhid*; *mujahid*; *sā'i*; *sar-garm*.

See, *dīdan*, rt. *bīn*; *nazar k.*: *nigāh k.*; *pār-dan* (m.c. catch a glimpse of; also to watch): *mī-dānam zahmat-i ki dar ta'līm-i shumā mī-kasham 'abaṣ ast* (I see the trouble I take in your education is wasted): *man mī-dānam ki kujā khīrs tukhm mī-guzārad* (=I can see into a brick wall better than my neighbours): *man urā ijāzat mī-dihām* (I'll see him, interview him): *tā chashm kār mī-kunad* (as far as the eye can see): *bi-bīnim chi mī-shavad* (let us see what will happen). *Vide* Observe.

Seed, *in tukhm-hā rā dar kurt-i²* *bi-kār*: *pisar va dukhtar ziyād bi-bīnī* (may you have many children); *awlād*; *nasl*; *zurriyya* (offspring). *Vide* Semen.

Seedling. *Vide* Sapling.

Seek, to, *justan*, rt. *ju*; *just u ju k.*; *tafah-hus k.*; *pay-i chīz-i gashtan*; *agar talab-i iilm bi-kunīm yaqīnān hāsil khwāhad shud*. *Vide* Endeavour.

Seeker, *jūyanda*; *tālib*: *kām-jū* (adj.) (after pleasure); *jūyanda yābānda ast*.

Seel, *chashm dukhtan* (of hawk's eyes).

Seem, *namūdan*, rt. *namā*; *bi-nazar āmadan*: *ma'lūm shudan*.

Seemingly. *Vide* Apparently.

Seemly, *shāyista*.

Seer, *ghayb-dān*.

See-Saw, *avrak*; *urjuha*.

Sefavian, *Safavī*, pl. *Safaviyya*.

Segment, *qit'a-yi dā'ira*.

Segregate, *juda k.*

Seidlitz, *sidlis* (S. powder).

Seistan, *Sīstān*.

Seize, *girīstan*, rt. *gir*: *ghasb-k.* (usurp, seize property by force): *fursat rā ghanimat shinurdan* (to seize the opportunity). *Vide* Work.

Seized, *dārūgha³* *giriftār-ash kard*.

Seizer, *qābīz*: *ghasib*.

Seizing, *akhz*; *ittikhāz*.

Seldom, *kam*; *nudratān*; *nādirān*; *kamtar*; *shāzz u nādir*.

Select, *mumtāz*; *bar-guzīda*.

Select, to, *intikhāb k.*; *chīdan*, rt. *chīn*; *muntakhab k.*: *savā k.* (separate).

Selection, *intikhāb*, pl. *intikhābat*: *muntakhab*, pl. *muntakhabat*.

Self, *khud*; *man khud-am* (I myself); *bi-khudī-yi khud* (of his, etc., own accord): *ū khailī* "man-man" *mi-kunad* (he is very egotistical): *khud-dārī* (self-restraint): *khud-i mān* (we ourselves).

Self-abuse, *jalq zadan*; *musht z.* (vulg.).

Self-defence, *hifz-i nafs*.

Self-denial, *nafs-kushī* (k.).

Selfish, *khud-khwāh*; *khud-gharaz* (self-interested): *su-yi khud tīsha mī-zanad* (he's striving after his own gain): *aghārāz-i nafsāni* (selfish feelings).

Sell,⁴ *farūkhtan*, rt. *farūsh* tr.; *bi-jarūsh*

¹ *Julak* dim. of *jul*; a body cloth, generally of cotton, for a horse, or any animal.

² *Kurt* is a parterre, or a division in a field for irrigation purposes.

³ The *darugha* is the head of the *gazma* or city night-police.

⁴ On completion of a sale to a merchant of goods that are to be resold by him, a usual compliment is *khayr-ash ra bi-bīnid*.

- raſtan* intr.: *u girān mī-farūshad* (he's very dear).
 Seller, *farushanda*; *baſī* (rare): *'allāf* (one who sells barley and fodder): *u girān-farūsh ast va arzān-khar* (hard dealer).
Vide Money.
 Semblance, *sūrat* (in m.c. face); *shibh*; *miſāl*.
 Semen, *nutfa*; *āb-i manī*; *āb-i inzāl*; *āb*.
 Semi-circle, *nīſ-dā'ira*.
 Semi-circular, *nīm-dā'ira-i*; *qawṣī* (bent, bow-shaped); *kamānī*; *hilātī*.
 Send, *talabīdan* (summon); *fīristādan*, rt.
fīrist: *haſta-i yak daf'a nawkar-i khud rā bi-Rāſinjān mī-fīristam*. *Shāh fārmūd ki mīr-ghazab rā hāzir kūnīd* (or better *hāzir kūnānd*¹): *irsāl dāſhtan*; *infāz k.* (used in letters only): *mab'uſ k.* (of apostles only): *iḥzār k.* (to make present).
 Sender, *irsāl-kunānda*; *fāriſānda* (vulg.).
 Senile, *az pīrī*.
 Senility, *kharīſtagī*; *pīrī*.
 Senior, *mugaddam-tar*; or *jilaw-tar* (in rank or service): *musinn-tar*; or *buzurg-tar* (in age).
 Senna, *sana*.
 Sensation, *hiss*; *ihsās*.
 Sense, *qurbān-i ādam-i chīz-fahm!* (commend me to a man of sense; or save me from a fool!): *ān zan ziyād 'aql dārad va rā'y-durust: bi-rāw 'aql-at rā 'ivaz kūn* (go and learn sense). *Vide Meaning.*
 Senses, *panj havāss* or *havāss-i khamsa* (the five senses): *bāyad havāss-i man rā jam' kūnīm*: *'aql-i kasī kār namī-kard*—Prof. S. T. (they all lost their senses). The five senses are *bāſira* (seeing); *sāmī'a* (hearing); *shāmma* (smelling); *za'iqa* (tasting); *lāmīsa* (touching).
 Senseless, *bī-hush*; *bī-khud* (in swoon): *bī-khud*; *bī-maſraf*; or *bī-ma'nī* (useless, meaningless).
 Sensible, *ba-hush*; *'āqil* (judicious): *māhūs* (to the senses).
 Sensitive, *zu'l-havass* (not inanimate): *sari'l-ihsās* (in emotions).
 Sensitive-plant, *gul-i* (or *būta-yi*) *qahr u āshī*.
 Sensual, *nafs-parvar*; *shahvat-parast*: *mustaq̄iq* *dar lazzāt-i jismānī* (opp. to—*dar lazzāt-i rūhānī*).
 Sensualist, *shahvat-rān*; *mustaq̄iq* *dar lazzāt-i shahvatiyya*.
- Sensuality, *shahvat-parastī*.
 Sentence, *jumla* (in writing): *fatva* (d.) (by a *muftī*): *hukm* (d. or k.), pl. *ahkām* (by a governor).
 Sentient, *mudrik*; *hiss dārad*.
 Sentiment, *pur-maghz* (also "full of meanings"): *dar in khusus ra'y-i man bā ra'y-i shumā muttafiq ast* or *muttafiq'r-ra'y hastūm*: *shi'r-ash bī-maghz ast* (his verse is silly).
 Sentinel, Sentry, *qarāval*: *pāsban* (any watcher; not necessarily military): *kishik-chū*.
 Separate, *'alāhida*; *išhān dar khāna-yi jūdā manzil dārand na dar yak-i=išhān jūdā jūdā manzil dārand*.
 Separate, to, *sivā kardan* tr.: *az ham sāvā shudan*, intr. (to disperse): *vaz' k.*; *jūdā k.*
 Separated, *savā karda*; *jūdā*; *mafrūq*; *mutajarrīq*: *ammā Khudāvand-i 'ālam-i qādir tārā'iſ va mamālik rā chīgūnā az ham sāvā karda ast*—Shah's D. (what a difference has the wise and powerful God made between the (two) countries and people).
 Separately, *jūdā jūdā*; *'alāhida 'alāhida*.
 Separating (partic.), *tafrīqa-andāz*; *muſarrīq*.
 Separation, *tafrīqa*; *muſāraqat*: *jūdā-i dar miyān-i išhān uſtāda ast*: *tajziya* (chem.).
 Separator, *jūdā-sāz*: *muſarrīq*.
 Septennial, *haft-sāla*.
 Sepulchre. *Vide Grave.*
 Sepulture, *tadfin*; *dafn*.
 Sequel, *tatimma-yi* (*sar-guzasht*).
 Sequence, *in numra-hā bi-rādiſ* (or *tartīb*) *nīstand*.
 Seraglio, *andarūn*; *haram*; *haram-sarā*.
 Serene, *āsmān hālā sāf* ast.
 Sergeant, *vakīl* (mil.): *vakīl-bashī* (Serg. Maj.).
 Seriatim, *bi-tartīb*; *munazzam*^a.
 Series, *tasalsul* (being in a series); *tartīb*; *nazm*; *dar in bāb murattab*^a *chand 'ārtikal'* *naviſht* (he wrote a series of articles on this subject).
 Serious, *vide Grave*, Important, Thoughtful; *ānchi mī-gūyid jiddīst yā shūkhī* (are you serious or joking?).
 Sermon, *va'z*; *ma'wīza*: *khutba* (special; on Fridays).
 Serpent, *mār*; *aſī* (rare); *azhdaha* (python; also dragon).
 Servant, *pīsh-khidmat*; *khādim* (pl. *khuddām*; generally in plural of servants of a shrine);

¹ This Pres. Subj. does not show whether the order was, or was not, carried out. In classical language the Preterite could be used to signify that the order was given effect to.

az nūkar-bābhā ast (he's a servant in livery): *khwāja-yi dih-rasān'*, adj. (a joking term applied to a certain class of servant that takes service with a new arrival¹ only): *tābin* (vulg. for soldier): *kas-i rā nawkar giriftan* (to engage a servant).

Serve, to, *khidmat k.*; *nawkarī k.*: vide Requite: *bi-kār-am mī-khurad* or *kifāyat mī-kunad* ("this will serve my purpose"); the first may also mean, "this will be useful to me"); *'ibādat k.* (to serve God); *dandān-i fil barāy-i kārhā-yi mukhtalif musid ast* (ivory serves various useful purposes): *khüb kardand va kam kardand* (=you deserved this and more; serve you right); *bi-kash, ki sazā'-t ast, tā-chashm-at kur shavad* (ditto).

Servia, *Sarbistān*.

Service, *dah sal mī-shavad ki dar khidmat-i ū mashghūl-am*; *dar pay-i* (or *dar just u jū-yi*) *mulāzamat āmada ast* (he has come in search of service): *bi-sukhra giriftan* (old; compulsory service of any kind): *pish-kash ast* (it is at your service, lit. it's a present); *khidmat-i shumā hāzir-am* (I am at your service).

Servile, *past*; *dūn*: *bisyār uftāda ast* (too civil).

Servility, *bisyār uftādagī* (civility): *pastī*.

Servitude, *bandagī*.

Sesame, *darakhti-i kunjad* (not the same as linseed q.v.); also *kunjid*.

Sessions, *iylas*; *vaqt-i iylas*.

Set, *dast*, subs. (of articles); *murassa'* or *mukallal* (*k.*) (studded; of jewels).

Set, to, *shikasta-bandī k.* (setting broken bones): *murassa'* or *mukallal k.* (of jewels); *tāj-i mukallal bi-almaś* (a crown set with diamonds): *khwābānīdan* (hen on eggs); *ghurūb k.*, intr. (of planets); *bar taraf k.* (set aside); *pish* or *jilaw nihādan* (set before); *ū ravāna-yi safar shud* (he set out on a journey); *mashghul k.* caus. (to set to work).

Seth, *Shīṣ*.

Setting, *tasrīh* (*k.*) (setting forth clearly); *ghurūb* (*k.*) (of sun, etc.); *zavāl* (*k.*) (decline): *tarṣī'* (*k.*) (of jewels; vulg. *nishast*).

Settle, to, *mugarrar k.*; *qarār d.*; *mu'ayyan k.*, tr. (fix on, decide); *qarār giriftan* and

nishastan, intr., vulg. (in a place): *man bā jilo-dār kirāya-yi qātir rā dar rafīm*² (I and the driver settled together about the hire of the mule): *hālā hisāb-i khudam-rā sāf mī-kunam*: *dil-am bi-jā-yi khud namī-āyad* (I can't settle down to anything): *qat' k.*; *faysal k.* or *d.* (a dispute): *adā k.* (a debt): *hisāb rā durust* or *sāf k.* (an account): *musālahā k.* (make peace); *nishastan*, rt. *nishīn* (of birds; of dregs).

Settled, *mugarrar*: *mu'ayyan*: *dahana-yi bāzār ūrā dīdam* va *mu'āmala rā bi-panj hazār guzarāndam* (I met her at the entrance of the bazaar and settled the matter for five qirans); *harchi kam āmad dar murāja'at-i bi-injā kār-sāzī mī-shavad* (whatever is short in the money I now give you, will be settled on your return; I will pay you any balance on your return).

Settlement, *qarār-dad*: *intizām* (good management): *qist-bandī* (by instalments): *jam'-bandī* (revenue settlement): *ta'yīn* (fixing): *mahr* (by husband on wife).

Settler, *muhājir*.

Settling, *tay-i muzd* (settling the price): *tah nishastan* (subsidence of land, etc.).

Seven, *haft*; *haft-sad*³ (seven hundred).

Seventh, *haftum*.

Seventeen, *hafdah*.

Seventeenth, *hafdahum*.

Seentieth, *haftādum*.

Seventy, *haftād*.

Sever, *burīdan*; *qat' k.*: *du nīm k.* (cut in halves): *judā sākhtian*: *qat'-i ilāqa k.* (sever one's connection).

Several, *chand*; *chand tā*; *ba'zr*.

Several times, *chand daf'a*: *bār-i chand*; *chandīnbar*: *mukarrar* (repeatedly; again).

Severe, *durusht* (of temperament): *shādīd*; *sakht*.

Severed, *magtu'*; *judā karda shuda*.

Severely, *u tambih-i sakht shud* (he was severely reprimanded).

Severity, *shiddat*; *durushtī*; *sakhtī*.

Sew, *dukhtan*, rt. *duz*: *khayyātī k.*

Sewage, *qāzurāt*.

Sewer, *zīr-āb* (drain): *duzanda* (stitcher of clothes).

Sewing, *khiyātat* (rare); *khayyātī* (art of—).

Sex, *jīns*: *ṭā'ifa-yi unās raqiq'īl-qalb* and

¹ i.e., he merely sees his new master as far as the village of his destination and 'makes' what he can—like the servants that meet ships in Bombay.

² Note concord: correct in Persian.

³ Pronounced *haft-sad*.

(the female sex is easily moved, emotional).

Sexual intercourse, *mugarabat*; *mujama'at*: *juft shudan* (vulg., except for animals).

Shackle, *pā-band* (for men or for animals): *bukhav* (hobbles for animals).

Shaddock, *batāvī* (i.e. of Batavia): *mahtābī*.

Shade, *sāya*; *khāna-yi mā bi-vāsita-yi darakht-hā sūya dārad* or *pursāya ast* (our house is shady, shaded by trees). *Vide Sun.*

Shade (glass), *mirdangī* Hind. (glass shade with open top placed over the entire candlestick to guard the flame from draughts): *sāya-bān* and *āstāb-gardān* (an eye-shade, etc. from sun). *Vide Awning.*

Shade, to, *sūya andākhtan*.

Shadow, Shadowy, *sāya*; *zill*: [*Zillū'lāh* or *Hazrat-i Zillū'lāh* is a title of the Shāh]: *man dar zir-i zill-i marhamat-i shumā hastam*: *shibh*; or '*aks-i siyāh-i*' (a shadowy form).

Shaft, *tīr*; *chub-i kāliska* (of carriage): *khatt-i nūr* (of light): *qabza* (of tools): *chūb-i nayza* (of spear).

Shagreen, *sāqhari*.

Shake off, *jumbāndan*; *aʃhāndan* (for dust): *shākh-hā-yi darakht rā bi-takān, tūt bi-rizad*: *gardhā-yi libās-i khudat rā bi-takān* (shake the dust off your clothes): *biyā, musājaha kunīm¹* (comelet us shake hands): *larzidan* (quake).

Shaker, *takānda*.

Shaking, *jumbish*: *musajaha* (shaking hands, i.e. touching with both hands which are then conveyed to the chin and next to the forehead).²

Shallow, *kam 'amīq*; *safīh* (of persons).

Sham, *duruġh*: *vide Lie, Pretence, Imposture*: *jang-i sākhtagi* (sham fight): *jang-i zargari* (a sham dispute between two trades-people before a purchaser; one says, "You must sell this to the Frank," and the other replies, "I really can't, etc., etc."); also a sham quarrel between a master and a servant to induce a visitor to depart).

Sham, to, *u khud rā bi-murdagi zada* (he is shamming dead). *Vide Pretend.*

Shambles, *qassāb-khāna*.

Shame, *sharm*; *hayā*; *khijālat*: *qabāhat* (m.c. in sense of shame; prop. ugliness, villainy):

hīch khijālat nāmī-kashī? (are'nt you ashamed?); *qabāhat bi-fahm* (for shame!); *khijālat bi-kash / khijālat bi-kash* (shame! shame); *man chunīn khijālat kashīdam ki agar ān vaqt zamin dahan bāz mī-kard farū mī-raftam*—Prof. S. T. (I could have sunk into the earth for shame); *qabāhat ham khüb chīz-i hast dar dunyā* (it is good to have some sense of propriety). *Vide Disgrace.*

Shame, to, *sharm-sūr k.*; *khijālat dālan*. *Vide Disgrace.*

Shame-faced, *zud sharm-ru mī-shavad*. *Vide Shy.*

Shameless, *bī-sharm u hayā*; *bī-chashm u rūy*; *pur-rū*; *chashm-safid*; *chashm-daridu*; *bī-ār*; *bī-nang u ār*.

Shampoo to, *musht u mūl k.*

Shank, *qalam*; *saq* (shank of animals; tarsus of birds).

Shape, *shakl*; *tarkīb*; *hay'at*: *qavāra* (of frame, of men): *bad-tarkīb* (ill-shaped); *khush-tarkīb* (gen. well-shaped); *khush-andām* (of living things only).

Shape to, *tashkil n.* or *tarkīb dādan*, tr.; with *yāstan*, intr.

Share, *qismat*; *hissa*; *sahm*, pl. *as-hām* (in stocks); *Kumpānī du hazār "shir" zir-i dast u pā-yi mardum andākhta ast* (the Company has placed 2000 of its shares in the open market).

Share, to, *sar-shikan-i har yak naʃar bi-jihat-i ziyyāfat-i "bāl"* *dah rūpiya ustād* (the share or subscription of each person to the dance was ten rupees); *ikhrājāt-i raftan-i shikār sar-shikan mī-kunīm* (we'll share the expenses of the shooting expedition); *sharik sh. bā—*.

Shareholder, *sahīm* (in a company).

Sharer, *sharik*; *shirkat-dār*.

Shark, *nihang*; *gawsang*.

Sharp, *tīz*; *buranda*; *burrān*: *tund* (also to the taste): *ādam-i nā-durust³-ī'st* (he is a sharp chap; jokingly used in either a good or bad sense); *dukhtar-i nā-durust-ī'st* (she is a smart girl that); *u khail naql dārad*.

Sharper, *īn chāqū rā bi-sang-i sān⁴ bi-zan*.

Sharp set, *haris* (eager, hungry).

Shatter, *khurda khurda*; *rīz rīz*; *pāra pāra* (k.).

Shave, *tarāshīdan* (the beard; a wood pencil);

¹ The European custom of shaking hands is coming in.

² *Nu-pak* is used in a somewhat similar sense.

³ *Sang-i sun* for *sang-i sub* "a hone" or "a leather strop"; but *suhun* "a file."

mī-khwāham rīsh-am-rā (or *sar-am rā*) *bi-tarāsham*; [*hajāmat* in Persia means cupping]: *gulula mu-yi sar-am rā kharā-shīda* (or mass *karda*) *raft* (the bullet just shaved the top of my head).

Shavings, *tarāsha* (of wood).

Shawl, *shāl*; *tirma* (a "Kashmir shawl" made either in Kashmir or in Kirman): "Kashmir and Kirman shawls are made of goat's hair" *shāl-i Kashmīr va Kirmānī rā az kurk mī-sāzund*; [*kurk* is the fine under-hair of a special breed of goat; the coarse long hair is called *buz-mu* and is used for making ropes and sacks].

She, *ān zan*; *u*.

Sheaf, *bāfa* (of corn).

Shear to, *pashm burīdan*; *qaychī k.*; *migrāz k.*

Shears, *gāz* (for cutting tin and copper).

Sheath, *ghilāf k.* (of anything): *niyām k.* (of sword).

Sheathe, *jahāz rā mis-pūsh k.* (cover a ship with sheets of copper).

Sheba, *Sabā*; *Bilqīs* (name of the Queen of Sheba).

Shed, *rīkhītan*, *rt. rīz.*: *ashk bārāndan* (to shed tears). *Vide* Moult.

Shedder *saffāk* (of blood, of many persons).

Shedding, *khun-rīzī* and *safk-i dimāf* (—of blood): *ashk-rīzī* and *ashk-bārī* (—of tears).

Sheen, *darakhshandagī*.

Sheep, *gūsfand*: *mīsh* (ewe): *ghūch* (ram):

argalī (wild sheep): *gūsfand-i dumba-dār* (fat-tailed sheep; in m.c. *dumba* or *lumba* is the tail of the fat-tailed sheep, but in India this sheep itself is so called): *misl-i gūsfand* (a sheepish, shy fellow): *nażar-i gurba andākhtan* (to cast greedy eyes at).

Sheep-fold, *āghil* (gen. for cattle).

Sheepish, *vide* Sheep.

Sheet, *chādar*¹ (a woman's head sheet; also tent): *chādar-i-shab* (for bed): *rū-pūsh* (a bed-sheet; or any cover, etc.); *qadīfa* (bathing-sheet, towel): *malāfa* (gen. a sheet spread on a mattress): *shamad* (a thin bed-sheet for hot weather): *lawha* (small, of metal or wood); *tanuka* or *tukhta* (small, of metal): *vide* Pillow-case: *safīha* (of water).

Shelf, *tāqcha* (a niche in the wall, gen. arched): *raff* (the ledge round a Persian

room, out of reach): *māchān* (in huts; of bamboo).

Shell, *şadaf* (any shell, but sp. oyster-shell): *gūsh-māhī* (small shell): *pūst* (of nuts, etc.): *nāranjak* (explosive; also bomb; hand-grenade).

Shell, to, *pust kandan* or *giriftan* or *andākh-tan* (to peel, etc.): *tūp bastan bi-*; *galūla andāzī k.*; *tūp andāzī k.* (to bombard).

Shelter, *bārān bi-shiddat mī barad*, *bīyā panāh bi-ravīm*: *malja'* (rare); *gūsha-i bi-jihat-i māndan na-dād* (he didn't give me a corner to shelter in).

Shelter to, *panāh burdan* or *justan* (to seek) and *panāh dādan* (to give shelter).

Sheltered, *mahfuz*.

Shelve, to, *bar tāq nihādan*.

Shem, *Sām*.

Shepherd, *chūpān*; *shabān*; *galla-bān*; *gūsfand-charān*: *rā'i* (rare).

Sherbet,² *sharbat-i sīb* (of apple): *bih-līmū* (of quince and lemon): *sakanjabīn u yakh raf'-i 'atash mī-kunad* (syrup of vinegar quenches thirst); *pālūda* (made of starch-water, rose-water, syrup, ice, etc.): *aʃhura* (lemon-juice, sugar, and water): *sharbat-i bahār* (made of boiled juice of shaddock-flower, and sugar): *sharbat-dār* (a servant that looks after drinks, etc.).

Shibboleth, *īn lajz rā mihakk guzāshītān*.

Shield, *sipar*: *sipar-dār* (the page who bears the shield).

Shieldrake, *vide* "Duck."

Shier, *ramu* adj. (of horse, etc.; also shy, wild).

Shift, *chāra-i bāyad namud* (you must do the best you can).

Shikari, *vide* 'Game-keeper.'

Shikarpur, *Shikārpur*.

Shimmer, *rawshanāñi-yi mahiāb bar safīha-yi òb larzān būd*.

Shin, *qalam-i pā*; [*qalam-i dast* bone of forearm].

Shine, *darakhshīdan* (gen.); *tābīdan* (of lights).

Shining, adj. *darakhshanda*: *munīr* (rare).

Shiny, *barrāq*; *masqul* (polished, of metal).

Ship, *jahāz*; *kashītī*; *safīna*, pl. *safā'īn* (small): *jahāz-i jangī* or *jahāz-i zirih-push* (man of war, iron-clad): *kashītī-yi bādī*³ (sailing-ship): *ghurāb* (with 2 or 3 masts):

¹ In India any sheet.

² The Persians have very many kinds of *sharbat* or fruit-syrups.

³ Afghans and Indians say *kishītī-yi bādbānī*.

bagħla (with one mast) : *vāpūr* Fr. (steam-boat). *Vide Steamer.*
 Ship, to, *bar k.*; *haml k.*
 Ship-boy, *pa-davak-i jahaz.*
 Ship-wrecked, *kashti-shikasta.*
 Shiraz, *Shīrāz.*
 Shirk, *u az taklīf-i khud shāna khālī mi-kunad* (he shirks his work) : *az zīr-i kār dar mī-ravad* or *az kār tafrā¹ mī-zanad* : *az hall-i īn mushkil pahlū-tuhī karda ast* (he has shirked, or slurred over, this difficulty).
 Shirker, *kār-duzd.* *Vide Skulker.*
 Shirt, *pirāhan*; *qamīs* (English pattern).
 Shirwan, *shīrvān.*
 Shiver, to, *larzīdan*; *ra'sha k.* (to tremble).
 Shock, *sadma* (*khurdan*) : *tukān* (*kh.*); *hul (dādan)* (shove).
 Shock, to, *īn khabar ūrā chunān takān dād* (or *hul dād*) *ki—.*
 Shoe, *kafsh* (gen.) : *mūza* (socks of leather) : *urusī* (European slippers) : *na'l*, dual *na'layn* (worn by mullas and supposed to be of camel hide; without heels) : *gīva* (common white rag-shoes) : *malaki* (a superior kind of *gīva*; gen. from Shiraz) : *kafsh-i sāyħarī* (green and with curved and pointed toe, and with heel) : *pā-afrāz*; *chārūq* (any shoe down at heels) : *chamūsh* (a rustic leather-covering for the foot) : *na'l (k.)* (horse-shoe).
 Shoe-horn, *pāshna-kash* (shoc-lift).
 Shoe-maker, *kafsh-duz*; *urusī-sāz.*
 Shoe-string, *band-i kafsh* (shoe-lace).
 Shoot (of plant), *tinjā*: *nīhāl* (sapling).
 Shoot, to, *tīr-andāzī²* *mī-dānīd?* (can you shoot with a gun or rifle?) : *andākhātān bar* or *khālī kardān bar*—(to shoot at, discharge gun at) : *zadan* (to shoot and kill) : *tinjā zadan* (of a plant) : *tīr kashidān* (of pain); *qay qājz*. off galloping horse). *Vide Oblique.*
 Shooting, *tīr-andāzi* (m.c., with gun; also archery).
 Shop, *dūkān*; for *dukkān*, pl. *dakākīn*; *magħ-āza* (big stores) : *hujra* (in advertisements) : *hama-yi dakākīn rā bar chīda and or basta and* (all the shops are closed; *bar chīda* used for stalls, etc.).
 Shop, to, *kharidārī k.*

Shop-keeper, *dūkāndār.*
 Shore, *kinār* (also bank of river) : *sāhil* (of sea only) : *pushtī-bān* (z.) (against a sagging wall) : *zīrzan* (z.) under a beam).
 Short, *kutāh*; *qasīr* : *fi 'l-jumla* or *al-qħaraz*, adv. (in short) : *hukumat-ash hanuz shuru'* *na-shuda khatm shud* (his rule was short) : *kutāh-qadd*; or *past* (in stature) : *turd* (of pastry, lit. brittle).
 Shorten, *kutāh k* (for anything) ; *mukħlusar k.* (of speech, writing).
 Shorthand, *khatt-i ramz.*
 Short-lived, *sari³"z-zavāl* (met., of things).
 Shortly, *zūd*; *'an-qarīb.*
 Shortness, *kutāhī*: *nafs-tangī* (of breath) : *turdī* (of pastry). [dent].
 Short-sighted, *kam-su* :³ *kutāh-bīn* (impru-
 Shot, *gulula* (bullet or cannon-ball) : *sāchma* (small) : *chār-pāra* (slugs) : *tīr-andāz* (the person) : *partāb* (range) : *tīr-i khub-i zadam* (this was a good shot, guess).
 Should, *shumā namī-bāyist chunīn kār-i bi-kunīd* (you should not have done so) : *shumā namī-bāyad* (or *na-bāyad* or *na-bāyist*) *īn kār rā bi-kunīd* (you should not do this) : [as in m.c. the Past Tense—here *mī-bāyist*—of *bāystan* as well as of other verbs is often used for the Present, the first sentence might also mean, "You should not do this"; the context alone decides. In classical Persian *mī-bāyist* is past only] : *chīrā bāyad dīgar dar dunyā zinda bi-mānam* (why should I now live longer?).
 Shoulder (subs.), *shāna*; *dush* : *sīna paln* (broad-shouldered); *sar-dushī* (shoulder-cord for uniform) : *mashī 'abā rā yak bar-i shāna-ash andākha būd, bi-taʃannun⁴ rāh mī-raft* (the swell was strolling along with his cloak cast over one shoulder).
 Shoulder, to, *tana zadan* (to shoulder off in a crowd) : *bar dush giriftan* (as a gun).
 Shoulder-cord, *sar-dush* (also epaulettes and shoulder-chains).
 Shout, *sadā-yi buland* (z. or k.); *bāng* (z.); *na'ra* (z.) (shriek or cry of humans or elephant or tiger) : *faryād* (z.) (general) : *kil* (women's applause when the bride-groom has come) : *halħala* (of soldiers in a charge).

¹ *T'atrah Ar.* "to skip" : *tafrā zadan* "to evade, prevaricate."

² *Tīr-andāzī*, prop. "archery" in m.c. means shooting with a gun, etc.

³ *Nazdik-bīn*, adj. for spectacles.

⁴ *Taʃannun* "amusement"; *dars khwāndan-i ma taʃannuni'st* we study for pleasure. The Anglo-Indian word 'tiffin' is said to be a corruption of this word.

- Shove, to, *hul zadan* or *dādan*. *Vide To Shoulder.*
- Shovel, *bīl*; *paru* (of wood; used in stables).
- Show, *tamashā* (spectacle); *vide Pomp and Importance*: *khīma-yi shab-bāzī* (puppet shows).
- Show, to, *namudan*, rt. *numā*, tr. and intr.; *nishān dādan*, tr. (exhibit, etc.); *jilva bi-kharj dādan* (to show off). *Vide Demonstrate.*
- Shower, *yak pāya bārān* (heavy shower of rain): *tir-bārān* (—of arrows): *tarashshuh* (the splashing of rain on the ground; any splashing or sprinkling; a light shower).
- Shower, to, *bāridān* (of rain): *rīkhtan* (gen.).
- Showery, *bārānī* (rainy).
- Shred, *rīsha* (of meat): *tarīsha* (of cloth).
- Shred, to, *rīsha rīsha k.*, etc.
- Shrew, *bā dar u dīvār jang mī-kunad* (= a shrew): *patyāra*: *kawli* (brawling; lit. a gypsy).
- Shrewish, *jirjirū* (also irritable).
- Shriek, *jīq* (z.) (sp. of women and children): *vide Chirp*; *sayha* (*kashidān*) (any cry): *gharīv* (z.) (noise of a crowd). *Vide Shout.*
- Shrill, *tīz*.
- Shrimp, *maygū* (also a prawn).
- Shrine,¹ *ziyārat-gāh*; *mazār*: *qadam-gāh* (a place with the foot-print of a saint; generally in stone).
- Shrink, to, *darham kashidān*; *pas raftan*: *khud-ash rā jam' kard*.
- Shrink, from, *dūr-kashī kardan az*; *ihtirāz n. az* (to avoid); *jam'* *shudan* or *kūtāh sh.* (in the wash).
- Shrike, *bāzūrī*; *āla-kargana*; and *āla-guzina* (T.).
- Shrivel, *pūst chīn chīn sh.* (of the skin).
- Shroud,² *kafan*.
- Shroud, to, *takjīn k.*; *kafn u dafn kardan* (to shroud and bury = *tajhīz u takfīn k.*).
- Shrub, *būta* (pron. *butta*: the fish-like, Kashmir-pattern in a shawl or carpet is also so called).
- Shrug, to, *shāna balā kashidān*; *shāna-ī bar ajrakht* (gave a slight shrug).
- Shudder, *vide Tremble and Fear.*
- Shuffle, to, *vide Evade*: *shākh bi-shākh raftan*, or *parīdan*.
- Shunning, *kināra giriftan*: *ijtināb k.*; *ihtirāz k.*: *dūrī justan az*—; *ū marā dīd, bi-kūchayi 'Alī* (or *Hasan*) *chap zad* (he avoided me).
- Shuster, *Shustar*; or *Shustar*.
- Shut, to, *bastan*, rt. *band*; *masdud sākhtan*; *rūy-ham guzāshtan* (a book): *pīsh k.* (the door): *barham nihādan* (the eyes): *dūkān-ash takhta ast* (his shop is shut, i.e. has the shutters up): *pāyīn k.* (the sash of a window); but *bastan* (of a *da'rīcha*): *dahan-ash rā bastam*, or *ūrā al-qat' 'kardam* (I shut him up).
- Shutter, *dar-bachcha* (shutter?).
- Shuttle, *mākū*.
- Shy, (adj.) *kam-rū*; or *sharm-rū* (of people); *ramū* (of animals).
- Shy, to, *ram k.* or *khurdan* (of horse); *ramīdan*; *vide Shier.*
- Siberia, *Sabīr*.
- Sibyl, *zan-i ghayb-gu*.
- Sick, *nā-khush³*; *marīz*: *bī-hāl* (much upset): *ranjūr* for *ranj-var* (rare); *'alīl* (ailing or out of sorts); *ahvāl-ash nā-sāz* (or *nā-sāz-gār*) *ast*, or *dar mizājash niqāhat-ī paydā shuda* (he's out of sorts); *az risāqat-ī u bī-jān āmada-am* (I'm sick of his company). *Vide Sea-sick and Vomit.*
- Sicken, *bīzār k.* (to disgust).
- Sickle, *mangal*: *dās* (small and with teeth): *dahra*.
- Sickness, *nā-khushī*; *bīmārī*; *maraz*, pl. *amrāz*: *takassur-i mīzāj* (indisposition): *sū⁴-i mīzāj*.
- Side, *pahlū*; *jānib*, pl. *javānib*; *dubr* (back-side): *kamar⁴-kash-i kuh* (hill-side): *baghal* or *dīvār* (of a ship): *rū-yi rāst* (the right side of cloth); and *rū-yi chap* (the wrong side): *az har taraf* (on all sides); *jam'b*: *taraf*, dual *tarafayn*, and pl. *atrāf* (direction, faction, party, side): *sū⁵*; *samt* (direction): *ru* (of medal or coin); *taraf-i chap* = either “the wrong side”—which-ever that may be—or “the left side”): *yā Zangī-yi Zang yā Rūm-yi Rūm* (= take one side or the other).

¹ Visitors to a shrine or to a *qadam-gāh* often touch the earth with the right hand and then rub the hand on the eye-lids. The earth of Karbala is an article of commerce.

² Old-fashioned Muslims going on a long journey carry their grave clothes with them: these generally have texts written on them.

³ In India *na-khush* “displeased.” On going to see a sick person it is usual to say, *Bad na-bashad* or *Insha⁶ Allah bala dur ast*, or both.

⁴ *Kamar* is half-way up a hill-side, and *kamar-kash* is near the top.

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trust him); <i>buz-i Akhjash</i> ¹ ; <i>pakht</i> , and <i>pakh</i> (vulg.).	Single, <i>fard</i> ; <i>yaktā</i> ; <i>vāhid</i> ; <i>farīd</i> ; <i>yagāna</i> ; <i>vahid</i> : <i>mujarrad</i> ; or <i>bī-zan</i> ; or <i>bī-shawhar</i> (unmarried); [<i>shawhar-murda</i> , “widow”]; ‘azab (bachelor; also in m.c. ‘lustful’).
Simplicity, <i>sāda-lawhī</i> ; <i>sādagī</i> . <i>Vide Simple.</i>	Singleness, <i>khulūs-i niyyat</i> (—of purpose).
Simulation, <i>vā-numāzī</i> (k.) and <i>vā-namud</i> (k.): <i>tajāhul</i> (k.) (feigning ignorance): <i>taqlīd</i> (k.) (imitating, mimicry): <i>tamāṣul</i> (assuming the appearance of). <i>Vide Pretence and Hypocrisy.</i>	Singly, <i>yagān</i> <i>yagān</i> ; <i>yak</i> <i>yak</i> ; <i>fard</i> ^{an} <i>fard</i> ^{an} (one by one); <i>munfarid</i> ^{an} (alone).
Simultaneity, <i>ham-vaqt</i> ; <i>muqāranat</i> .	Singular, <i>vide Strange</i> : <i>usul-i mažhab-i shān ta’ajjub dārad</i> or <i>gharīb ast</i> : <i>vāhid</i> (the singular number).
Simultaneous, <i>muqārin</i> ; <i>yak-vaqt</i> ; <i>guftan-i man va nishastan-i ū muqārin vāqi’ shud</i> (my speaking and his sitting down were simultaneous).	Singularity, <i>gharābat</i> .
Sin, <i>taqsir</i> ; <i>gunāh</i> ; ‘ <i>isyān</i> ² (vulg. ‘ <i>uṣyān</i> ’): <i>gunāh-i saḡhira</i> (pl. <i>saḡhā’ir</i>) (a venial sin; opposed to <i>kabīra</i> , sing. only used).	Singularly, <i>bi-tawr-i makhsus</i> .
Sinai, <i>Tur</i> ; <i>Jabal-i Musa</i> .	Sinister, <i>shum</i> or <i>mashum</i> ; <i>nā-mubārak</i> ; <i>nā-maymūn</i> ; <i>nā-mas’ūd</i> ; <i>bad-ughur</i> .
Since, <i>zirā ki</i> and <i>chun ki</i> (because); <i>az vaqt-i ki</i> and <i>bad az ān ki</i> (temporal): <i>Jahān-Āfarīn tā Jahān āfarīd</i> (poet., “since the Creator created this world—): <i>na qabl na ba’d</i> (neither before nor since).	Sink, <i>āb-riz</i> ; <i>ābshī</i> .
Sincere, <i>sādiq</i> ; <i>ikhlāṣ-mand</i> ; <i>mukhlīs</i> ; <i>bī-gharāz</i> ; <i>bī-riyāz</i> : <i>maḥabbat-i ū nisbat bi-man khālīs ast</i> : <i>qawl-i ū qalb</i> ^{an} <i>ast</i> (vulg., = he means what he says): <i>sukhan-ash az rū-yi śidq būd</i> (his sentiments were sincere).	Sink, <i>to</i> , <i>gharq shudan</i> or <i>kardan</i> ; <i>dar āb farū raftan</i> ; <i>zir-i āb raftan kashtī għarq mi-shavad</i> (‘this ship is sinking’; but <i>dar āb farū mi-ravad</i> might signify ‘is getting lower in the water by being loaded’): <i>kandan</i> (of mine, shaft): <i>zavāl k.</i> (of sun): <i>dar dil farū raftan</i> (in the mind). <i>Vide Sunk.</i>
Sincerely, <i>az samīm-i qalb</i> ; <i>az tah-i dil</i> ; <i>bī-ikhlāṣ-i tamām</i> .	Sinless, <i>bī-gunāh</i> ; <i>ma’sum</i> : <i>Khudā bī-ayb ast u bas</i> : <i>maẓlūm</i> (oppressed without cause; innocent).
Sincerity, <i>sādāqat</i> ; <i>ikhlāṣ</i> .	Sinner, <i>gunāh-kār</i> ; ‘āṣī; <i>khaṭā-kār</i> .
Sinecurist, <i>jīra-khwār</i> (one who gets pension from the State without doing any service in return, as poets, etc.).	Sip, <i>mik zadan</i> ; <i>kuft kuft khurdan</i> (vulg. and perhaps local): <i>chāhī rā bi-tajannun mi-khurad</i> (to sip tea): <i>yak mik chāhī bi-dih</i> (just give me a sip of tea, or as an American would say, ‘just a swallow of tea’).
Sine qua non, <i>shart-i lāzim</i> ; <i>lā-budda</i> <i>minh</i> .	Sir, <i>āghā</i> (for Persians, and sometimes for Franks): <i>ṣalīb</i> (Franks only; perhaps introduced from India).
Sinew, <i>pay</i> ; ‘ <i>asab</i> , pl. <i>a’ṣab</i> .	Sire, <i>qibla-gāh</i> ; <i>qibla-yi ‘ālam</i> (to Shah).
Sinful, <i>gunāh-kār</i> ; ‘āṣī; <i>pur-gunāh</i> .	Sire, <i>to</i> , <i>pas andākhtan</i> (vulg.).
Sinfulness, <i>gunāh-kārī</i> ; <i>ma’siyat</i> .	Sirius, <i>Al-Kalb</i> (Dog-star); also <i>Shīrā</i> .
Sing, <i>surud</i> k.; <i>āvāza khwāndan</i> [āvāz = tune]: <i>tarannum</i> k. (humming): <i>an zan āvāz-i shīrīn dārad</i> : ū <i>dast bar gūsh guz-āshta</i> ² <i>āvāz khwānd</i> (he sang out).	Sirloin, <i>gushti-i māza</i> .
Singe, <i>singed</i> , <i>palzāndan</i> or <i>chalzāndan</i> , tr. (of hair, etc.); <i>palzīdan</i> or <i>chalzīdan</i> , intr.	Sirup, <i>shīra</i> (cooked or fresh juice of fruit).
Singer, <i>āvāza-khwān</i> (profess., but <i>in khānum ahl-i āvāz ast</i> would be said for an amateur): <i>mughanni</i> (prof., plays and sings = <i>muṭrib</i>): <i>khwānanda</i> or <i>chahchahāzan</i> (birds).	Sister, <i>bājī</i> T.; <i>āghā bājī</i> (any elder sister): <i>khwāhar-khwānda</i> (adopted—); <i>barādar-zan</i> (brother’s wife): <i>khwāhar-zan</i> (wife’s sister).
Singing, <i>āvāza-khwān</i> (part.): <i>mutarannim</i> (part., humming): <i>khwāndan</i> ; or <i>ghīnās</i> (subs.): <i>jīz jīz</i> (k.) (of kettle).	Sisterhood, <i>ukhtiyyat</i> .
	Sit, <i>nishastan</i> , rt. <i>nishīn</i> ; <i>bism’llāh</i> , <i>bi-far-māyīd</i> (please sit down) or <i>tashrīf bi-dārīd</i> (ditto): <i>du-zānū nishastan</i> (to sit Persian fashion, i.e. kneeling and sitting on the heels): ³ <i>sar-i pa nishastan</i> or <i>chumbātma</i>

¹ A well-known grammarian who discussed his subject with a he-goat as audience.

² It is an affectation of Persian singers to place the tip of the right forefinger (or each fore-finger) in the ear. The singer gazes into a corner of the ceiling. When seated, these attitudes are not adopted.

³ A respectful or formal position; uncomfortable even for Persians.

- z. (to squat Indian fashion, to "baitho") : *khwābidan* (of fowls on eggs).
 Site, *mawzi'* : *mahall*.
 Sitting, *nishasta* : *qā'id* and *jālis* (pres. p.) : *ham-sufra* (adj., sitting at the same table; mess mates) : *nishist* or *nishast*, subs.
 Situated, *vāqi'* ; *garār yāsta*. *Vide Lagoon*.
 Situation, *mawzi'* (site); *naw'-i nisbat-i mar-kāzī dārad* (it has a central situation) : *hāl*; *hālat* (state, condition) : *jā* (domestic service).
 Six, *shish* (m.c for *shash*) : *shish-sad*, or vulg. *shi-sad* (six hundred).
 Six-fold, *shish-tā* (in six folds) : *shish-chand* (six times the quantity).
 Sixteen, *shānzdah*.
 Sixth, *shashum* P.; *sādis* A.
 Sixtieth, *shastum*.
 Sixty, *shast* [but *shast*, "thumb"].
 Size, *qadd* (for length of a carpet) : *andāza* (for a table, room); *tul u 'arz* (for a carpet, a room) : *kitāb chi-qadar hajm dārad*: *bi-qavāra-yi kachkūl sākhtam* (I made it the shape and size of a beggar's bowl) : *bi-qadr-i yak girdū* (of the size of a walnut).
 Skate, *yakh-sūri* k. (to skate) : *kafsh-i yakh-sūri* (skates).
 Skein, *yak kilāfa nakh* or *rīs* (general) : *pang* (gen. of wool, for carpet-weaving).
 Skeleton, *tashrīh-i mayyit* (or *murda*) : *tashrīh-i insān* (human—).
 Sketch, *musavvada* (k.) (rough draft, etc.) : *tarah-rīzī* (k.) (gen. plan of a house) : *khāka* (r.) (outline) : *kār-ash nā-tamām ast* (he's a sketchy person).
 Skewer, *sīkhcha*
 Skiff, *zawraqcha*; *qā'tiq*; *lūtka* (for pleasure) : *māshuva* (any small boat).
 Skilful, *hunar-mand*; *hāziq* (gen. for physician) : *ustād* : *māhir* : *faqīh* (skilled in *fiqh*) ; *vide Lawyer*.
 Skill, *hunar*; *chīra-dastī*; *mahārat*; *yad-i tūlā*. *Vide Filled*.
 Skilled, *agah*; *māhir* : *faqīh* (skilled in law, a lawyer).
 Skim, *sar-i īn shīr rā bi-gīr* (skim this milk) : *kaf girifstan* (of broth, sherbet, etc.)
 Skimmer, *kaf-gīr* (an instrument for skimming).
 Skim-milk, *shīr-i sar-girifta*.
 Skin, *pūst*; *jild*; charm, *vide Leather*; *mashk* (water skin) : *khīka* (larger) and *khīku* (smaller) : *mashk* (of goat or sheep-skin, specially used for curds, milk, *rawghān*, grape or date-juice) : *rāviya* (water skin carried on a camel) : *takht-i pūst* (a flat skin).
 Skin, to, *pūst kandan*; *khīki kandan* (of birds, i.e. without slitting along the whole stomach; also of sheep skins, etc. intended for *mashks*).
 Skinflint, *u na'l az khar-i murda mī-kanad* (he is a skinflint). *Vide Miser*.
 Skinny, *pūst u ustukhāwān ast*, or *hīch gūshī na-dārad*.
 Skip, to, *jast k.* (with rope); *jast u khīz k.* (of lambs, monkeys); *du saʃha jastam* (I skipped two pages).
 Skirmish, *jang u guriz bi-ṭariq-i sīlīz u āvīz*: *zad u khurd-i bā dushman*.
 Skirt, *az ānja rāh bi-dāmana-yi kūh mī-uʃṭad* (thence the road skirts the foot of the hill) : *dāman* (of dress).
 Skulker, *kār-duzd* (a shirker of work, a skrimshanker). *Vide Shirk*.
 Skulk, *kinār kinār rastan* (not to come in the open) : *dum rā dar-miyān-i du pa nihādan*.
 Skull, *kāsa-yi sar*.
 Skull-cap, *'araq-chīn*.
 Sky, *āsman abr u tārik ast* : *jāvv* (the vault of the sky).
 Skylark, *vide Lark*.
 Skylight, *rawshan*: *rawzan* (any light hole). *Vide Ventilation*.
 Slab, *takhta-sang* (of stone).
 Slack, *sust*: *shul*; *kam-maylī mī-kunad* (of persons).
 Slain, *kushta*; *maglūl*: *shahid* (martyred) : *mazbūh* (with the throat cut; man or animal).
 Slake, *faru nishāndan* (of fire); *khamīr k.* (for lime only). *tashnāgi-yash rā taskīn dād* : *sust k.* (of quicklime; or mud).
 Slander, to, *muttahim k.*; *tuhmat bastan*; *iftirā' b*; *buhtān z.* or *g*.
 Slanderer, *buhtān-zan*; *iftirā-band*.
 Slant-ways, *kaj*; *urib*. *Vide Writing*.
 Slap, *tajāncha* (z.): *pusht-gardanī* (z.) (slap on the back of the neck).
 Slap, to, *chunān sīlīz-i zad ki jā-yi chahār nākhun¹ tū-yi śūrat-i ū mānd* (she gave him a sound slap) : *man ūrā yak kashīda-i zādam* (I gave him a slap); *yak kashīda-i dam-i gūsh-ash khwābānidam* (I planted such a slap on the side of his head).

¹ *Nākhun*, "finger-nail," is in m.c. "singer."

- Slapping, *shapāshap* (noise of slapping or of the cane).
- Slap-dash, *kūrāna yak-bara*.
- Slate (school), *lawh* (of wood or tin), and *lawh-i-sangi* (slate).
- Slattern, *zan-i pilisht*; *zan-i pichil*; *khātūn-i shirvir*. *Vide Slut*.
- Slaughter,¹ *qatl.*; *maqtal* (place of slaughter; also a vital spot): *kushtār*; *khun-rīzī*; *qassābī* (butchery).
- Slaughtered, *kushta*; *maqtūl*; *mazbūh* (according to Muslim law; also said of men, with the throat cut).
- Slaughterer, *vide Flayer*.
- Slaughter-house, *qassāb-khāna*: *maslakh* (where they slaughter and skin).
- Slave,² *banda*; *zar-kharid*; *ghulām*; *kākā* (negro-slave); *kaniz* (negress, *vide Negro*): *ay banda-yi khudā* (often used in addressing persons; sometimes in pity).
- Slave-merchant, *banda-farush*; *barda-farush*.
- Slavery, *bandagī*; *ghulāmī*; *bardagī*; *banda farūshī* (k.) (slave-trading).
- Slay, to, *kushtan*; *zabī* n. (sp. for food);³ *qatl* k.; *bi-qatl rasāni*dan: *nahr* k. (for camels, either for eating or for sacrifice).
- Slayer, *qātil*; *zabī kunanda*.
- Sleek, *barraq* (of hair).
- Sleep, *khufian*; *khwābidan*, etc. *khwāb*; *bi-khwāb raftan* (to sleep); *bi-khwāb-i ghaflat uftādan*, or *gharq-i khwāb shudan* (to fall into a deep sleep); or *bi-khabar khwābidan* (sleep soundly): *dī-shab hīch khwāb-am na-burd* (I got no sleep last night): *chashm-am garm na-shud ki*—(my eyes had barely closed when—: *sir khwāb shud*—Prof. S. T. (he slept his fill): *pā-yam khwāb rafta ast* or *mūr mūr*⁴ *mi-kunad* (my foot has gone to sleep): *qaylūla* (midday sleep): *khwāb-i sangīn* (heavy sleep): *churt* (z.) (nod): *bi-khwābī* (want of sleep); *khwāb-am dar rabud* (sleep overpowered me).
- Sleeper (great), *pur-khwāb* (a great sleeper); *fulān shakhs khwāb-ash sangin ast*.
- Sleepless, *aslā bi-khwāb na-pardākht* (he could not settle to sleep at all).
- Sleeplessness, *bī-khwābī*; *kam-khwābī*; *dī-shab khwāb az sar-am raft* (I could not sleep last night).
- Sleepy, *khwāb-ālūd*: *khumār-ālūd* (sleepy looking, of eyes; a beauty); *pīnaki zada* (drowsy, sp. after opium): *mayl-i khwāb dāshṭan* or *chashm-am pur khwāb ast* (to feel sleepy).
- Sleeve, *āstīn balā* k. or z., or var. *mālīdan* (to roll up the sleeves): *u pācha bar mālīda as* (= he is a *luṭī*; because *luṭīs* wear short loose Persian trousers).
- Sleight of hand, *tar-dastī* (dexterity): *shubāda-bāzī* (conjuring).
- Slender, *nāzuk*; *bārik*: *bārik-andām*; or *tunuk-andām* (slight, of people).
- Slice, *tarāsha* (paring; slice of onion, etc.): *pāra* (*burīdan*) (of bread): *qāsh* (k.) (of fruit).
- Slice, to, *tarāshīdan*
- Slide (subs.), *yakh-suri* (on ice): *sur-surak*⁵ (also a children's sledge drawn by men).
- Slide, to, *yakh-suri* k. or *bar yakh surīdan* (also to skate).
- Slight, *vide Slender*: *ghizā-i mukhtasar-i* (a slight meal).
- Slight, to, *mi-khwāhī marā khiffat bi-dihī* (do you want to put a slight on me?).
- Slightly, *bā-khiffat*; *bā-sabukī*.
- Slime, *lajan* (black mud): *līz* (of reptiles).
- Slimy, *lajani* (of water): *līzī* (of fish): *lazij* (of mud).
- Sling, *falākhun*; *kahni* (m.c. only; for casting): *garden band* (for an arm).
- Sling, to, *az falākhun andākhtan* or *parānīdan*; *dawr-i garden haykal-vār andākhtan* (for the neck).
- Slinger, *sang-andāz*; *kulūkh-andāz rā padāsh sang ast* (Prov.).
- Slink, *kinār kinār pushīda az nāzār raftan*: *dum miyān-i pā girifta dar raftan* (slink away).
- Slip, to, *laghzīdan*; *khazīdan* (local?); *surīdan*; *pā-yash surīd* (she made a slip, i.e. lost her virtue): *az dastam khatā kard, uftād* (it slipped out of my hand): *kashi-dan* (to slip a greyhound).

¹ When slaughtering for food, the words *Bismillāh* are pronounced, but for obvious reasons the words *Ar-Rāhman Ar-Rāhim* are not added—except by the ignorant.

² Muhammad enjoined kindness to slaves. A concubine slave that bears a child to her master becomes free at his death.

³ Before going to bed for sleep, or on waking up from a bad dream, it is a custom to say *Bar Shaytān la-nat*.

⁴ 'Feels as though ants were crawling over it': the Arabs have a similar expression from the root *namīl*.

⁵ In Kirman *khiz-khizū*, "a glissoire; a smooth hill-slide for tobogganing."

Slip, Slipping, *laqhzish*.

Slippers, *kafsh-i sar-pārī pa mi-kunam* (I wear slippers): *pashnākhwāb* (slippers made down-at-heel; sp. worn by women and merchants): *kafsh-kan* (place near the door where slippers are deposited).

Slippery, *laghzanda* (also applied to the Tempter):¹ *khaju* or *khizū* (local; of places only): *az yakh sur-tar chīz-i nīst* (nothing is more slippery than ice).

Slip-shod, *kafsh-i pāshna na-kashīda* (of people).

Slit, *chāk* (also used in a vulgar sense): *shaqq*. Vide Nib.

Slope, *sar-ā-shīb* (steep); *sar-ā-zīr* (any slope): *khāna bar zamin-i maylān-i vāqi' shuda*.

Sloping, *in zamin mayl dārad* (this ground is sloping): *nishīb-dār* and *mālīda* (of ground).

Slouching, *kurida* (slack, slouching).

Slovenly, *shalakhta* (adj. slovenly, gen. of men; also a kick on the backside): *pilishta* (of women): *kār ash safārī na-dārad*.

Slow, *kund* (in movement; also slow of a watch): *dīr-ghazab* (slow to anger). Vide Lethargic.

Slowly, *yavāsh*; or *āhistā* (also low in sound); *ārām*: *shimurda bi-khwān* (read slowly).

Slugs, *chār-pāra*.

Slumber, *churt zadan* (to nod); *pīnaki zadan* (nod, sp. of opium-eaters): *man chashm-i zadām* (I just dozed).

Slur, vide Shirk: *sarkham bandī k.* (over a fault): *jāvīda ḥarf z.* (to pronounce indistinctly).

Slut, *shalīta* (term of abuse): *pilishta*. Vide Slattern.

Sluttish, *kaṣīf*; *pilisht*: *zhūlīda-mū* (with tangled hair).

Sly, *rubāh-bāz*.

Smack, *chap-chap* (sound of kissing or of eating); *sharq sharq* (of slapping).

Smack, to, *shap shap z.*; *in bu-yi kasālat mī-dihad* (this smacks of idleness); *māch-i pur sadā zadan* (kiss), or *māch-i buland-i giri/lan*.

Smacking, *māch-i sadā-dār* (smacking kiss).

Small, *kuchak*; *khurd*: *saghīr* (of children): *yak-vajabī* (of one span; puny, of men): *dūpishkilī* (puny, vulg. of men): *kuchulū* or *kutulu* (dwarf): *rīza*; *kih va mih = khurd*

u buzurg = amīr u faqīr (great and small); *pīr u barnā* (old and young): *qalīl*; or *miqdār-i qalīl-i* (a small quantity).

Small Change, *khurda*; *pul-i khurda*.

Smaller or smallest, *asghar*: [also a name for the youngest son of Husayn].

Smallness, *khurdī*; *kuchakī*; *sighr* (of age): *saghārat* (of size): *kamī*; or *andakī*; or *qillat* (of quantity): *pastī* (of thoughts, actions).

Small-pox, *ābla*; *awla* (vulg.): *ābla-ruy* (pitted with small-pox): *mujaddar* (ditto).

Smart, vide Sharp; *khaylī rind hastī* (you're very smart; in a good or bad sense): *fīrz bāsh*, *va īlash rūshan kun* (be smart and light the fire).

Smart, to, *suzish k.*

Smash, *khurd khurd k.*: *rīz rīz k.*

Smashed, *rīz rīz* (in bits): *shikasta* (broken).

Smear, *andudan* (in m.c. gen. applied to the yearly smearing of the roof with mud): *mushtan*; *mālīdan* (gen. and more common).

Smell, *in gul-hā hīch 'atr na-dārand* (these flowers have no scent; 'atr m.c. for itr): *quvvat-i shāmma* (power of—).

Smell, to, *bu-idan*, tr.; *bū giriflan*, tr.; *bu dādan*, intr. (also tr. to parch); but *'ufūnat dāshīlan* (of evil smell): *bi-guzarīd ān gul rā bū kunam* or *bū-yi ān gul rā bishnavam*.

Smelt, to, *gudākhtan*, rt. *gudāz*; *āb k.*

Smile, to, *tabassum k.*; *zīr-i lab khandīdan* (to smile slightly, in a good or bad sense).

Smiling, *pust-khanda mī-kunad* (he is smiling without parting the lips).

Smilingly, *tabassum kunān*.

Smith, *āhangar*; *haddād*, *kura-yi haddādī* (—forge).

Smithy, *dūkān-i āhangar*.

Smoke, *dūd*, vulg. *dū*; *dukhāniyyāt* (things smoked, as opium, tobacco, etc.): *dukhānī* adj.; *kāliska-yi dukhānī* (a locomotive).

Smoke, to, *kashīdan* (pipe, etc.): *dud dīdan* (cheese, etc.): *bukhur d* (disinfect or fumigate with incense).

Smoker, *tambāku-kash*: *taryākī* (of opium); *vāfūrī* (ditto).

Smooth, *ham vār*; or *musattah* (of flat things): *narm* (of velvet or satin or fur): *in kāghaz muhra² kashīda ast*; *masqūl* (polished, of metal): *sar-ash misl-i kūn-i tās ast* (smooth, bald head).

Smooth-faced, *pus-t-i makhamalī dārad*: *amrad*

¹ The causal form not in use.

² *Muhrā kashīda*, "smooth," of paper only. *Khashīn* or *zibr*, "rough."

(no hair on the face): <i>bî-mû</i> (vulg.). <i>Vide Beardless.</i>	<i>Snore, to, khur khur k.</i> (also to purr q.v.); <i>khurrish kashidân; khurnâz kashidân.</i>
<i>Smother, khafa kardan</i> and <i>shudan.</i>	<i>Snot, muft-i dimagh;</i> <i>pûz</i> (local?).
<i>Smuggle, to, mäl ra az gumruk gurizândan.</i>	<i>Snout, pûz</i> (gen. of animals; also means “snot”); <i>puza</i> (of men).
<i>Smuggler, qâchâq-chî</i> T. (rare).	<i>Snow, barf</i> (<i>bârîdan</i>).
<i>Smut, duda-</i> (a smut).	<i>Snow-cock, kabk-i darî</i> ⁵ (and incorrectly <i>kabk-i darra</i>): <i>ur-kaklik</i> T.
<i>Snack, châshnî</i> (also vulg. to mix liquids; also gun-caps): <i>ghiza-yi mukhtasar-i</i> (a light meal).	<i>Snow-storm, bûrân.</i>
<i>Snaffle, ab-khuri.</i>	<i>Snuff, anfiya</i> (<i>giriftan</i>): <i>anfiya-dân</i> (snuff-box); <i>nashuq</i> (prop. a medicine snuffed up).
<i>Snail, khâna bi-dûsh</i> : <i>lîzu</i> (also caterpillar).	<i>Snuff, to, gul giriftan</i> (a candle).
<i>Snake, mar</i> ; <i>afî</i> (in Pers. a python; also vulg. for <i>azhdaha</i> , a dragon): <i>zahr-i mar</i> (snake poison; a term of abuse which may possibly mean “may a snake bite you!”); <i>âb-i zîr-i kah</i> , or <i>‘aqrab-i zîr-i hasîr</i> , or <i>mâr-i zîr-i kâh</i> (snake in the grass); <i>mâr-i kafcha-dâr</i> (cobra); <i>mâr-i atashî</i> (a poisonous snake said to be red); <i>mâr-i nakh-pîch</i> (said to be poisonous and to roll itself up like a ball of thread); <i>tîrmâr</i> (“a poisonous snake that flies like an arrow and is able to shoot right through a mule”). <i>Vide Viper.</i>	<i>Snuffers, gul-gîr.</i>
<i>Snap, az ham gusîkhan</i> , intr. and tr. (snap asunder): <i>bi-shikan zadan</i> ¹ (to snap the fingers to music); <i>tiling zadan</i> (to snap the fingers to music, etc., with one hand or the hands apart); <i>pillingak</i> z. (with both hands; is a peculiar Pers. fashion).	<i>Snuffle, ay bachcha ïn qadr dimagh-at râ balâ na-kash, bi-rav fin-ash kun</i> (“child don’t snuffle; blow your noose”): <i>vide Blow</i> : <i>az dimagh harf zadan</i> (to talk through the nose).
<i>Snap-dragon, gul-i maymun</i> (flower).	<i>So, ham-chunîn</i> : <i>hamchu</i> (pron. <i>hamchi</i>): <i>tâ</i> or <i>tâ-ki</i> (so that): <i>ïn-qadr; ân-qadr</i> (so many, so much): <i>chandân, chandîn</i> (ditto): <i>mâ-dâm(-î) ki</i> (so long as): <i>ham chunîn</i> (so on) ‘ala hâza (and so forth).
<i>Snare, dâm</i> (gen.): <i>tur</i> (prop. “net”): <i>talla</i> (trap); <i>kamand</i> ² (a lasso; a thief’s rope-ladder); <i>khift-i kamand</i> (slip-knot, noose): <i>khift</i> (a slip noose).	<i>So-and-so, fulân; fulânî; fulân u bahmân.</i>
<i>Snarl, ïn sag-hâ ghurra ³ <i>bi-ham mî-kashand</i> (these dogs snarl at each other).</i>	<i>Soak, to, khisândan</i> (tr. and causal); or <i>khîs k</i> .: <i>khisidân</i> , intr.
<i>Snatch, qapîdan</i> (m.c.); <i>az dast rubudan</i> : <i>az gûlû burdah</i> (to snatch from the lips).	<i>Soaked, to be, khisida shudan</i> or <i>khîs bar dâshian.</i>
<i>Sneeze</i> , ‘âsa zadam likin hîch kas na-guft ki <i>khayr bâshad</i> . ⁴	<i>Soap, sâbun</i> (z.); <i>gil-i safid</i> (a clay used in washing clothes); <i>qâlab-i sâbûn</i> (cake of soap); <i>kaf-i sâbun</i> (soap suds).
<i>Snipe, nuk-darâz</i> (a name given to other long-billed birds); <i>pâshâlik.</i>	<i>Sob, bachcha khaylî sakht nirku mî-kard</i> (the child was sobbing); <i>giryâ dar gulû giri shudan</i> (to choke with sobs).
	<i>Sobbing, suksuka; juvâq</i> (k.) (lit. hiccough); <i>ân qadr zâr zâr girist ki juvâq paydâ shud.</i>
	<i>Sober, hûshyâr</i> (not drunk).
	<i>Sobriety, parhîzârî az muskirât.</i>
	<i>Social, ‘alâ’iq-i mahabbat</i> (social ties); ‘alâ’iq-i mu’âsharat.
	<i>Society, mu’âsharat</i> : <i>shirkat</i> (a body of persons); <i>musâhabat</i> (companionship): <i>dar majâlis u mahâfil</i> (when in society).

¹ Corruption of *bi-shugûn* “for good omen.”

² *Yak kamand qâfir*=“one mule”: *man sar-i kamand-i hakim nishastam* (m.c.) “I went and took sanctuary in the governor’s stable.”

³ Also “to roar.”

⁴ Amongst educated Muslims, this custom is dying out, but the Zardushtis and the uneducated preserve it. One sneeze, or any odd number, is unlucky. A Muslim sneezing, says: *Al-hamdu li-llah*. The Persian belief is that when the soul returns to the body in the grave, previous to the examination of the two angels, the re-animated body gives a sneeze and it is therefore well to acquire in life the habit of saying “*Al-hamdu li-llah*” immediately on sneezing. On making the exclamation after a sneeze, at least one of those present should say, “*Yarhamu-k Allah*” (“God have mercy on thee! ”). There is a tradition that the Prophet said, “Verily God loves sneezing and hates yawning.”

⁵ *Dari* “of the gate, court; noble.” The Pers. Dict. *Burhan-i Qatî* says it is so called from its voice.

- Sock, *jurāb*.
 Socket, *kasa-yi chashm* (of eye); [*kusa-yi zānū* or *ā'īna yi zānū*, knee-cap].
 Socotra, *Suqutara*.
 Socrates, *Suqrat*.
 Soda, *suda* (Eur.); also *namak* (prop., "salt"); *natrūn*.
 Soda-water, *āb-i jush*; *āb-i batrī* (Shah's D.).
 Sodden, *īn nan tasma ast* (this bread is leathery, sodden). *Vide Bread*.
 Sodom, *Sadun*; *Mū'tafikāt* ("the overturned cities," i.e. Sodom and Gomorrah).
 Sodomite, *bachcha-bāz* or *bī-rīsh-bāz* (agent; also *fā'il*): *bi-rīsh* or *kunī* or *kun-dih*; *ma'ūl*; or *ubna-dār*; or *pushtī*; or *ma'būn* (rare) (pathic).
 Sodomy, *bachcha-bāzī*; *livatāt* (derived from Lot): *hīzī*¹: *dard-i ubna* (a peculiar disease connected with sexual perversion).
 Sofa, *nīm-takht*; *nīm-kat*.
 Soft, *mulayyim*; *narm*.
 Softener, *mulayyin* (slightly laxative).
 Softly, *narm narm*; *ahista*; *yavāsh*.
 Softness, *narmī*; *mulāyamat*: *nāzukī* (fineness of texture).
 Soi-disant, *khud-khwānda*.
 Soil, *khāk*; *zamīn*.
 Soil, to, *chirk k.*; *kasīf k.* (to make dirty).
 Soiled, *dast palanchu* (m.c.); *dast var āmada*; *dast-pilakū* (m.c.); applied to goods that have been handled; also to a girl that has had a lover, not necessarily in a bad sense): *kinit*.
 Sojourn, to, *mutavattin shudan* (for some time); *iqāmat k.* (any period).
 Sojourner, *bāshinda-yi muvaqattī*.
 Solace, *rafīq-i ranj*; *rāhat*; *tasliyat*.
 Solace, to, *tasallī dādan*; *āram d.* (in grief).
 Solar, *shamsī*; *nīzām-i shamsī* (solar system).
 Sold, *farūkhī*; *bi-farūsh rafīta*.
 Solder, *jush k.*; *īn qutī-yi halabī rā lahim kun*.
 Soldier, *sarbāz* (Inf.); *sāldāt* (Eur. Inf.): *savār* (Cav.): 'askari (gen.): *khārijū'l-jawj* (civil officers with military rank): *ū sarbāz-i jang-dida ast* (veteran): *tā'iifa-yi sarbāz naw'-i az firqa-yi gadā-hā mī-bāshand* ("soldiers are a kind of beggars"—since they are so poor): *sarbāz-i piyāda u sarbāz-i savāra* (Cav. and Inf.); *tūp-chī* (Artillery man); *sarbāz-i nīzāmī* (regular): *sarbāz-i ghayr-i nīzāmī* (irregular): *sipāh* (collec.): *shutur-i naqqāra-khāna* or *gurg-i bārān dīda* (= regular old soldier). *Vide Row and Spoils*.
 Sole, *takhta-yi urusī* (of boot): *kaf-i pa* (sole of foot); *kaf* (inner sole of boot); [*rūva-yi urusī* "uppers"].
 Solecism, *lahn* (in grammar).
 Solemn, *sangīn*; *bā-vaqār*; *mutavaqqir*; *tukhsh* (of children or women): *nasihat-i sakht* (or *shādīd*) *dar Qursān karda*: *tah-dīd-i shādīd* (solemn warning).
 Solemnity, *vaqār*; *tamkīn*.
 Solemnize, *adā-yi rusum k.*; *ijrā-yi marāsim kardan*.
 Solicit, *iltimās k.*; *iltijā k.*: *pīla k.* (press; also solicit, of prostitute): *āghā mustad'i-yi īn yak iltifāt hastam*.
 Solicitation, *iltimās*; *ilhāh*.
 Solicitous, *mushtāq*. *Vide Anxious*.
 Solitude, *andīsha*; *tashīsh*.
 Solid, *salb*: *tu-pur* or *miyān-pur*.² *ghayr-i ajvāj* (not hollow): *jāmid* (as opp. to liquid; also = inorganic).
 Soliloquize, *bā khud ḥarf zadan*; *khīlāb bi-khud kardan*.
 Solitary, *munfarid* (of people); *tanhā-nishīn*; *khilvat-guzīn*: *yak urdak-i yaka* (one solitary duck).
 Solitariness, *tanhāī*; *infirād*; *yaka būdan*.
 Solitude, *vide Supra*.
 Solomon, *Sulaymān*.
 Solstice, *ra'su'-s-saratān*³ (summer): *ra'su'-l-jadī*³ (winter).
 Solubility, *hall-pazīrī*.
 Soluble, *hall-pazīr*.
 Solution, *hall* (k.) (of question, or of a liquid): *mahlūl* (for chemicals).
 Solve, to, *mushkil-am rā hall kunīd* (solve my difficulty).
 Solvent, *hall-kun*; *gudāzanda*; *āb-kunanda*; *mu'hallīl*.
 Some, *chand tā* or *ba'zī* (of number); *qadr-i* (of quantity): *ū misl-i pāra-yi bachchahā nīst ki*—(he's not like some who—).
 Somebody, *shakhī*; *yak-i*; *kas-i*.
 Somehow, *bi-tawr-i*; *bi-vajh-i*; *bi-qism-i*.
 Somersault, *raqqās kalla mu'allaq mī-zanad*; *mu'allaq-i vārūna z.*, or *pushtak z.* (a back somersault). *mu'allaq zadan* (to turn a—; also to tumble, of a pigeon).

¹ Often used for "low behaviour" generally.

² *Miyān-pur* is also the name of a sweet.

³ Commencing at the "chilla-yi buzurg."

Something, *chīz-i*; *chīzak-i*; *mi-khwāstam chīz-i bi shumā bi-gūyam līkin farāmūsh karda-am*.
 Some time, *vaqt-i*, or *vaqt-i az awqāt* (also once upon a time; refers to time past or future): *zamān-i pīsh*.
 Sometimes, *gāh gāh-i*; *gāh-vagt-i*; *ba'zī awqāt*.
 Somewhat, *qadr-i*; *juzz-i*; *kam-i*; *andak-i*.
 Somewhere, *jā'i*: *bi-samt-i* (for motion).
 Somnath, *Sumnāt*.
 Somnolent, *māyil bi-khwāb*; *khwāb-āluda*.
 Son, *pisar-i arshad* (eldest son); *pisar-i kūchak* (youngest); *pisar-i vasat* (middle son; prop. second of three): *pisar-i pidarash ast* (he is the son of his father): *farzand* or *tīfl* (also offspring); *pisar-i nā-khalaf* (undutiful son); *pisar-i yagāna*; or *tīfl-i farīd* (only son); *pisar-khwānda* adopted (ted son).
 Son-in-law, *dāmād*; *marā bi-ghulāmī qabul farmāyīd* (=accept me as your son-in-law).
 Song, *āvāza*; *surūd*: *taṣnīf*, pl. *taṣnīfāt* (topical song, gen. by a *lūtī*).
 Songster, *āvāza-khwān* (of birds or humans).
 Sonnet, *ghazal* (love-ode).
 Sonneteer, *ghazal-gu*.
 Sonorous, *ṣadā-yi sāf-i buland*.
 Soon, *zūd*; *bi-zūdī*; *jald*; *'an-qarīb*; *chi zūd chi dir* (sooner or later): *bi-mahz-i rasīdan-am tūp khāli kardand* (as soon as I arrived they fired the gun); also *bi-vurūd-i man*, or *bi-mujarrud-i vurud-am*, or *tā hamīn ki rasīdam*—: *chirā bi-in zūdī* (why so soon ?): *nazdīk ast ki*—.
 Sooner, *natiya 'ājil yā 'ājil khwāhad bud*² (the result will be produced sooner or later).
 Soot, *duda* [ink is made from soot or lamp black].
 Soothe, to, *taskīn dādan*; *rāhat dādan* or *bakhshīdan*.
 Soothing, *musakkin*; *taskīn-dih*; *rāhat-bakhsh*.
 Soothsayer, *fāl-gīr* or *fāl-gū* (by omens): *ghayb-gū*: *rammāl* (geomancer).
 Soothsaying, *fāl-gīrī* or *fāl-gū'i*.
 Sop, *luqma-yi dahan-band-kun*.

Sophist, *sūfastā'i*, pl. *sūfastā'iyya*.
 Sophistic, *safsati*.
 Sophistry, *safsata*.
 Soporific, *khwāb-āvar*.
 Sorcerer, *sāhir*; *afsun-gar*; *jādu-gar*.
 Sorceress, *sāhira*.
 Sorcery, *jādu*; *sīhr*; *afsun*.
 Sore, *zakhm*; *jarāhat-i munkar-i* (a foul sore); *nasur* (sinus, fistula): *pur-dard* adj.
 Sorrow, *gham(m)*; *alam*; *anduh*; *īn barāy-i man asbāb-i ghāmm u ghussā mī-shavad*.
 Sorrowful, *ghamjīn*; *andūh-nāk*: *māhzūn*; *maghmūm*; *āvāz-i hazīn* (a sorrowful voice).
 Sorry, to be, *ta'assuf khurdan*: *tawba kardan* (to repent and be sorry); *pashīman sh.*; *nādim sh.*; *afsūs dāshṭan*: *gūh kh*, vulg. (= *tawba k.*).
 Sort, *qism*, pl. *aqṣām*; *jūr*; *naw'*, pl. *anvā'*; *qabil*; *jīns*, pl. *ajnās*; *sinf*, pl. *asnāf* (class); *zanaka-yi³ *khūb-i 'st* (she's a good sort of woman); *ū khāna tawr-i dārad* (he has a sort of a house); *asnāf-i khālq* (various ranks and conditions of people).
 Sort, to, *bi-tartīb* (or *bi-nazm*) *chīdan* (or *dādan*); *savā savā k*.
 Sortie, *az qāl'a khurūj karda hamla āvardan*.
 Soudan, *Sūdān*.
 Soul, *ruh*, pl. *arvāh*; *ravān*; *mutanaffis-i*⁴ *bāqī na-mānd* (not a soul was left alive); *rūh-i insān ba'd az marg agar gunāh-kār*⁵ *bāshaddar aziyyat*, *va agar savāb kār bāshad dar rāhat*, *ast*: *nafar*: *kas* (individual).
 Sound, *ṣadā*; *āvāz*; *qīl u qāl* (of chattering; loud talking); *ghauḡhā* (noise of people); *ṣadā-yi mūzik* (or *sāz u āvāz*) *mī-shinavam*; *mūzik* (of a band; but *sāz u āvāz* “singing and music”).
 Sound, to, *navākhtan* rt. *navāz* (a drum); *zadan* (bell, gong); *damīdan* (horn): *'umq rā andāza k.* (of water): *rāy dīdan* (of persons); *bi-rāw havā-ash rā bi-bīn* or *dast-i tū-yi dil-ash bi-bar* (go and sound him on the matter).
 Soup, *ab-gushī* or ‘*sup*’; [*āsh*, broth]; *shurbā* (greasy soup): *kāsa-yi āb-gushī* (soup tureen).
 Sour, *tursch* or *turush* (sour or acid); [*turush* “pickles”]; *shīr tursch* (or *var burīda*) *ast*; *sirkā shīr*⁶ *rā mī-burad* (vinegar turns*

¹ *Bachcha* here might signify any age or any sex.

² A pompous sentence, if spoken.

³ A woman should not be addressed “*Ay zanaka!*” If so addressed she will probably reply “*Zanaka mādar-at.*”

⁴ *Mutanaffis*, probably anything that draws breath.

⁵ In India “*gunah-gar*.” ⁶ Note *rā* though the object is indefinite.

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- Spectacles, *ū ‘aynak mī-zanad* (he wears spectacles).
- Spectacular, *manzār dārad*, or *manzār-i khūb dārad*.
- Spectator, *tamāsha-chī*; *nāzir*, pl. *nāzirīn*.
- Spectre, *sāya* (shade); *surat-i mawhum*; *shakl* (of a human being); *shaytān* (devil).
- Speculation, *mu‘āmala-yi havā‘ī* (on stock exchange, etc.).
- Speech, *mutq* (faculty of speech; also a harangue): *zabān* (tongue, language); *juz̄-i kalima* (gram., part of speech); “Solomon knew the speech of beasts and birds” *Sulaymān az zabān-i tuyur u bahā‘im vāqif būd: nutq-i hāzir karda būd*—Shah’s D. (he had prepared a speech). *Vide Animal.*
- Speechless, *gung*; *zabān basta* (*shudan*) (from emotion).
- Speed, *sur‘at*: [*shitāb*; *ta‘jil*, haste].
- Speed, to, *du‘ā-yi khayr guftan barā-yi mihamān-i ki mī-khwāhad bi-ravad*.
- Spell, *afsūn*: *zabān-band* (spell-bound, i.e. unable to utter); *mat sh.* (unable to move, or speak from wonder or fear). *Vide Charm.*
- Spelling, *hijī* or *hijā‘* *k.* (to name the letters in a word): *imlā kardan* (to use proper letters in writing).
- Spend, *kharj k.*; *sarf k.*; *māya guzāshtan* (lit. spend out of one’s capital); *tā pul paydā mī-kunad* *kharj mī-kunad* (he spends money as soon as he gets it); *vagt guzarāndan* (to spend the time); *fardā tamām rūz khidmat-i shumā hastam* (I will spend all to-morrow with you).
- Spender, *pul-kharj-kun* (one who spends freely); *pul-sarf-kun*.
- Spendthrift, *musrif*; *isrāf-kun*; *pul-zā‘ī-kun*.
- Spent, *kharj shuda* (of money): *masruf* (of money or time).
- Sperm, *āb-i manī*; *nutfa*; *āb-i inzāl* (vulg.).
- Spermatorrhœa, *ihtilām* (the disease; also nocturnal pollution).
- Spew, *qay k.*; *istifrāgh k.*
- Sphere, *kura*, pl. *kurāt*; *gardūn* or *charkh* (celestial sphere); *dar dā‘ira-yi khud-ash*, or *dar hawza-yi ikhtiyār-i khud-ash* (in his own sphere= *dar jā-yi khud-ash*).
- Spherical, *kurāvī*.
- Sphinx, *abu’l-hawl*: *misl-i but* or *misl-i mu-jassama* (sphinx-like, with no expression).
- Spice, Spices, *adviya*, pl. vulg. *adviyajāt*; [*adwiyah* Arabic pl. of *dawā* “medicine,” but in Persian *dawājāt* is medicines].
- Spicy, *mu‘attar* (of breeze): *pur adviya*.
- Spider, ‘ankabut; *kār-bāfu* (m.c.): *parda* (or *khāna*)-yi ‘ankabūt (spider’s web): *rutayl* (a poisonous spider, vulgarly “tarantula”).
- Spike, *sikh*; *mīkh*; *sīkhcha* (dimin.).
- Spike, to, *mīkh-kub k.* (guns).
- Spikenard, *sumbul-’t-tib*.
- Spiky, *khār-dār* (of small things): *sīkh-dar* (of big things).
- Spill, to, *rikhtan*, rt. *riz*; *mutavajjīh bash murakkab rā na-rizī*, (take care not to spill the ink).
- Spilt, *rikhta*; vulg. *uftāda*.
- Spin, to, *rishtan* or *rīsīdan*, rt. *ris*; *charkha rīstan*: *charkh dādan* gen. (to whirl): *tūl dādan* (spin out); *gardānīdan* gen. (of anything); *pir dādan*, tr. (of top), and *khurdādan*, intr.
- Spinach, Spinage, *ispināj*.
- Spinal, *subī*.
- Spindle, *duk*; *dukcha* (dimin.).
- Spindle-shanks, *īn shakhs-i qāz u kulang rā tamāshā kun* (“just look at that goose and crane man”, i.e. spindle-shanks).
- Spine, *tīr-i pusht*: *muhra-yi pusht* (one bone of the spine); *si-band* (the os sacrum or tail-bone).
- Spinner, *rīsanda*: *charkha-rīs* (woman spinner).
- Spinning wheel, *charkha*.
- Spiral, *pīch-dār*; *pīch pīch*; *pillā-yi pīch* (—stair-case).
- Spirally, *kabutar pīch zanān* (or *pir kunān*) *bālā raft*.
- Spire, *mīl* (of church); *manār* (of mosque). *Vide Church.*
- Spirit, *rūh*, pl. *arvāh*: *Rūhū'l-Amīn* (Gabriel); *rūh-i nabātī* and *ruh-i hayvānī* (vegetable and animal life): *Jinn-i bar jān-i ū musallat shuda ast* (she is possessed by an evil spirit); *kitāb rā bāz karda did ism-i a‘zam va mulāqāt-i arvāh va taskhīr-i div va jinn dar ān navishta būd*¹—Prof. S. T. (he opened the book and unexpectedly discovered that it treated of the Great Name of God, communion with the departed, and how to subjugate devils and jinn); *dimāgh-i ahālī rā bi-khāk na-mālida* (this

¹ Or *ast*. *Ism-i a‘zam*: this mysterious name which can compel all beings, was engraved on the ring of Solomon. It is known to none but God and his prophets. By some it is supposed to be identical with Jehovah (and consequently with the Muslim dervish cry *Ya Hu*), a name for which the Jews have such a mysterious reverence.

has not subdued the spirit of the people): *rūh dar badan na-dārad* (he has no spirit left); *sard*; or *bī-hamīyyat*, vulg. *pakhma* (spiritless): ‘*araq* (spirit made from grapes, dates, etc.): *jawhar* (essence); ‘*araq-i si-ātasha* (or *chahār ātasha*, etc.) (extra distilled): *buland-himmat* (high spirited, courageous; of a man): *pur-i ruh* (of a horse): *sust* (out of spirits).

Spirits, ‘*araq-i du ātasha* (spirit twice distilled). *Vide Spirit.*

Spirited, *jarī* (bold of people); *dilīrāna* (of an answer, etc.): *garm* (of conversation). *Vide Spirit.*

Spiritless, *sard*; *khunuk*. *Vide Spirit.*

Spiritual, *ruhāni*: *murshid*, or *hādi*, or *pīr-i tarīqat* (spiritual guide).

Spit, subs., *sīkh* (of iron, etc.): *āb-i dahan*; or *tuf* (saliva, q.v.). *Vide also Spittle.*

Spit, to, *tuf k.* or *andākhtan* (with *zadan*=to apply spittle); *āb-i dahan andākhtan*: *sīkh zadan* or *bi-sīkh kashidān*: *narm narm bāridān* (of rain).

Spite, *bughz*; *in kār rā jaqāt az rū-yi kīna karda and* (out of malice) *bi-raghm-i ū* (to spite him): *ma'a hazā* or *ma'a zalik*, or *bā-vujūd-i ān*, or *bā in hama*, or *bā-vasf-i ān* (notwithstanding, in spite of that): *shutur kinagi* (rancour).

Spittle, *āb-i dahan*; *khīzī* (m.c.). *Vide Saliva and Spit.*

Spitton, *tuf-dān*.

Splash, *tarashshuh bi-man ma-kun* (don't splash me).

Splashing, *shīlāb shīlāb k.* (to make a splashing noise in water): *tarashshuh-i gil* (splashing in small splashes, of mud).

Splay-footed, *pā-pahn*.

Spleen, *sipurz*; *tihāl*.

Splendid, *bā jalva* [*jalva-gar*, = showing off]: ‘*ālī* (of building); *qāsīda-yi gharrā* (splendid poem).

Splendour, *jalva*; *rawnaq*; *ihtishām* (of personages, pomp, and retinue); *karr u jarr* (pomp, display in word or deed). *Vide Pomp.*

Splice, *nar u māda k.* (prop. to dove-tail): *juft dādan*: *vaṣl k* (to join).

Splint, *qara-qūsh* (on bone; lit. “eagle”).

Split, a, *dar miyān-i shān niʃāq-i uftāda ast* (between people): *shakar-āb-i* (a coolness between two people).

Split, to, *narjīl rā shikājt va shīra-ash* (or *āb-ash*) *rā khurd*: *Rasūl shaqq' l-qamar kard*; *shaqq sh.*, intr. *Vide Burst.*

Split, (p.p.), *du jā shuda*, vulg. for *dutā shuda*; *munshaqq*; *shikājtā*: *tarkīda* (burst).

Spoil, *kharāb k.*; *taziyāt.k.*; *fāsid k.*; *dar kār rakhnā ā*: *zā'i* k. (destroy); *bad bi-bār āvardan* (to spoil a child; bring it up ill). *Vide Pillage, Raid.*

Spoiled, *Nādir Shāh mī-dānist sag-i sīr bi-shikār va 'askar-i mustaghnī bi-kār-zār namī-ravad* (Nadir Shah knew his soldiers would be spoiled by wealth).

Spoilt, *zā'i*: *nāzuk-mizāj* (of a child). *Vide Bring up and Spoil.*

Spoke, *parra* (of a wheel)=*tir* or *tīra*; *zīr-i pūz-ash*¹ *zadam* (I put a spoke in his wheel); *zīr-i pūz-ash khurd* (a spoke was put in his wheel): *bi-kār-i man shusha zad* (he put a spoke in my wheel).

Spokesman, *fulān az taraf-i hama nātiq būd*.

Sponge, *abr* (supposed to be a piece of cloud that has fallen into the sea); *isfanj* (Eur.); *gulu-shur* (for washing bottles, pipes; or for sponging out a gun): *az maydān dar raft*, or *sipar andākht* (=he threw up the sponge).

Sponger, *kāsa lis*. *Vide Parasite.*

Sponsor, *zāmin*; *kasīl*.

Spontaneous, *az khud*; *khud bi-khud*; *in kīrm tavalludi ast na tavāludi, ya'nī az khud paydā shuda*.

Spoon, *qāshuq* T.; *āb-gardān* (large, kitchen—); *milāqa* (corrup. of Ar. *mil'aqa* (wooden); *qāshuq-i sharbat-khūrī* (large wooden spoon for sherbet); *gawdī-yi qāshuq* (bowl of spoon).

Spoonful, *bi-qadr-i yak qāshuq*.

Sport, *bāzī*: *tāgh*, or *shukhī*, or *khushmazagī* (joke): *shikar* or *sayd* (hunting, etc.).

Sportsman, *shikārī*; *mīr-shikār*²; *shikār-dūst* adj.

Spot, *lakka*; (in India *dagh*, which in Persia means “a brand” and “a branding iron”): *sar-i mawqi*, or *bi-zan-gāh* (spot where anything happened); *kalaʃ* (on a planet; also a freckle). *Vide Blemish.*

Spotted, *lakka lakka*; *pur lakka*; *lakka-dār*³; *pur khatt u khāl* (with spots and markings); *khāl-dar*.

Spouse, *zawj*.

¹ *Pūz*, lit. “snout.”

² *Mīr-shikar* in Persia a sort of head game-keeper: in India any bird catcher, assistant falconer, etc.

³ *Lakka-dār* might signify that the article had only one spot.

- Spouseless, *juft na-dārad*.
 Spout, *dahan* (of a tea-pot); *dahan-shīr*, shortened into *shīr* (a tap of an urn, etc.): *nāvdān* (of roof). *Vide Tap*.
 Spout, to, *favvara andākhtan* (of a whale, etc.): *dahan puf k.* (to blow a spray of water out of the mouth). *Vide Spatter*.
 Sprain (subs.), *pā-pīchī* (of ankle): *much-i dast-am pīch khurd*.
 Sprained, *pīch khurdan*, intr.; *rag bi-rag shudan*; *pā-yam dar rafta*.
 Sprawling, *bi-chahār dast u pā*.
 Spray, *shakha-yi nāzuk*; *nawcha*: *jīqa* (worn by Shah in head-dress); *tīta* (worn by women in the head; of jewels).
 Spread, *intishar-i 'ilm* (spread of knowledge); *sirāyat* (of disease).
 Spread, to, *farsh k.* (of carpet, etc.); *sari gashtan* (of news only); *in hasīr rā rū-yi zamān pahn kun*: *shab tūr-i andākhta parandahā-yi bīsyār girift*: *khabar shāyī shud* or *muntashir shud* (the news spread or *bū-yi ān buland mī-shavad*); *sirāyat k.* (of disease). *Vide Scatter*.
 Spring, *bahār*; or *rabi'* (rare) (the season): *fanar* (any steel spring, spiral or otherwise; also springs of a carriage): *jast*; *khīz* (leap): *masdar* (source): *chashma* (of water).
 Spring, to, *sabz shudan* (of seeds): *jastan*, rt. *jīh* (of animals; fountains); *jūshīdan* (of spring of water).
 Spring upon, *jastan bar*: *khīz giriftan bar*.—Springy, *fanari*.
 Sprinkle, *hanut k.* (to sprinkle the dead with sweet herbs): *pāshīdan* (with anything). *Vide Water*.
 Sprinkling, *āb-pāshī* (k.); or *tarashshuh* (k.) (of water).
 Sprout, *shākha*; *nawcha*.
 Sprout, to, *tinja zadan*; *sar bar āvardan*.
 Spur, *mihmiz zadan*; *nīsh-i rikāb zadan*; *rikāb zadan* [the Persian spur is the sharp corner of the broad flat stirrup-iron]: *badāhatān guftam ki shīr-i māda bāyad bāshad* (on the spur of the moment I exclaimed that it must be a lioness): *garm tākhtan* (travel expeditiously). *Vide Extempore*.
 Spurious, *qalb*; *nā-sara* (of money only; *nābahra* not used in m.c.): *ja'lī* (forged): *daghāl* (also a cheat). *Vide Bastard*.
- Spurt, *fish* (of water).
 Spurt, *āb tīrak zadan* (local? of water); *bā ab-duzdak z.* (with squirt); *jastan* (of a vein; a fountain).
 Sputtering. *Vide Frying*.
 Spy, *jāsūs*: *dīda-bān* (a look-out man): *mukhbirān khabar dādand ki tā imrūz chunīn tājir-i buzurg-i dar shahr vārid na-shuda ast*—Prof. S. T. (the informers informed me that no such great merchant had ever previously appeared in the city).
 Spy, to, *jāsusī k.*; *bi-kamin-i kas-ī budan* or *nishastan* (to spy on; also to be in ambush for).
 Squabble, to, *qarqasha* or *kharkhasha* k.; *shulūq k.* (lit. to make a noise).
 Squadron, *dasta* (about 100 men).
 Squalid, *pāst* (low; of people, a quarter of a town); *kasif* (dirty).
 Squalor, *kasafat*.
 Squander, *bar bād dādan*; *talaf k.*; *bi-āb u ātash kashīdan*; *isrāf k.*
 Squanderer, *musrif*; *vil-kharj*: *kharrāj* (extravagant). *Vide Money*.
 Square, *murabba'*; *chahār-gusha* (vulg.); *davāzdhah mīl dar mīl* (12 sq. miles); *qal'a (bastan)* (on parade; of soldiers).
 Square, to, *dast-ash rā charb k.* (with money); *dah tūmān zīr-i farshī dādam* (I slipped ten tumans into his hands); *sar-i rāh āvardan* (in a better sense).
 Squash, to, *yak kulamb k.* (to squash into a ball); *lih k.*
 Squashed, to be, *pach shudan* (of fruit, etc.); *chapīda shudan*; *lih sh.*
 Squat, *sar-i chingū* (or *chūn*) *nishastan* (to squat on the heels, Indian fashion): *du-zānū nishastan* (Persian fashion); *chār zānū n.* (tailor fashion).
 Squatting, *uftāda*; or *khwābīda* (of animals).
 Squeak, *zīg* (k.) (of mouse).
 Squeamish, *nāzuk-tab'*.
 Squeeze, to, *chalāndan* vulg.; *fishurdan*, rt. *fishār*; *pūl kashīdan* (squeeze money out of).
 Squib, *taraga* (also cracker).
 Squint-eyed, *tūch*; ¹ *chashm-ash kaj* or *kāj ast*; ² *chashm-i ū chap ast*; *ahval*.
 Squinting, *ahvaliyat*; *kaj-chashmī*.
 Squirm, to, *pīchīdan*, intr. (on the ground; of a dog, etc.).

¹ But *lukht u lūch*, “stark naked.”

² A bazar joke on seeing a squint-eyed man is to repeat “*Inja darakht-i kaj ast—rīdam bar harchī kāj ast*”: *kāj* is a species of large fir-tree.

Squirrel, *samur* (a grey squirrel, prob. the Sib. squirrel or Miniver; also its fur); *mush-i parrān* (a squirrel): *shudrūng*.

Squirt, *āb-duzdak*.

Squirt, to, *āb fishāndan*.

Stab, to, *kārd z*; *khanjar z*. [istihkām.]

Stability, *ustuvārī*; *davām u sabāt*; *pāyadārī*:

Stable, *istabl*: *az tavīla asp rā bīrun bi-kash* (bring the horse out): *pāyadār*; *ustavār*; *mustahkam* (adj.).

Stable-boy, *ākhur-chī*.

Stack, *tuda* (of corn or any heap); also *khirman*: *chātma* T. (of arms when "piled").

Stack, to, *tūda k.*; *khirman sākhtan*.

Staff, *chub-dastī*; *'asa*; *chumāq* (cudgel); *daganak* (ditto).

Stag, *gavazn*; *gāv-i kuhi* P. and *marāl* T. (Cervus Maral). Vide Recumbent.

Stage, *manzil*, pl. *manāzil*; *hashti farsakh-i sangīn ast tā bi-manzil* (it's eight long *farsakh* to the stage): *takhta-bandī* (platform).

Stagger, to, *mutazalzil shudan*; *chūb-i bi-sar-ash khurd va gīch raft*.

Stagnant, *āb-i murda*; *āb-i istāda*; *nā-ravān*.

Stagnation, *kasādī-yi bāzār*, etc. (of trade).

Stain, *lakka shudan*: *rang zadan* (to stain wood), [but *rang k.* to dye]: *chirk k.* or *ālūda k.* (to dirty, defile): *khažib sh.* and *khažāb k.* (of the hair, with henna).

Stairs, *nardbān* (ladder): *ū rū-yi pilla-hā nishasta būd* (he was sitting on the stairs); [*mī-nishast* would signify 'it was his habit to sit' or 'he was about to sit']; *pilla-yi pīch pīch* (spiral).

Stake, *giraw* (at play): *dār* (execution): *chūb* (stick). Vide Martyrdom and Play.

Stale, *ghīzā-yi shab mānda* (stale food); *bayāt* (hung till tender; only of meat; vide Tender); *nān mānda ast* (the bread is stale): *magas-rīda* (fly-spotted, vulg.).

Stalk, *sāqahā-yi gandun* (stalks of wheat).

Stalk, to, *siba kardan* or *burdan* (to stalk game); *gurg-shikār k.*; *bi-kamīn raftan* or *kamīn burdan*; *bi-duzda* (vulg. for *bi-duzdī* or *duzdāna*) *raftan*: *sallāna¹* *rāh raftan*; *bā tabakhtur rāh raftan* (walk proudly).

Stall, *ākhur* (prop. manger): *chūb-pūsh* (a fruit-seller's stall, thatched with palm leaves, etc.).

Stall-fed, *parvarda*.

Stallion, *nariyān*; *nariyān-i tukhmi* (for stud purposes).

Stammer, *luknat-i zabān dāshītan* (natural defect or result of confusion); *zabān-ash band mī-raft* or *gīr khurd* (to stammer from confusion); *shāyad zabān-ash luknat mī-khurd*: *guyā sar-i zabān-ash mī-girist* (to lisp like a Jew) *

Stamp, *tambr* Fr. Vide Postage.

Stamp, to, *pā bi-zan ru-yash* (stamp on it): *lagad-mālī-ash kun* (crush it under foot): *pā kūbīdan* (in anger; also to dance): *muhr z.* (with a die).

Stanch, to, *band k.*; *vā dāshītan*, vulg. (of blood): *bast raftan* vulg. (to be stanched).

Stand, *pāyā* (for lamp, etc.).

Stand, to, *istādan*, rt. *ist*; *pā sh.* (to get up); *bachcha, sar-i pā bi-ist* ("stand up"); a school punishment): vide Endure: *sarkalla zadan* (stand up against; also to dispute).

Standard, *nishān*; *'alam*; *bayraq* (flag): *mi-yār* or *'iyār* (of weight).

Standard-bearer, *bayraq-dār*; *'alam-dār*.

Standing, *qāsim* pres. part. (also in m.c. "hiding"); *bar pā*; *mahsul-i bar pā* (standing crop).

Standpoint, *az nazar-i*.

Stand-still, *kār-i dukān lang mānd* (the business of the shop was at a stand-still).

Stanza, no word. Vide Quatrain, Versc, etc.

Staple, *'umda*; *chīz-i 'umda* (the staple manufacture).

Star, *sitāra*; *kawkab*, pl. *kavākib*; *najm*, pl. *anjum* (rare); *tīr-i shihāb* (shooting—) *sayyāra* (moving—): *savābit* (pl. fixed stars): "the Jinns ascend to the confines of the lowest heavens and listen to the secrets of the Angels who then hurl shooting stars at them to drive them away" (vide Genius) "mī-guyand Jinn bi-hudud-i āsmān-i avvalin su'ud mī-kūnand tā az asrār-i malā'i ka vāqīf shavand va malā'i ka bi-vāsiṭa-yi andākhān-i tīr-i shihāb ānhā rā dūr mī-kunand: *sa'd* (fortunate aspect of—); and *nahs* (unfortunate aspect—): *qirān* (conjunction of two stars): *sitāra* (on horse's forehead if sufficiently small to be covered by the thumb; if larger it

¹ *Sallāna* for *sahlāna*.

² Pharaoh wishing to test whether the infant Moses was a child in intelligence or not, offered him a live coal and a ruby. Inspired by God, Moses put the fire in his mouth (thereby deceiving Pharaoh); hence his descendants also lisp in their speech.

* Many of the *jinn* are killed by shooting stars.

is a *ghurra* or "blaze"; *sitāra-pīshānī* adj.).

Starch, *nishasta* (z.): *ahār* (z.).

Starched, *nishasta-zada*.

Stare, *ba chashm-i khīra nigah k.* or *khīra nigāh k.* (with open eyes); *hama bi-man chashm dūkhtand*.

Staring, *dīda-yi khīra bar man dūkht* (he fixed a staring eye on me).

Stark. *Vide* Naked.

Starling, *sār* (probably applied to other small birds; sometimes incorrectly used for the T. *sā*, some species of buzzard or eagle): *tut-kush* (the Rosy Starling or Rose Pastor).

Start, to, *ravāna sh.*; *bi-rāh uftādan*, intr. and *bi-rāh andākhtan*, tr. (on a journey): *dūkān bi-rāh andākhtan* (to start a shop); *vil k.* (in a race): *vaqt-i harakat ast* (it is a time to start): *vide Remove*: *yāru¹* az *khwāb bar jast*, *bā yak-tā-yi pīrahan bīrūn ānad* (he started out of sleep and came out with only a shirt on). *Vide Startled*.

Starting, *naql-i-makān k.* (starting on a journey, i.e., changing residence at a lucky moment²): *ravānagi*.

Startled, *takān khurdan*, intr. (to be startled; also to be shaken): *dirīz khurdan*, intr. (in sleep): *tarsāndan*, tr. (frighten).

Starve, *az gurisnājī* (or *bī-khurākī*) *murdan*: *fāqa-kashī k.* gen.: *bi-fāqa murd*. *Vide Fast*.

Starvation, *u dar faqr ufāqa ast* (he is starving, in great distress).

Starveling, *qaht-zada* (of people or districts): *az gurisnājī murda* (of anything).

State, *hāl*, pl. *ahvāl*; *hālat*, pl. *hālāt*; *kayfiyyat*; *vaz̄*, pl. *avzā‘*: *dawlat* (Government): *khiyābān-i dawlati³* (a State road; gen. with trees): *sha‘n u shawkat*; or *dab-daba*; or *ihtishām* (pomp): *sūrat-i hāl* (state of affairs); *umūr-i mamlakat* or *dawlat* (affairs of state).

State, to, *izhār k.*; *bayān k.*

Stated time, *vaqt-i ma‘hud* (or *mu‘ayyan* or *mugarrar*).

Stately, *bā shawkat*; *bā jalālat*; *bā-hashamat* (of people, stately in appearance): *īn*

durnā chi qadr bā shawkat rāh mī-ravad (look at the stately gait of that crane).

Statement, *bar-dāsh* (local); *izhār*, pl. *izhārāt*; *bayān*; *tagrīrāt-i mugassir⁴* (statements of the accused). *Vide Deposition*.

Statesman, *mudabbir* (a great statesman): *az ahl-i siyāsī* (official): *bisyār mard-i pūlītīk ast*

Statesmanship, *siyāsat-dānī*; *‘ilm-i pūlītīk*; *‘ilm-i mulk-dārī*.

Station, *īstgāh* (newspaper word for railway station); *istesan* or *istāsiyun* and *mahall-i tavaqquf* (railway station); *gār* Fr.: *ū sāhīb rutba ast* (he has a high station): *vide Rank*: *mu‘askar* (mil.): *qarāvul-khāna* (police—).

Station, to, *guzāshān*, rt. *guzār*; and *vā dāsh-tan* (of sentry; troops).

Stationed, *muqīm-i—ast*.

Stationary, *bi-harakat*; *sākin*; *īstāda*: *bi-hamān hālat* (or *bi-hālat-i*) *sābiq* (i.e., neither better nor worse).

Statistics, *īstātīk*, Eur.

Statuary, *but-tarāsh*; *mujassama-sāz*.

Statue, *mujassama*; *du mujassama yi asp az chūdan rīkhta* and—Shah's D. (two bronze statues have been cast). *Vide Imagination*.

Stature, *qāmat*; *qadd-ash misl-i sarv ast* (his stature is like the cypress); *balā* (in comp.): *kalla* (a measure of depth = $5\frac{1}{2}$ ft., about) *Vide Height*.

Statute, *qānun*, pl. *qavānīn* (also any rule or regulation): [*ā‘in*, regulation].

Stay, *pushtī*; *‘amūd* (prop): *iqāmat*; *ayyām-i tavaqquf* (sojourn). *Vide Beam*.

Stay, to, *būdan*; *tavaqquf k.*; *iqāmat k.*; *sukūnat k.* (sojourn); *qasd dārad ki mud-dat-i ziyād-i ānjā bi-mānād*.

Stays, *pīstān-band* (a kind of breast-coat for women; the *sīna-band* is worn by old men, women, and children, over the former).

Steady, *hanuz bar ‘azm-i khud bāqī-st* (or *musammim* or *ṣābit*): *mazbūt*; *qā‘im*; *mūhkam* (not shaky): *ārām* (of a ship): *yak qarār* (uniform).

Steal, *duzdī k.*; *shaghāl har chi paydā mī-kunad duzdīda va⁵ mī-ravad*: *pinhānī*

¹ *Yārū* is a m.c. term that corresponds to the slang 'sportsman' or to the Irish 'boy.' *Yārū* has usually a younger signification than 'Baba,' which latter prefixed to a name or a trade has somewhat the signification of 'gaffer'; as *Baba Husayn* and *Baba-yi nanbā'i*.

² The traveller may delay a month after this change, making up his mind.

³ There are no macadamized roads in Persia.

⁴ *Mugassir* in m.c. means "accused" simply, and not "guilty": *in mugassir bī-gunah ast* (m.c.).

⁵ *Va* is correct, but *duzdīda mī-ravad* might also mean "to go off secretly"; the intonation distinguishes the meaning.

- burdan* (bear off stealthily): *pinhānī rāh raftan* (to steal away).
- Stealthily, *durdāna*; *duzdaida*.
- Steam, *bukhār*, subs. (*bukhāri*, adj.). *Vide Source.*
- Steam, to, *tabkhīr* k., tr. (foment an injury): *kashī rāh ustād* (the boat steamed out of the harbour).
- Steamer, *kashī-yi dūdī*; *kashī-yi bukhār*: *vāpūr* (Eur.): *qāfiq-i bukhāri* (steam-launch): *ghurāb* (prop. ship with one mast).
- Steel, *fulād* or *pulād* (subs.); *fulādī* (adj.): *burāda-yi āhan* (steel filings): *chaqmāq* (for striking a light on the flint, or the *sang-i chaqmāq*).
- Steep, *sarāshīb* and *sarāzīr*, vulg. *sarāshīva*; *rāst*; *kināra-yi īn rūd-khāna khaylī nashīb ast*.
- Steeple, *mīl* (church). *Vide Minaret.*
- Steer, *gusāla-yi akhta* (young castrated bull).
- Steer, to, *kashī rāndan*.
- Steersman, *sukkānī* [a "sea-cunny," Anglo-Ind.]
- Stem, *sāqa* (of flower): *chub-i chupuq* (of ordinary pipe); *nay-i qalyān* (the long mouth-piece of a water-pipe); *miyāna-yi qalyān* (the upright stem that supports the bowl): *pichvān* (flexible mouth-piece of the water-pipe): *chub-i sigār* (or *jigara*) or *sar sigār* (cigarette-holder).
- Stench, *bū-yi bad*; *ta'affun*: 'afūnat.
- Step, *gām*; *qadam*; *qadam-i tund* (quick step); *qadam-i sust* (slow step); *pilla* (of stairs or ladder); *dah pilla mi-khurad bi-bālā* (there are 10 steps in the flight); *rū āvardan* (to direct one's steps towards): *barāy-i jabr-i nuqṣānāt iqdām mi-numāyam* (I will take steps to recover the cost): *daraja* (promotion). *Vide Stairs.*
- Step, to, *gām* or *qadam* z. (to measure by stepping; to pace; also to walk up and down): *qadr-i īn taraf ham qadam ranja bi-farmāyid* (kindly step this way).
- Step-brother, *nā-barādar*.
- Step-child, *pīr-zāda* (local?) (any step-son or daughter).
- Step-daughter, *nā-dukhtar*; *rabība* tech. (wife's daughter).
- Step-father, *nā-pidar*: *pidar-andar* (rare).
- Step-mother, *nā-mādar* (vulg.); *zan i pidar*.
- Step-son, *nā-pisar*; *rabīb* tech. (wife's son).
- Sterile, *nā-zā* and 'āqir or 'aqīm (of females) *bā'ir* or *bāyir* (uncultivated land); *shūra* (salt land): *bī-samar* (of tree not yielding fruit).
- Sterling, *ra'iij*; *kāmil* 'L'iyār.
- Stern, *dumbāl* (of ships); *muta'abbis* (lit. frowning); 'abus; *chashm u ru-yash hamīsha bi-ham kashīda ast*; *khīra-nigāh* (of stern aspect; also staring).
- Sternness, *durushī*; 'abūsi.
- Sternly, *bi-durushī*; *bi-sakhlī* (harshly).
- Sternum. *Vide Breast-bone.*
- Stevedore, *bambulī* (Eng.?).
- Stew, *khurish* (meat and vegetables); *qurma* (without vegetables).
- Stew, to, *narm jushāndan* (to cook slowly over a small fire); *dam dādan* (after cooking to keep at a slight heat to allow the ingredients to digest).
- Steward, *nāzir* (head servant); *nawkar-bāshī*.
- Stick, *bā 'asq rāh mī-ravad* (he walks with the aid of a stick); *bā chub-dastī gardish mī-kunad* (he walks with a stick in his hand): *bā ta'līmī tafarruj mī-kunad* (he strolls about with a 'swagger cane'); *mantashā* (a short crutch carried by dervishes);¹ *chumāq* (club).
- Stick, *chaspānidan*, tr.; *chaspīdan*, intr.; *vide Join*: *muhkam shudan*; *sakht sh.*; *gīr āmadan* (to catch); *hargiz harf-ash du ū namī-shavad* (he sticks to what he says); *ū dar vaqt-i savār shudan-i bi-safīna*² *pā-yash bi-gil farū mānd*.
- Sticky, *lazīj*; *chaspānāk*; *chaspū* (vulg.); *chaspanda* (adhesive).
- Stiff, *sift*; *sakht*: *sīna-pahlū* (walking stiffly with chest puffed out, of a fop); *pīsh-sīna-yi pīrahan-am sakht nīst*, *nīshāsta kam dārad* (my shirt front is not stiff; there is too little starch): *az davīdan-i dirūz man kūftagī dāram* (I'm quite stiff from running yesterday): *dast-am sīkh shud* (my arm is quite stiff; from the exercise).
- Stiff-necked, *gardan-kash*; *gardan-shakk* (proud, perverse).
- Stifle, *khāfa kardan* tr., and *khāfa shudan* intr.
- Stifling, *havā khāfa bud* (the air was stifling). *Vide Suffocate.*
- Stigma, *nang*; *nang u 'ār*; *qabāhat*; *īn lakka-yibad-nāmībarāy-i ū khwāhad mānd*.

¹ They place it under the arm when seated on the ground and generally sleep in this position.

² Or *savār shudan-i kashī*.

Still, *garam-bīq* (for distillation).

Still, *yak daqqa sākit*¹ (or *aram*) *bash* (stay still for one minute): *hich vaqt rāhat nīstid?* (are you never still?): *bāz; valī* etc. (adv.).

Stilts, *laglaga* (in Gilan).

Stilted, *laʃz-i qalam harf z.*: *sākhtagī* (vulg. and gen.): *takallufī* (of style). Vide Pedantic.

Stimulant, *muhayyij*.

Stimulation, *targhib* (d.); *tashvīq* (d.); *dil-garmī* (d.)

Stimulate, *tahrīs dādan; bar-angīkhtan*.

Stimulative, *muharrik*. Vide Actions.

Sting, *nīsh* (z.); *zahr* (m.c.).

Sting, to, *gazīdan* (vulg. bite of any animal): *nīsh zadan*.

Stingy, *kinis; khasīs*.

Stink, *bū-yi bad*; *'ufūnat*; *ta'affun*.

Stink, to, *gandīdan*; *bū kardan*; *ta'affun sh.*

Stinking, *gandīda*; *muta'afīn*.

Stint, *bi-darīgh* (without); *dar dādan-i "viskī" khissat* (or *bukhālat*) *na-kardī* (you haven't stinted the whisky).

Stipulated, *basta bar* (or *mashrūt*) *bar ī ki; bi-shart-i ki* (on the condition that).

Stipulation, *shart*, pl. *shurūt*: *qarār*: *qayd*.

Stir, to; Stir up, to, *harakat k* (intr.): *bi-ham zadan* (stir up liquids): *zīr u rū kardan* (of papers, etc.): *angusht k.*; or *shūrānādan* (stir up animals): *chāhī rā bi-ham bi-zan* (stir up the tea).

Stirrer up, *shūrānanda* (by stick): *muharrik* or *mujattin* (inciter).

Stirrup, *rikāb* (iron); *tasma-yi rikāb* (strap); *rikāb rā yak khānā kūtāh kun* (shorten the stirrups one hole).

Stitch, to, *dukhtan*, tr., rt. *duz*: *bakhya kardan* (or *zadan*); *kūk zadan* (to baste).

Stitch, *yak dūkht* (z.) (a stitch). Vide Sew.

Stock, *dast-māya* (in trade): *shab-bu* (the flower); *qundāgh* (butt or stock of gun).

Stockings, *pā-kash*; *jurāb-i gal-buland* (vulg.): *ala-pacha* (of a horse; = all four white); *chap²* (off fore and both hind white; unlucky): *chāqchur* (socks and trousers, garment all in one; worn by women).

Stocks, *kunda* (for legs); *pālahang* (for neck). Vide Pillory.

Stoker, *tūn-tāb* or *tūn-sūz* (of a bath): *kūra-chī*.

Stolen, *duzdida*; *masruq*; *māl-i masruqa* (stolen goods); *balga* (local?) (a stolen article that is a clue).

Stomach, *shikam*; *mi'da*; *dil* (m.c.); *dil-am dard mī-kunad* (I have a pain in my belly); *dil-at dard bi-yāyad* (an imprecation).

Stone, *sang*; *āsiya-sang* (mill-stone): *nīgīn* (in a ring): *sang-i mihakk* (touch-stone): *sang-i maṣāna* (in bladder); *hajar³ l-aswad* (the Black Stone of Mecca, once white but now black from the impure touch of sinful man); *iksīr-i a zam* (the Philosopher's³ stone); *hassa* or *hasta* or *dindil* (of fruit) [the kernel of the stone is *maghz*]; *dāna* (of grapes, etc.): *pād-zahr* (bezoar stone); *kar-i na-būd kī na-kard* (he left no stone unturned): *sang-farsh* (paved with stone); *fīsān* (whet-stone): *dāna-yi tagarg* (hail-stone): *sang-bast* (stone-built).

Stone, to. Vide Stoning.

Stone-cutter, *sang-tarāsh*; *hajjār*.

Stone-plover, *chākhruq* T.; *bachcha hubara P.*

Stone ware, *zuruf-i sangi*.

Stoniness, *sanglākhī*; *pur-sangi*: *qasāvat-i galb* (of heart).

Stoning, *sang-sār kardan*; or *sang bārān k.* (the punishment); (the law term is *rajm*: *rajm* is a term applied to Satan): *dāna bīrūn āvurdan* (raisins).

Stony, *pur-sang*; *rah khaylī sang-lākh ast* (the road is very stony).

Stool, *si-pāyā* (a stool or low table even with four legs); *pā-andāz*.

Stool, to, *rīdān* (a crude word corresponding to the English word of four letters); *ijābat raftan* (polite); *sar-i āb raftan*; *mabāl raftan*; *dil-at kār mī-kunad?* (are your bowels regular?).

Stoop, to, *kham shuda sang-i bar dasht* (he stooped and picked up a stone); *sar zadan* or *lagad zadan* (at quarry; of a falcon); *uftādan* (to drop from a height; of a bird).

Stop, *vā ist*, interj.

Stop, to, *jilo-qīrī k.* (check, stop) = *sar-i rāh*

¹ *Sākit*, properly "silent" but here "still."

² But in India *chap* is generally with the near-fore white and by some with the off-fore white.

³ The Great Elixir or Philosopher's Stone transmuted the baser metals into gold. In minute doses it restored youth, prolonged life, and was then called the *Elixir Vitae*.

The lesser Elixir had these qualities in a lesser degree: it transmuted the base metals into silver.

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ger!''; vulg.): *havā abr ast* (=strangers present, be careful).

Strangle, *vide Suffocate*: *dast-am bikh-i guluyi-ū guzāstam khwāstam pidar-sūkhta rā khāfa bi-kunam* (I caught the brute by the throat and tried to strangle him); *tanāb-andākhtan* (by a shawl; a punishment).

Strangler, *tanāb-andāz*.

Strangles, *kataw* (any bad cold; of animals only).

Strangulation, *khafagī* (in India *khafagī*, anger, annoyance).

Strangury, *habus' l-bawl*; *nā-khushī-yi shāsh-band* (vulg.).

Strap, *tasma*; *qāyish* T.: *fitrāk* (on saddle): *band* (any tie).

Strap, *bastan*, rt. *band*; *tasma zadan*.

Stratagem, *makr*; *hila* (gen.): *kayd*, pl. *makā'id* (deceit of man).

Stratum, *lā* (geo.).

Straw, *kāh* (chopped): *pizur* (also a term of contempt for a feeble timid man): *pushāl* (horse-bedding); *rang-i kāh* (straw-coloured).

Strawberry, *tūt-i farangi* (lit. English mulberry).

Stray, *gum shudan* (of animals).

Straying, *gum-rāh shud* ("he strayed from the path of religion"); but *rāh rā gum kard* = *rāh rā bi-sar na-burd*, "he lost the way").

Strayed away, *bī-ṣāhib* (of animals): *shutur-i bī-mahār*.

Streak, *khatt*.

Streaked, *mukhattat*.

Stream, *jub*; *ju*: *nahr* (larger than former), pl. *anhar*: *saylāb-i sukhān* (a stream of words).

Street, *kucha*: *pas-kucha* (back street): *chār-sū bāzār* (cross-street): *shāri'* (broad road), also *ma'bar-i 'āmm*.

Street-walker, *kucha-gard* (a loose character, male or female).

Strength, *quvvat*; *zūr*: *quvvat-i qalb* (strength of mind): *kam quvvat-am* (I am weak, but *tāqat na-dāram*¹ "I can't wait, I'm impatient"): *istihkām*; or *matanat* (of a building; of opinion).

Strengthened, *mustahkam* (of things; also true, to be relied on, of saying, etc.).

Strengthening, *ta'yid* (k. or d.); *istihkām* (k.); *taqviyat* (d.).

Strenuous, *bi-shiddat*; *balīgh*.

Stress, *zūr*. *Vide Emphasis*.

Stretch, *sī mīl rā bi-yak nafas raftam* (I walked 30 miles at a stretch): *darāz kashīdan* (to lie down at full length): *dast-at rā darāz kun*: *ū hamīsha qadd mī-kashad* (he is always stretching himself); *dast u pā'i vā kard* (he stretched his limbs): *kash dārad* (of rubber).

Strew, *pāshīdan*; *parākanda kardan*; *pakhsh k.*; *rīkhtan*, rt. *rīz*: *niśār k.* (of money scattered over the head of a sick person; a bridegroom, etc., and scrambled for by beggars).

Stricken, *mu'bīlā*.

Stricken in years, *sāl-khurda*; *kuhan-sāl*; *musinn*.

Strict, *durust-i tīqād* or *rāsīkh-'aqīdat* (a strict Muslim): *sakht* (severe).

Stricture, *majrā-yi bawl-ash kharāb shuda ast* (med.). *Vide Strangury*.

Stride, *shilang* or *shilling* (*zadan*): *shilang-andāz*—Prof. S. T. (a great walker).

Strident, *sādā-yash bā dar u dīvār mi-jangad* (of strident voice).

Strife, *nīzā'*; *munāqasha*; *jang*.

Strike, *kūbīdan* (at a door; to drive in a peg): *kandan* (tent): *bi-sar-ash khurd* (it struck him on the head); *bi-mujarrad-i zadan-i sā'at mī-ravad* = *tā sā'at mī-zanad mī-ravad*; *du tā chūb bi-ū zad* (he struck him twice with a stick): *rīsha giriftan*, intr. ("to strike"); of a cutting; but *rīsha davāndan* "to spread out the roots" after striking). *Vide Root*.

Striker, *zananda*; *zārib* (rare); *kīst kubanda-yi dar*?

String, *rīsmān*: *tār* (of musical instrument); *zīh* (of bow, q.v.); *izārband* (of trousers); *silsila* (series).

String, to, *bi-rishta āvardan*; *rishta k.*: *chilla* or *zīh k.* (a bow). *Vide Bowstring*.

Stringy, *pur-rīsha* (of meat).

Strip, *tarīsha* (of cloth, etc.).

Strip, to, *lukht k.*; *barahna kardan*.

Stripe, *khatt*.

Striped, *khatt khatt ast*; *mukhattat*.

Stripped, *lukht*; or *barahna* (gen.); *'uryān* (of people only).

Strive, *jadd u jahd kardan*; *mujāhada k.*; *dast u pā' zadan*; *sa'i n*.

Striver, *sā'i*; *mujāhid*.

¹ *Aṣp bī-tāqatī* (or *bī-tābī*) *kard* (m.c.) "the horse was restive": *bīsh az īn tāqat na-dāram* "I can't wait any longer": *bī-tāqatī* also means to groan and make a fuss when ill; a Persian habit.

- Stroke, *zarb*: *latma* (a buffet, slap).
 Stroke, to, *dast-malī k.*: *dast-kashī k.*
 Stroll, to, *qadam zadan*; *taʃarruj k.*; *chihil-qadamī k.*
 Strong, *qavī*; *zur-āvar*; *pur-zur*: *shađid* (severe): *nard-i qavī-haykal va ba bunya*, or *qavī-yāl u bāl* (a strong-limbed man): *qavī va tan-durust*, or *qavī jussa va tavānā* (strong and well); *ghulchumāq* (a knock-me-down fellow, a bully, q.v.): *dar kamāl-i bunya va quvvat ast* (he is strong and vigorous); *sharāb-i talkh* (strong wine); *tambakū-yi talkh* (strong tobacco leaf). *Vide Bore.*
 Structure, *binā*; or *'imārat* (building): *tarkīb* (make).
 Struggle, *kashmakash* (*k.*); *gīr u dār* (*k.*): *kushtī giriftan* (wrestling): *zad u khurd* (*k.*): *dast bi-giribān shudan*.
 Struggle, to, *dast u pā'i zadam tā javāb-i bi-diham* (I struggled to answer somehow).
 Strumpet, *fāhişa*; *jīnda* (vulg.); *qaiba*.
 Strut, to, *bi-puf u bād rāh raftan*.
 Strychnine, *jawhar-i kuchula*. *Vide Nux Vomica.*
 Stubble, *kāh-bun*.
 Stubborn, *harf na-shinaw*; *mutamarrid*; *sar-kash* (self-willed): *lađūj* (cussed).
 Struck up. *Vide Conceited.*
 Stucco, *gach-kārī* (*k.*); *safid-kārī* (*k.*) (white stucco; also a polite term for *nura kashī-dan*, 'to use the depilatory').
 Stud, *gul* (ornament): *īlkī* (for breeding horses). *Vide Breed*, etc.
 Studded, *murassa* (with jewels); *mukallal bi-* (of jewels = *jawāhir-nishān*). *bar kamar-i kūh khāna-hā tak tak būd*. *Vide Set.*
 Student, *ṭālib-i 'ilm* (gen.), pl. *ṭullāb* or *ṭalaba* (without 'ilm); *shāgird* (not religious); *bachcha-maktab* (schoolboy).
 Stud-horse, *asp-i tukhī*.
 Studious, *kitāb-dust*.
 Study, to, *dars khwāndan*; *'ilm-i-tahsil k.*
 Stuff, *qumāsh*, pl. *aqmisha* (cloth): *Arāmina 'urza-yi ān na-dārand ki saltanat-i barāy-i khud ihdās kunand* (the Armenians have not the stuff in them to found a kingdom); *u 'urza na-dārad* (he is not held in awe). *Vide Nonsense.*
 Stuff, to, *pur k.*; *āgandan*: *chapānīdan* (to stuff into; press down).
- Stuffing, *hashv* (anything for filling up; hence also tautology).
 Stumble, *sikandarī khurdan* (of a horse or of an intoxicated man); *sar-i sum raftan* (of horses); *vaqt-i ki az rāh 'ubur mī-kardam pā-yam rā bar kūftam*: *pā-yi khud rā bar kūft*, *zamin khurd* (he stumbled and fell); *pā-yash surid* or *laghzid* (his foot slipped); *uʃtān u khīzān* (limping and stumbling along); *bi-dar u dīvār khurdan* (as a drunken man). *Vide Err.*
 Stump, *kunda* (eut log, also stump): *tana* (trunk); *buna*.
 Stunned, *bi-sakta uftāda* (in a trance): *gīch shuda* (giddy, stunned): *dang shuda* (from a blow, or astonishment).
 Stupefaction, *baht* (gen.); *sakta*. *Vide Stupor.*
 Stupefied, to be, *māt shudan* (from fear or astonishment): *mabhat* (*sh.*): *mat-ash burd*; *dang shud*. *Vide Stupor.*
 Stupid, *kawdan*; *kund*; *pakht*; *khar*: *ay dil-i ghāfil! birūn az shahr rafta, namī-tavānam bi-binam-ash* (how stupid of me to forget that he's left town and I can't see him); *u bāqla khurda ast = ahmag shuda* (beans are supposed to dull the intelligence). *Vide Turk and Void.*
 Stupidity, *khariyyat¹; *kundi*; *pakhti*; *hamāqat*.
 Stupor, *mabhati* (gen.); *māti* (through fear or astonishment).
 Sturgeon, *sag-māhi* (sturgeon ?) [this word appears to be also applied to the dog-fish].
 Stutter. *Vide Stammer.*
 Stutterer, *luknat-dār*; *alkan* (rare).
 Style, *gisālu* (in eye) (*z.*); *sinda-salām* (*k.*); *mī-qūyand ki dar vaqt-i ki chashm-i insān gisālu mī-zanad, bāyad bi-ravad tūy-i mabāl va sinda² ya'ni najāsat rā salām bi-kunad tā chāq bi-shavad*.
 Style, '*ibārat-i rangīn* (ornate style); '*ibārat-i mugħlaq* (abstruse): *sibk-i inshā*: *ṭarz-i ibārat-ash bā ab u tāb ast* (his style is brilliant). *Vide Manner.*
 Styptic, *khun-band-kun*; *māni*: *'d-dam*.
 Suavity, *mulāyamat-i harakāt* (of manner).
 Subdue, to, *magħlub k.* (gen.); *taskhir k.* (of city or fort); *tābi'-i farmān k.*: *mā bāyad nafs-i ammāra rā magħlūb-i khud sāzim*. *Vide Spirit.*
 Subject, *ra'iyyat*, pl. *ra'āyā* (subjects of a*

¹ *Khariyyat*; Pers. word with Ar. termination.

² *Sinda*, a crude word = 'turd.'

king): *mawzū*‘(of speech, discussion, etc.); *az chi maqūla suhbāt kardān* (what was the subject of conversation?); *mubtādā* (gram.): *dar khusus-i*—(on the subject of—).

Subject, to, Subjected, to be, dar ma'raz-i aziyyat *dar āmadan* or *uftādan* (to be subjected to annoyance).

Subjection, inqiyād; itā'at (of people, country).

Sublimation, tas'id.

Sublime, Daulat-i Saniyya-yi Inglis (the sublime English Government); *'ālī* (of style); *Bāb-i 'Ālī* (Sublime Porte).

Sublimity, 'uluvv-i khayālāt.

Submission. Vide Subjection.

Submissive, mutī'; *munqād* (rare).

Submit, mutī' shudān: chāra dar taslim didānd: sūrat-i mas'ala rā bi-vay 'arza dāshānd (the case was submitted to him).

Suborn, shāhid-i zur durust k. (a witness); *tahris k.* (incite to). *Vide Bribe.*

Subordinate, zir-dast; zir-hukm: abvāb-jam'i (those under any officer's immediate command; a 'command').

Subscribe, i'āna n.

Subscription, daftari-i i'āna-i barā-yi ū bāz mi-kunānd (they are getting up a subscription for him); *sanduq-i i'āna* (subscription box); *vajh-i sālāna* (yearly subscription); *abūna*, Fr. (to a magazine); *i'ānat-i barā-yi mariz-khāna mi-kunid* (will you subscribe towards the hospital?). *Vide Share.*

Subsequently, ba'da-hā; dar sāni; min ba'd.

Subserviency, farmān-bardārī; faru-tanī; khuzū'; khushū'.

Subservient, tābi'; zir-i hukm; faru-tan; uftāda.

Subside, farū raftan or nishastan (of land or water); *nishast k.*

Subsidize, i'ānat k.

Subsidy, vajh-i i'ānat.

Subsist, to, zist k.; zindagi k.; ma'ishat k.

Subsistence, vajh-i guzrān; ma'ishat; u qut-i lā yamūt (or *bi-qadr-i sadd-i ramaq*) *dārad* (he has a bare subsistence); *kifāj-i rūz-marra.*

Substance, qumāsh (cloth stuff): *kunh-i* (or *asl-i*) *matlab*: *mādda* (material): *in pārcha jismiyat na-dārad* (this cloth has no substance).

Substantial, bā jism u jān (of living things); *bā jān* (of small things): *ma'qūl* (of reward). *Vide Strong.*

Substantialness, jismiyat (of human); *mād-diyyat* (of things).

Substantiate, isbāt k.; qāyim k.; namī-tavānī pās-i da'vā bi-kunī (can't you substantiate your claim?).

Substantive, ism; ism-i zāt.

Substitute, 'ivaz-i; agar murakhkhasi mi-khwāhīd bāyad kas-i rā 'ivaz-i bi-guzārīd (if you want leave you must provide a substitute); *sābiq'an qalam-shāna¹* (-yi kitf) *'ivaz-i būd barā-yi kāghaz* (they used to write on shoulder-blades, etc., formerly).

Substitute, to, bi-jā-yi—dādan (to put in the place of); *'ivaz k.* *Vide Change.*

Substitution, tabdīl; istibdāl (rare).

Subterfuge, hila.

Subterraneous, zir-zamīnī.

Subtract to, Subtraction, min-hā kardan; tafrīq kardan; vaz' k.; jam' ū tafrīq (addition and subtraction); *fāzil bāqī kardan.*

Suburbs. Vide Environs.

Succeed, kāmyāb sh.; bi-mallab rasādan intr., and *bi-jā rasādan* tr.; *hamchi kār-i darūgh-i rā ham mi-tavān pīsh burd?* (can one succeed in such a crooked business?); *jā-nishin sh.* (to succeed a person). *Vide Inherit.*

Success, kāmyābī; firuzī; ba'd az ghālibiyat u maghlūbiyyat-i tarāzī (after some fighting with varying success = *tarāzū-yi fath gāh-i mayalān bi-in taraf va gāh-i bi-ān taraf dāshīt=bi-ikhtilāf-i fath u zafar*).

Successful, kām-yāb; firuzmand (rare); *natīja-yi khūb-i az ān hāsil shud* (the result was successful).

Succession, silsila (of things); *radīf* and *tawātur* (in succession); *bāz, jām chunīn payham dawr shud ki kas-i namī-tavānist ki bi-shumārad*—Prof. S. T. (the cup was circulated more rapidly than one could count); *virāsat bi-du munhasir mī-shavad* (every thing goes to him on the death of—).

Successive, pay-dar-pay; mutavatir; pushti-ham; pay-i ham (in quick succession).

Successively, yak-i ba'd-i dīgar-i; pay-i ham-dīgar.

Successor, akhlāf, pl. (gen.; also descendants): *jā-nishin-i u ki mī-shavad?*; *qāyim maqām*; [there is no equivalent for successor; both the preceding words signify "acting for"].

Succour, imdād (k.); pushti (k. and g.).

¹ Qalam is properly the "shank" and also "the bone of the upper arm."

yārī (k.) ; *himāyat* (k. and g.) ; *nusrat* (d. and k.) ; *kumak* (d.) ; *ta²yid* (k.). *Vide Help.*

Succulent, *shād-āb* or *pur-āb* (of fruit).
Succumb, *dil* (or *tan*) *dar dādan* ; *himmāt-ash rā bākht*.

Such, *hamchū* (pron. *hamchi*) ; *chunīn* ; *Fulān*, or *Fulan u Bisār*, or *Fulān u Bahmān* (So-and-so; Snooks) ; *amsāl-i mā ashkhās* (people such as we) ; *miśl-i man ādam-i* (such a one as I).

Suck, *bachcha pistān rā mī-makad* or *mak mī-zunad* : *jazb* k. (suck up, absorb).

Suckle,¹ *shir dādan* ; *irzā* *nāmudan* (rare) : *dāyagī kardan* (of a wet-nurse).

Suckling, *tisf-i shir-khwāra* ; *tisf-i razi*.

Sudden, *nā-gahān* (of calamity). *Vide Suddenly.*

Sudden death, *marg-i muṣājāt*.

Suddenly, *nāgāh* or *nāgahān* (of calamity) ; *baghtat^a* (gen.) ; *nā-ghāfil* (m.e. and vulg.) ; *daf'at^a* (gen.) ; *yak-bāra* vulg. ; *ghaslat^a* (gen.).

Suddenness, *nāgahāni* ; *muṣājāt* (gen. of death; and only applied to calamities).

Suet, *gurda-pīh*.

Suez, *Savīs*.

Suffer, to, *ṣadma* (or *dard*, etc.) *kashidān* ; *bar-dāshtan* ; *khurdan* ; *taḥammul* k. ; *agar ham-dast-hā-yi khud rā nishān na-dihī majbūr-am ki bad-bakht-at kunam* or *rūz-at rā siyāh kunam* (if you don't point out your accomplices, I shall be obliged to make you suffer severely) ; *man īn zīn rā tūy burdam* (I suffered like this).

Sufferer, *musibat-zada*.

Suffering, *'azāb-kashī* ; *ta²allum*.

Sufficiency, *kiṣāyat* (k.) ; *iktiṣā* (k.).

Sufficient, *kāfi* ; *bas*.

Sufficiently, *bi-qadr-i kiṣāyat*.

Suffocate, *khafa* k. or *sh.* (to strangle). *Vide Stifle.*

Suffocation, *khafagī* ; *habs-i naʃas*.

Suffocating, *naʃas-gīr* (adj.).

Sugar, *qand* (loaf) ; *kalla-qand²* (in cone) ; *shakar³* (white crystallized) ; *shakar-i surkh* (brown sugar) ; *nabāt* (sugar-candy) ; *nay-shakar* (sugar-cane).

Sugar-basin, *shakar-dān*.

Suggest, *man hamchi salāh mī danam ki*— (I suggest that—).

Suggestion, *ishāra* ; *izhār* : *vasvasa* (from the Devil) : *bi-harf-i man* (at my suggestion = *bi-ishāra-yi man*).

Suicide, *khud-kushī* (k.).

Suit, *yak dast libās* (of clothes).

Suit, to, “*Īn qism bāb-i shumā ast* (or *bi-kār-i shumā mī-khurad*)” ? “*Khayr bāb-i Landun ast*” : *īn jūr kulāh bi-tu mi-barāzad* or *khush mī-numāyad* (this kind of hat suits you). [sabat.]

Suitability, *shāyistagī* ; *barāzandagī* ; *munā-*

Suitable, *in kār lāyiq-i rīsh-i man ast*? (would such an action become me? i.e., I couldn't possibly have done it) ; *munā-sib* ; *shāyista* ; *lāyiq* ; *barāzanda* ; *shāyān*. *zībanda*.

Suitably, *an shakhs shāyista-yi īn kār nīst* ; *bi-tawr-i munāsib* : *hasb-i sha²n* (suitable to his position).

Suite, *multazimīn*, Ar. pl. ; *khadam u hasham*.

Suitor, *khwāst-gār* (in marriage) ; *mudda'i* ; *'āriz* (petitioner in a law-suit) ; *yak taraf u ast* (a party in a law-suit).

Sulk, to, *qahr* k.

Sulky, *puf karda* (of a child).

Sullen, *'abus*. *Vide Stern*.

Sully, to, *āluda* k. ; *mulavvaş* k. ; *chirk* k.

Sulphur, *gugird*.

Sulphuric acid, *'araq-i gugird*.

Sultan, *sultān*, pl. *salātīn*.

Sultriness, Sultry, *gīristagī* ; *havā-yi imruz habs ast* : *harārat* (heat).

Sum, *mablagh*; or *vajh* (of money) : *jumla* (total) ; *jumla-yi kull*, or *jam'-i kull* (grand total).

Sum up, *khulāsa* k.

Sumach, *sumāq*.

Summarily, *mukhtasar^a* ; *ijmāl^a* : *daf'at^a* (at once).

Summary, *ijmāl* ; *khulāsa*.

Summer, *tabistan* ; *sayf* : *chilla-yi buzurg⁵* (the 40 days of greatest heat, commencing about 23rd June; it is preceded by the *chilla-yi kūchak* or 20 days of lesser heat) : *tamūz* (dog-days).

¹ A Muslima suckles her child for one and a half years.

² *Kalla-qand*; in India the name of a cream toffee.

³ Persians say this gives the tea an unpleasant odour. Persians should not be offered anything but loaf sugar.

⁴ The speaker would probably grasp his beard when making this remark.

⁵ In winter there is also a *chilla-yi buzurg* and a *chilla-yi kūchak*, the former commencing about 23rd December.

Summer-house, *chār-fasl* (i.e., open on four sides to the four seasons); *yīlāq* (summer-quarters; hill stations); *kushk* (a country villa).

Summer-pastures, *yīlāq* (the summer quarters or pastures of the tribe-folk; opp. to *qishlāq*, the winter quarters); *shimrān*, Arabicised pl. *shimranat* (any village or villages on the slopes of Mt. Damavand, a few miles north of Tehran; here are the summer quarters of the Persian court, the Ambassadors, etc.); ‘*imārat-i yīlāq* (summer residence of a private individual).

Summersault. *Vide* Somersault.

Summit, *qulla* (of a hill); *tīgha* (also blade of a sword): *awj* (zenith).

Summon, *talabidān* (to call); *ihzār k.* (to king's court).

Summons, *ihzār-nāma* (written).

Sumptuously (to live), *ta:ayyush k.*

Sun, *āftāb*; *khurshid*; *shams*; *ruz* (m.c.); *qurṣ-i*—(disc of—); *ū tamām-i rūz āftāb khurd* (he was out in the sun all day); *chūn ṣubḥ shud va āftāb du nayza* (or *du nay*) *buland shud*—Prof. S. T. (on the following morning when the sun was two spears' height in the sky—); *āftāb-sāya* (a spot that gets both sun and shade; suitable for young plants).

Sun, to, *ū/tāb dādan*, tr.

Sunbeam, *partav* (in a room, or reflected): *shu'a:i āftāb* (ray; gen.): *sutūn-i shu'a:* (a column of light shining into a darkened room).

Sunday, *yak-shamba*.

Sundown, *ghurub-i āftāb*: *maghrib* (for about half-an-hour after the sun has disappeared below the horizon). *Vide* Sunset.

Sun-dried, *āftab khurda* (of fish, etc.); *āftāb-pukhta* (of bricks); [*khisht* “sun-dried bricks,” opposed to *ājur*, “kiln-burnt bricks.”]

Sundry, *mutafarriqa*; *mukhtalifa*: *mutafarriqāt* (sundries).

Sunflower, *gul-i āftāb*; *āftāb-gardān*. *Vide* Sun-worshipper.

Sunk, in, *mustaghriq dar*—(met.).

Sunnite, *Sunnī*; *Ahl-i Sunnat*: *Dumbakī* “tailed” and *Kaj* (used in contempt by *Shi'as*).

Sunrise, *ṭulū‘-i āftāb*; *ṭulū‘-sh-shams*; *sar-i āftāb*; *dam-i tīgh-i āftāb*.

Sunset, *ghurub-i āftāb* or *āftāb-ghurub*. *Vide* Sundown. [a shade].

Sunshade, *āftāb-gardān* (also a screen to cast

Sunstroke, *dā:su's-sakta* (prop. epilepsy); *nugta* (also colloq. Arabic).

Sun-worshipper, *āftāb parast*; (also the “sun-flower”).

Superabundance, *ifrāt*; *ziyādati*.

Superabundant, *musrit*; *bi-ghayat mawṣur*.

Superb, *jalil*; *jalil'u'l-qadr*; *a'lā*.

Supercilious, *pur fis*.

Supererogate, *mā fawq-i taklif kār k.*

Supererogatory, *namāz-i nāfila* (—prayers said after the *maghrib* prayer); *mustahabb* (—prayer at any time).

Super-excellence, *afzaliyyat*; *ashrafiyat*.

Super-excellent, *afzal*; *ashraf*.

Superficial, *zāhirī*; *khush-zāhir* (external); *musattah* (of the surface): ‘*ilm-ash sar-sari* or *zāhirī ast*.

Superfine, *bisyār a'lā* (coll.).

Superfluity. *Vide* Superabundance.

Superfluous, *zā'id*, pl. *zavā'id*; *ghayr-i lāzim*; *fuzūl*.

Superintendence, *nazārat* (k.); *vā-rasī* (k.); *ihtimām* (k.).

Superintendent, *nāzim*; *shahna* or *dārugha* (of police); *kat-khudā-bāshī* (of city); [*muhtasib*, not now used]; *muhtamīm*: *nāzir* (house-steward).

Superior, *barāzanda-tar*; *bar-tar*; *īn bar an tafavvug* (or *tarjīh*) *dārad* (this is superior to that); *sar u ham-sar* (superiors, and equals in age).

Superiority, *bartarī*; *fazilat*; *tafavvug*.

Superlative, *afzal*; *a'lā*: *a'f'al'u't-tafzil* (gram.).

Superlatively, *bi-daraja-yi* *a'lā*; *bi-pilla-yi buland-tarin*.

Supersession. *Vide* Abolition, etc.

Superstition, *imān-i bātil*; *vasvās*; *vahm*, pl. *awhām*. *Vide* Prejudice.

Superstitious, *vasvāsi*; *parīshān-khayāl*; *vahmī*.

Supervene, ‘*āriz shudan*. *Vide* Happen.

Supervise. *Vide* Superintendence.

Supine, *bi-qasd-i pusht uftād* or *khwābid* (local); *ru-bi-āsmān*: *pīzī-shul* (a supine creature). *Vide* Prone.

Supineness, *pīzī-shulī*.

Supper, *shām* (or dinner; eaten by the common people one to two hours after sunset; by the better classes four hours after).

Supplant, *pā dar kajsh-ash guzārd* (“he supplanted him”); not “he stepped into his shoes”).

Supple, *narm*; *ustukhwān az ham bāz kardan* (to supple the joints in the bath or gymnasium).

- Supplement, *tatimma*; *zamīma*: *mulhaqāt* (always used in pl.).
- Suppliant, *‘āriz*; *hájat-khwāh*; *niyāz-kun*.
- Supplicate, to, *illimās* *k.*; *niyāz* *k.*; an *vaqt iuzarru* ‘*kardan sanar-i na-dārad*.¹
- Supplication, *niyāz* (*k.*); *illimās* (*k.*); *mustad’ī* (*sh.*); *lāba* (*k.*).
- Supplies, *suyūrsāt* (mil.; of food only).
- Supply, *jīns bish az farush ast*, or *tankhwāh bish az kharidār ast* (the supply is greater than the demand).
- Support, *mādad-i ma‘āsh* (*d.*); *nafaqa* (*d.*) (maintenance); *takya*; or *pushtī* (prop.); vide Pillar, etc.; vide Help, Patronage: *itām* (*n.*) (with food only).
- Support, to, *pāya zadan* (prop. up a wall); *asbāb-i ma‘ishat na-dārad*, *chi jür mutahammil-i khānavāda-yi khud mī-shavad*; *mutahammil-i ma‘ishat-i yak zan ham nāmī-tavānam*, *tā chi rasad bi-panj?* (I cannot even afford to support one wife how much less five); *az pushti-i man mī-shavid* (will you back me up?); *pahlū-bandī bi-man mī-dihid* (will you give me help?); vide Endure; *ta‘yid* or *taqviyat-i kalām* *k.* (an argument).
- Supporter, *takya-dih* (by propping); *vajh-i guzrān-dih*, or *nān-dih* (of food, etc.) Vide Helper.
- Supporting, *mutahammil*.
- Suppose, to, *qiyyās* *k.*; *farz* *k.*; *tasavvur* *k.*; *khayāl mī-kunam ishitibāh karda id* (I think you made a mistake): *agar chunānchi*; *farz^a*; *farz kun* (supposing, suppose); *bi-farz-i muhāl* (to take an impossible supposition).
- Supposition, *qiyyās*; *farz*; *zann*.
- Supposititious, *farz^b*; *mafruz*.
- Suppression, *taskin* (*k.*): *kitmān* (gen.) (concealing) and *taqīyya*² (in religion).
- Suppress, *zir* *k.*; *mawquf* *k.*; *faru nishāndan*; *khwābānidān* (of riot; flames); *giriftan* (of tears, or smiles, etc). Vide To Hide.
- Suppuration, *jarāhat*; *chirk*; *rīm* (avurdan).
- Supremacy, *tajavvug*; *bartari*.
- Supreme, *a’la*; *Qādir-i Muta’al* (the Supreme Being).
- Surcingle, *bālā-kash* or *bār-band* (gen. used over loads); *zabar-lang* (rare—m.c.); *lang*.³
- Sure, *yaqīn*: *muhaqqaq*; *musallam*: *durust* *yaqīn na-dāram* (I’m not quite sure). Vide Safe, Secure.
- Surety, *zāmin*; or *kasīl* (person); *zamānat* (thing); *zamānat-i u bi-zimma-yi man ast*: *tayaqqun* (certainty).
- Suretyship, *takāfful*; *mutakaffil sh.*; *mutazamīn sh.*
- Surf, *kaf-i mawj*; *mawj*, pl. *amwāj* (waves).
- Surface, *sath*; *saṭha*; *ru*; *lāsh-i^c* *ru-yi āb dīdam*; *sath-i muhaddab* (convex—); *sath-i mujavvaṣ* (concave—); [*‘adasī* = both sides convex].
- Surfeit, *ziyād-khuri*; *pur-khurdan*.
- Surgeless, *bī-mawj*; *sākin*; *ārām*.
- Surging, *mawj-zan*.
- Surgeon, *jarrāh*.
- Surgery or Surgical, *jarrāhi* subs. and adj.; *‘amal-i yadī* subs.
- Surgery, *pur-mawj*.
- Surmise, *hads* (*z.*); *mazanna* (*k.*). Vide Guess, Think.
- Surmount, to, *fāiq sh.*; *sar āmadan*; *chira gashtan bar* (to conquer; of living things); *in zan bar shawhar-ash chīra ast*.
- Surname, *lagab*, pl. *alqāb* (also title); *takhal-lus* (nom de plume); *kunya* (a patronymic).
- Surname, to, *mulaqqab k.*
- Surnamed, *mulaqqab bi-*.
- Surpass, *bar-sabqat* (vulg. *sibqat*) *burdan* (in anything); *fāzīlat dāshītan* (in learning); *fāiq būdan* (in learning, art, war); *dar tīr-andāzī bar* (or *az*) *ū bartar būd*; *dar—az agran imtiyāz dāshīt*: *tajāvuz n.* (to exceed bounds); *dar dars az hama pīshī just*.
- Surplice, *aba-yi safid*; *ridā-yi safid*.
- Surplus, *tatimma*; *baqīyya* (of revenue).
- Surprise, *hayrat*; *ta‘ajjub*.
- Surprise, to, *bi-hayrat* (or *ta‘ajjub*) *andākh-tan*; *ghaṣlat^a yurish burdan* (m.c.); *bar sar-i dushman rīkhtan*; *shabikhūn* (vulg. for *shab-khūn*) *zadan* (night attack).
- Surprised, *muta‘ajjib*; *mutahayyir* (*k.*).
- Surprising, *hayrat-angīz*; *ta‘ajjub-khīz*.
- Surrender, *taslīm sh.* or *sīpar andākhtan* (intr.); *taslīm k.* (to hand over); *bākhtam* (I’ve lost; I surrender); *khar-i mā dum na-dārad* = *ī-vallāh āvurdam* (“I give in”: in dispute only).
- Surround, *iħāia k.*; *farā* or *dawr giriftan*; *mushkilātī dawr-am rā girifta ast*; *dawr* or *ħalqa z.*: *muħāṣara k.* (to besiege).

¹ Or *khwāhad dāshīt*; note the future sense of *dārad* (prop. an Aor.).

² A Shi'a, not a Sunni tenet. ³ In India *tang* is a “girth.”

⁴ *Lāsh* of animals and *lāsha* of men.

Surrounded, *mahsūr* (*sh.*) (besieged or surrounded, of forts, people, etc.); *muhāt* (of things only).

Surveillance, *ān shakhs habs-i nazar ast* (he is under surveillance or open arrest).

Survey, to, *naqsha bar dāshṭan* (to map); *jarīb-kashī k.*; *masāhat k.* (to survey land); *nazar-i ijmālī k.* (to make a brief view of).

Surveyor, *masāhat-kun*; *jarīb-kash*.

Susceptible, *nasnās zūd az sarmā muta^{ssir} mī-shavad* or *zūd sarmā mī-khurad* (orang-outangs are susceptible to cold).

Suspect, *gumān-i bad burdan*; *bar kas-i bad gumān sh.*; *shubha namūdan*.

Suspected, *muttahim bi*—(lit. accused of); *mushtabih bi*—.

Suspend, *az-āvīkhtan* or *āvīzān k.*; *mu'-allaq k.*; *az-bar kashidān*: *hamāyil k.* (to suspend from the neck, as field glasses); *tawqīf k.* (from office); *rāy nigāh dāshṭan* (suspend one's judgment).

Suspended, *āvīzān*; or *mu'-allaq* (hanging); *mu'-avvaq* (temporarily stopped).

Suspense, *fikr*; *taraddud* (coming and going of a thought); *tashvish* (anxiety). *Vide Pillow.*

Suspension, *āvīzish*; *tawqīf*.

Suspicion, *shubha*; *gumān*; *shakk*; *bad-gumānī*; *man hīch gumān-i īn kār rā bar ū na-dāram*=*man dar jaqara-yi īn kār az ū bad-gumān nīstam*=*gumān na-dāram īn kār rā karda bāshad*.

Suspicious, *shubha-āvar*; *mutavahhim*; *bad-gumān* (of men); *shubha-angīz* (of a matter).

Suspiciously, *bi nazar-i shakk (dīdan)*; *az rū-yi sū^z-i zann*; *shakk kunān*.

Suspiciousness, *bad-khayālī*; *kaj-gumānī*.

Sustain, *nigāh dāshṭan*; *mutahammil sh.* (support); *tab u tāqat āvurdan*; *bar dāshṭan*; *kashidān*; *vide Endure*: *zinda dāshṭan* (of hope). *Vide Pure.*

Sustenance, *qūt* or *ta'ām* (food); *madad-i ma'āsh*: *guzarān* (getting along)

Swaddle, to, *qundāq* or *qundāqa k.*; *qimāt k.*

Swaddling clothes, *yak bachcha-i tu-yi qundāqa pichida baghal-ash dīdīm* (we saw an infant in swaddling clothes in her arms).

Swagger, *bād zīr-i baghal-ash andākhta mī-*

raft (he went swaggering along); *khaylī khud rā kashida rāh mī-ravad*; *pur bād raftan*; *lūtī ajlāfī k.* *Vide Wind, Sway, Swell, and Stiff.*

Swaggerer, *ū khailī lūtī, ajlāfī ast*. *Vide Wind, Sway, Swell, and Stiff.*

Swallow, *parastu* or *parastuk*; *abābil*; *bād-qupak*; *bād-khurak*¹: “the swallow's song is supposed to be the chapter ‘Have we not expanded?’?” “*avāmm mī-guyand parastū sūra-yi* ‘*A-lam nashrah*’ *rā mī-khwānad*.

Swallow, to, *balīdan* (swallow without chewing); *faru burdan* (to swallow ordinarily); *navāla k.* (to eat by morsels); *qurt dādan*, tr. and intr. (of liquids, pills).

Swamp, *mashīla*; *murdāb*. *Vide Marsh, Lagoon.*

Swan, *ghū* or *qu* (the feathers are brought from Sistan).

Swarm, *yak izdīhām-i magas-ha-yi ‘asal*: (*izdīhām* does not mean the annual swarming, but merely a lot of bees making a fuss); *Shāh² bachcha-yi khud rā mī-parānād* (=the bees are swarming); *mash k.* (of bees); *gadā īnjā pur ast* (beggars swarm here).

Swarthy, *sabza-rang*; *gandum-gun*: *siyāh* (very dark, as the Bushirīs).

Sway, to, *qirr dāshṭan* (to sway the body, especially the behind; to swagger to attract attention); *jumbīdan* or *takān kh.* (to rock the body when reading). *Vide Biased.*

Sway, *tasullut* (*dāshṭan*). *Vide Govern, and Swing.*

Swear, *sawgand yād kardan*; *qasam khurdan* or *half k.* (to take an oath); *qasam*, etc., *dādān* (to administer an oath): *qasam bi-sar-i shumā*; *bi-sabil-at qasam*; *bi-jān-at qasam*; *tu bi-mīrī*; *turā bi-Khudā*; *bi 'Alī qasam*; *bi-marg-i tu*; *bi-marg-i awlād-am*; *va'lāh darūyāh namī-gūyam*; *bi-marg-i khudam*; *bi-marg-i khud-at*, etc., etc. (=“I swear to you that—”); *bi-tāq-i abrū yat* (oath of lover); *bi-jadd-am qasam* (or *bi-jadda-am Fātīma*) *qasam* (by Sayyids only); *bi-khūn-i Imām Husayn* (by Shi'as).

Sweat, ‘*araq* (*k.*); *khwāy* (*k.*); *az garmā*

¹ By the Indians and Persians supposed to feed on air. Amongst Pathan falconers *bād-khurak* is a name of the Kestrel or Wind hover.

² *Sūra xciv*; “Have we not expanded thy breast (for the reception of the Truth) ?” According to a legend, the angel Gabriel came to the boy Muhammad, cut open his breast, and cleansed his heart from one black drop of original sin.

³ The king (i.e. the queen) of the bees is called *Ya'sub*.

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- Symbol, ‘alāmat; ramz.
- Symmetrical, bā-tanāsub.
- Symmetry, tanāsub; tasāvī-yi a զā² (of the body).
- Sympathetic, ham-dard.
- Sympathize, Sympathizing, izhār-i ham-dardī k.; *ghamm-khwārī* k.; dar *ghamm-i shumā sharīk-am* (I sympathize with you; an expression introduced by Europeans¹); *riqqat* (soft-heartedness); *riqqat-i qalb dārad* (he is easily moved); *man bā u ham-rāhi dāram*.
- Sympathy, ham-dardī; ham-ghamī (local).
- Symposium, majlis-i shurb.
- Synagogue, kanisa (also a church); [kalisā only “church”]; kanisht (also a fire-temple).
- Synonym, radīf; mutarādif; murādif; ham-ma’nī; mushtarak^ul-ma’na.
- Syntax, nahv.
- Syphilis, ātishak (first signs); kūft; nā-khushī-yi mash-hūr or simply nā-khushī (a polite term); kūft bi-khuri (an imprecation).
- Syphilitic, kufī.
- Syria, Shām.
- Syrian, zabān-i Suryānī: Shāmī (adj.).
- Syringe, āb-duzdak (small); dastur or imāla (enema q.v.). Vide Spurt and Squirt.
- Syrup, shīra (juice; fresh or cooked); sharbāt (fruit-syrup for drinking; vide Sherbet); rubb (cooked).
- System, qānun; tariqa; išān bi-qā’ida ta’līm mī-dihand; sabk-i ta’līm (system of instruction). Vide Body.
- Systematic, murattab; munazzam.
- T
- Tabasheer, tabāshīr or tabāshīr.
- Table, mīz: *sufra* (the spread and laid cloth); *sufra chīdan* (lay the table); *mā’ida* (gen. the food on the table); *sufra-ash rangīn ast* (he keeps a good table); *varaq bar gardāndan* (to turn the tables on; also to turn over a new leaf).
- Tablecloth, mīz-push: *sufra* (when spread and laid).
- Tablet, lawh; takhta: qurs (med.).
- Tabor, Tabur, tambur or tambur (a stringed instrument); *tamburak* (dim.). Vide Drum.
- Tabriz, “Zi Tabrizi bi-juz hīzī na-bīnī; Hamān bihtar ki Tabrizi na-bīnī” (“Except rascality you’ll get naught from a Tabrizi. Better avoid the Tabrizi altogether.”)²
- Taciturn, sukuṭ-pīsha.
- Taciturnity, sukuṭ-pīshagi.
- Tack, arval kūk bi-zan ba’d bi-duz (first tack and then sew it). Vide Baste.
- Tact, mudārāt (k.); bā—pīsh āmadan.
- Taffeta, tāfta.
- Tahmasp, Tahmāsb.
- Tail, dum: *dumba* (of fat-tailed sheep); *dum-dār* (tailed); zū zanab (of comet); *parcham* P. or *tūgh* T. (an ox- or horse-tail, used by the Turks as a badge of rank; vide Tassel). Vide Reverse (for tail of coin).
- Tailor, khayyāt
- Tailoring, khayyātī (k.).
- Tainted, bū-girīsta: hanūz bū-yi kufr az ān Hindū mī-āyad; bū-yi Nasrāniyyat az ū mī-āyad. Vide Affect.
- Take; Take place, etc., *girīstan*, rt. *gīr*; *sitāndan*, rt. *sitān*: *burdan*, rt. *bar* (convey); *bar dāshīan* (take up); *kinār kashīdan* (take aside); *kajsh kandan* or *dar āvardan* (take off shoes); *bīyā labāda-at rā bar kan* (take off—); *kulāh bar dāshīan* or *pāyīn āvardan*: *māh-i yak daʃ'a dāvā mī-khurad*: *taskhīr* k. (subdue a fort): *dast g.* (take by the hand): *asīr* k. (take captive): *mutavajjih sh.* (take care of): *shumā rā bi-barādar-at ishtibāh kardam* (I took, mistook, you for your brother); *taraf-dārī* k. (to take the part of); *vaqt mī-khwāhad* (it will take time); *chīrā zimma-yi—bar khud girīstīd* (why did you take upon yourself to—?); *tāj-gužārī dar māh-i jūn sar mī-gīrad* (the coronation will take place in June); *vide Occur*: *īn bi-pidar i khud mī-ravad* (he takes after his father); *ikhtiyār* k. (to take up a subject); *bi-tāfannī bi-kun* (take your time).
- Take care, *khabar dar!*; *hushyār!*; *sar-i hisāb!*; *rāh bi-dih!*: *bājī*, *pīsh bi-raw!* (to a lady): *bi-raw bālā!* (look out).
- Taken, gal‘a rā tasarruf karda dākhil-i shahr shudand; durust hālī-at shud chi guftam (have you quite taken in what I said?).
- Taking, *girīstan* (gen.); *taskhīr* (of fort,

¹ To express sympathy for a death, a Muslim would say *Khudāvānā tūl-i ‘umr bi-shumā bi-dihad*, or *Khudāvānā sabr-i bi-shumā bi-dihad*, or *baqā-yi ‘umr-i bāz-nāndagan bāshad*, or some such innuendo.

² A libel on the Turks who are men. The word *hīzī* “rascality” has a primary and objectionable meaning; its use should therefore be avoided.

city; also for subduing a Jinn); *ba'd az akhz-i pūl īn qabz rā bi-ū bi-dih*; [*ma'shūqa marā taskhīr karda ast* = “my mistress has captivated my heart”]. *Vide* Subdue, Capture].

Talc, *abraq*: *talq* (med.). *Vide* Mica.

Tale, *qissa*, pl. *qisas*; *hikayat*, pl. *hikayāt*: *afsāna* (fable, romance); *dāstān* (sp. of war or adventure); *nammāmī* (tale-bearing). *Vide* Calumny.

Tale-bearer, *nammām*; *sukhan-chīn*: *ghibalkun* (prop. backbiter).

Talent, *zīhn*; *fazl*: *fazīlat*; *dar takhsil u takmīl-i īn fann ranj mī-barad* (he cultivates this talent); *zan kharidār-i shajāt u hunar u maziyyat-i zātlī-st* (the admiration of women is given to bravery and talent).

Talisman, *tilism*, pl. *tilismāt* and *talāsim* (of figures, etc., with numerical value; of white and black magic); *sīhr-band* (black magic); *ta'vīz* (usually not in figures; of white magic). *Vide* Charm, Amulet.

Talismanic, *tilismī*.

Talk, *gūftār*; *sukhan* (*gūftan*); *qawl*; *kalām* (*k*.); *suhbat* (*k*.) (chat); *charand* (*gūftan*), or *jafang gūftan* (foolish talk); *ishān az harf zadan ārām namī-gīrand* (or vulg. *vā gīr namī-kunand*); *hama harf ast* (it's mere talk); *ū khaylī buland-parvāzī mī-kunad* (tall talk); *guzasht, dīgar harf zadan chi fā'ida dārad* (it's done, so what's the good of talking?); *bi-harf* (without further talk).

Talk, to, *gūflan*, rt. *gū*; *harf* z.: *takallum* *k*.; *suhbat dāshītan* (to talk with, to converse); *bāhs* *k*. (argue); *mashvara* *k*.; (to talk over, consult, argue); *bi-khud harf zadan* (to talk to oneself); *ādām sar-i zabān-ash khaylī harf mī-zanad, valī gūftan tā kardan khaylī farq dārad* (oh! people talk but there's a deal of difference between talking and doing); *dīgar khalās-am kun* (don't let us talk about it any more; also leave me alone).

Talked, *sari zabān-hā uftāda ast* (he's much talked of). *Vide* Notorious and Sweet-meat.

Talkative, *pur-gū*; *pur-harf*; *bisyār sukhan-gū*. *Vide* Babble, Voluble.

Talker, *harf-zan*: *suhbat-kun*: *natiq* (speaker); *khush-suhbat* (good talker).

Tall, *buland*; *qadd-buland*; *ṭavl*; *landahur*

(m.c., very tall, a ‘lamp-post’); *kashida-qāmat*; *darāz vulg.*; *buland-bālā*: ‘*Ūj-i bin 'Unaq*.¹ (*Vide* Og and Bashan). *Vide* Long and Lamp-post.

Tallow, *pīh*.

Tallow-chandler, *shammā*: *pīh-farūsh* (seller of fat).

Tally, *chūb-khatt* (*k*.): *ta'bīq namudan* (agree with q.v.); *mutābiq sh*.

Talmud, *Talmud* (Eur.).

Talons, *chang* [but *ching* “beak”]; *panja* (gen.); *changul* (of birds only); *dast* (of hawks, parrots).

Tameable, *rām-shaw*.

Tamarind, *tamr-i hindī*.

Tamarisk-tree, *gaz*: [in the Panjab also *farrāsh*]: *gazangabīn* (tamarisk manna).

Tambourine, *dās'ira* (lit. “circle”); *dumbak* (an instrument of earthen-ware or wood like a large flower-pot, with skin over one end; it is beaten by the hands).

Tame, to, *rām k*. and *shudan*; *āmukhta k*.; *ma'nūs k*.

Tame, (adj.), *yūz-i māda-yi ahli* (a tame cheetah); *ahli* (as opposed to *wahshi*).

Tameness, *ahl budan*; *rām budan*.

Tamer, *rām-kun*.

Tamerlane, *Taymur-lang*.

Tamper, *dast* z. (to touch); *tahrīf* *k*. (alter or garble a document).

Tan, to, *dabbāgh* *k*. *Vide* Tanning, etc.

Tandem, *pusht-i ham*; *radīf-i ham*.

Tangent, *khatt-i mulāqī*; *khatt-i mumāss*.

Tangle, *pīch u vāpīch* (*uftādan* or *shudan*); *gīr uftādan* or *kardan*.

Tangle, to, *bi-girih* or *bi-pīch andākhtan*, tr.; *pīch raftan* or *khurdan*, intr.; *dar harf gir āvardan*; or *bi-mughālata andākhtan* (to entangle in talk or in cross-examination). *Vide* Contradict.

Tank, *hawz-i khāna-yi mā hasht pahlū² ast na tukhm-i murghī* (our tank is octagonal, not oval); *hawz-i sāvvāra-dār* (a tank with fountains in it); *daryācha* (big tank, or a lake); *tālāb H*.

Tanned, *dabbāgh* *shuda*: *sumrat yāfta* (by the sun).

Tanner, *dabbāgh*.

Tanning, *dabbāgh* (*k*.).

Tan-pit, *hawz-i dabbāghī*.

Tantalize, to, *lashna-am na-kun* (don't tantalize me); *chilishta* *k*. (local?).

Tap, *pīch-i shīr-i samāvar gum shuda* (the

¹ Incorrect for ‘*Anaq*.

² *Hawz-i chār gūsha* “oblong or square.”

- handle of the tap of the tea-urn is lost); *dahan-shir* or *shir* [the tap of old *samāvārs* was a lion's head; *dahan-i shir*, with *izāfat*, a lion's mouth]. *Vide* Spout.
- Tape, *navār* (in India a broad cotton band for bedsteads); *pahnak* (braid).
- Taper, *sham'* (candle).
- Tapering, *qalamī*; *gav-dum*.
- Tapestry, *parda-yi munaqqaš*.
- Tape-worm, *kirm-i tuklm-i kadū* or *tukhm-i kadū*. *Vide* Worm.
- Tar, *qir* (pitch); *qitrān* (ditto).
- Tarantula, *rutayl* (Galeodes; a poisonous animal resembling a large spider; not a real tarantula).
- Tardy, *dīr-harakat*. *Vide* Lazy, Late.
- Tares, *khur* (local?); *gandum-i dīvana*; *kākulak*.
- Target, *nishān*; *hadaf*.
- Tariff, *nirkh* (of goods; the current rate); *si'r*, pl. *as'ār* (gen.); *ta'rīfa* (Eur.); *tas'ir* (gen.; also rate of exchange of money).
- Tarlatan, *tarlatan* (a fine cotton cloth).
- Tarnish, *tīra* or *tārīk k.* and *sh.*; *mukaddar k.* and *sh.*: *lakka bar 'izzat-ash āmada* (his honour is tarnished). *Vide* Stain.
- Tarragon, *tarkhun* or *tarkhun*.
- Tarry, (adj.) *qīri*.
- Tarry, to, *barāy-i chand ruz iqāmat k.* *Vide* Delay and Wait for.
- Tarsus, *vide* Shank.
- Tart (adj.) *may-khush* (acid-sweet); *talikh* (of an answer).
- Tartar, *Tātār*; *tātārī*, adj.: *bā u dar javāl ' raftan kār-i Hazrat-i Khirs ast* (=he's a Tartar).
- Tartarian, *Tātārī*.
- Tartary, *Tūrān*: *Khutan* (Chinese Tartary).
- Task, *sabaq* (of books); *makhta* (m.c. and vulg. for *makdah* for *maqta'*; of carpet-weaving; also 'contract'); *taklīf* (duty).
- Tashkend, *Tāshkand*.
- Tassel, *mangūla*; *parcham* (a tassel on the neck of a spear; also a lance-pennon); *gumbul*, vulg.; *rishma* (fringe). *Vide* Tail.
- Taste, *maza*; or *ta'm* (of the palate); *mazāq* (good or bad taste).
- Tasting, *u mard-i bā salīqa-i¹'st*; *khāna-yi ū bā salīqa ast* (his house is furnished in good taste); *quvvā-i zā'iqa* (sense of—).
- Taste, to, *chāshnī k.*; *maza giriftan*; [but *maza dārad* (it's worth seeing; of sights)];
- ta'm dīdan*; *zā'iqa k.*, tr.; *sar-i zabān bi-zan bi-bīn khūb ast yā bad*; *fagat maza-yi ānrā chashid* (he merely tasted it); *ta'm-am bad ast* (I have a bad taste in my mouth); *in ta'm-i sharāb mī-dihad* (this tastes of wine. *Vide* Smack).
- Tasteful, *bā-salīqa* (of persons or things); *bā-mazāq* (of people only).
- Tasteless, *bī-maza*; *bī-tā'm*: *zā'iqa na-dārad*. *Vide* Insipid.
- Taster, *chāshnī-gīr* (a cook, etc., who tastes and sees that the food is tasty); *pīsh-khur* (to see the food is not poisoned).
- Tastily, *az ru-yi salīqa*.
- Tasty, *khush-maza* [*khush-mazagī* subs.]; *lazīz* (delicious); *khush-ta'm*.
- Tattered, *pāra pāra*; *vasla-dār* or *pur-vasla* (patched); *latta* (rag); *julumbur* (tatter-demalion); *zhinda-push* (ditto).
- Tattle, *gap* (z.) H. [bearer.]
- Tattler, *vir-zan*. *Vide* Bubble, Gossip, Tale-Tattooing, *khāl kubīdan* (or —*kandan* or —*kūftan*).
- Taunt, *tir u ta'na zadan*: *minnat nihādan* (to taunt with favours received). *Vide* De-ride.
- Taunter, *ta'na-zan*.
- Tauntingly, *ta'na zanān*.
- Taurus, *Sawr*.
- Taut, *kashīda*; *sift*.
- Tautology, *hashv*; *takrār-i ma'nā*.
- Tavern, *shīra-khāna*; *kharābātī* (in poetry); [*shīra-chī* "wine-seller"]; *kharābātī* (a haunter of taverns; an evil liver; also a term applied to a mystic poet). *Vide* Wine-shop.
- Tawdry, *bā zarq u barq* (used in good and bad sense).
- Tawny, *gandum-gūn* (wheat-coloured, of persons); *asmar* (gen.).
- Tax, *khirāj* (on land); *bāj* (tribute); *jizya* (—capitation tax formerly paid by non-Muslims); *hālā dar Irān az Zardushīhā jizya namī-gīrand*; *jizya pūl-i sar-i 'st ki Muslim az khārij-i mazhab mī-gīrad*²; *māliyyāt* (gen. revenue)=*māl-i dīvān*: 'ushūr (customs); *mahsūl* (of land); *rusū-māt* (local dues; also fodder levied on a governor's visit; also religious or social customs); *gumruk* (customs); 'awāriz.
- Tax-gatherer, *māliyyāt jam'-kun*; 'āmil; *gumruk-chī* (of customs).

¹ In Arabic also "boiled pot-herbs." ² In ancient times wine was sold secretly in deserted ruins.

³ Those so taxed are called *ahl-i zimma* or *zimmi*.

Tea, *chāhī*¹ *dam kun*² (make the tea); *chāhī bāyad si khaslat dāshtha bāshad, lab-sūz, lab-rīz, va lab-dūz* (tea should have three qualities; it should be hot enough to burn, the cup should be brimful, and the tea so sweet that it sticks to the lips); *in chāhī khaylī ābakī ast* or *kam-rang ast* (this tea is weak); *lamsa* (a kind of good tea); *āq-par* (white-leaf'); a white China-tea).

Tea-pot, *qūrī-yi nuqra-i* (of silver).

Tea-service, *iinjan na'lbakī-yi chāhī-khuri*.

Tea-strainer, *chāhī sāf-kun*.

Teach, to, *ta'līm dādan* and *yād dādan* (gen.); [classically *āmukhtan* is "to teach", as well as "to learn"; but in mod. Pers. the latter only]; *dars dādan* or *gustan* (books only); [*dars girītan* to learn]; *talqīn k.* (relig. matters).

Teacher, *mu'allim*: [*muta'allim* pupil].
Vide Master.

Teaching, *ta'līm*; *ifāda*, pl. *ifādāt* (*k.*) (of mullas, etc.; also colloq. for 'teach your grandmother'): *tadrīs* (*k.*).

Teak-tree, *sāgvān*.

Team, *du-just*, *si-just*, etc., etc.

Tear, *ashk*; *āb-i chashm*: *ashk-i suzān* (burning tears); *khunāb* (tears of blood); *vay vay!* *dukhtarhā-yi in zamān ashk-i chashm-i shān tū-yi āstīn-i shān ast* (or —*pāyāb-i*³ *shān nazdik ast* (hoity toity! now-a-days girls' tears are very near the surface); *sayl-i ashk* (flood of tears); *chāk* (rent).

Tear, to, *daridān*; *chāk k.*; *rīz rīz k.* (—in pieces); *mutavajjih bāsh kitāb-i naw-at rā pāra na-kunī*.

Tearful, *ashk-bār*; or *giryān* (weeping); *bā-chashm-i ashk-ālūd*: *sūrat-ash Muḥarram ast* (he is a tearful, lugubrious person).

Tease, *angusht k.* (of people or animals); *sar bi-sar guzāshīn* (by word or deed); *gūsh-i badan-am rā na-rīz*; *jirr āvardan*: *shāna k.* (of wool); *hallājī k.* (cotton).

Teat, *sar-pistān* (also the name of a medicine); *dukma-yi pistān* (lit. the button of the breast).

Tea-things, *asbāb-i chāy-khuri*.

Technical, *istilāhātī*; *istilāhāt-i makhsūsa* (tech terms).

Technically, *istilāhāt*.

Tedious, *malāl-angīz*: *pur-tul* or *mutavval* (long).

Tediousness, *pur-tulī*.

Teem, to, *mawfur sh.*; *pur* (or *mamluv*) *az-būdan*; *vufur dāshtan*; *injā gadā zīr-i dast u pā-yi mardum mī-āyand* (beggars swarm here).

Teeth, to, *dandān āvardan*.

Teetotum, *parparak*.

Teheran, *dar Tīhrān shāzda va* shutur va shipish ziyād-a*⁴ (= in Teheran three things are found in excess all beginning with the letter *shīn*, viz. princes, camels, and lice).

Telegram, *tiligrām*; *tiligrāf*.

Telegraph, *tiligrāf-chī* (clerk): *ra'sis-i tiligrāf-khāna*⁵ (telegraph master or overseer); *sim-i tiligrāf* (telegraph wire); *khatt-i tiligrāf* (line of—). Vide Fallen down.

Telegraphic, *tiligrāfi*.

Telegraphically, *tiligrāfan*.

Telephone, *talīfun* (Eur.).

Telescope, *dūr bīn* (gen.): *taliskūb* (Eur.); *dūr-bīn-i yak chashmī* or *dūr-bīn-i lūla'i*.
Vide Binoculars and Microscope.

Tell, *gustan*, rt. *gu*; *khabar k.*; *ittilā' k.*; *zīkr k.* (to tell beads on a rosary); *bi-ish-ash guftam* (vulg. I told it to him); *ūrā shinavāñidam* ('I told him'; rare, in m.c.). Vide Relate, Inform, Disclose, Say.

Tell-tale, *chughlī-kun*; *sukhun-chīn*.

Temerity, *jasārat*; *jurāt* (gen.); *tahavvur* (rashness in war).

Temper, *jirr āmadan* (to lose one's temper; vide Tease); *khush-mizājī*, or *mulāyamat-i Mizāj*, or *nīk-khū'* (good temper); vide Temperament: *jawhar* (of steel): *khaliq = husn-i khulq dārad=gāh-i az jā dar nami ravad*. Vide Anger.

Temper, to, *āb dādan*; or *jawhar dādan* (steel).

Temperament, *tab'*; *khuy*; *mizāj*; *tabī'at*.

Temperance, *i'tidāl* (moderation).

Temperate, *havā-yi mu'tadil* (a temperate climate).

¹ *Chāhī* for *chāy*; the leaf has a resemblance to a weed that grows in "wells" (*chāh*), hence the corruption.

² *Dam k.* "to infuse."

³ *Payab* is a stepped entrance to a *qanat*, for washing clothes.

⁴ m.c. for *shāhzāda*. Indigent princes are common in Persia and are found even in menial employment.

⁵ *Ziyād-a = ziyād ast*.

⁶ In Kirmān he was a Brigadier-General, though he had never been in the army.

Temperature, *daraja-yi havā* (for *daraja-yi harārat-i havā* (of weather); *daraja-yi harārat* (of fever).

Tempest, *tūfān*.

Tempestuous, *tūfāni* (also storm-beaten).

Temple, *ātash-kada* (Zardushti); *but-kada* (Hindu): *shaqqa* (of head): *ma'bad* (any place of worship); *bayt' llāh* (at Mecca); *haykal-i Sulaymān* (by Christians) and *masjid"l-aqṣa* (by Muslims) (Solomon's Temple).

Temporal, *dunyavī* (opp. to *ukhravī*); *fāni* (opp. to *baqī*).

Temporarily, *muvaqqatān*; *ijalatān*.

Temporary, *muvaqqati*: *'āriyatī* ("borrowed," applied to this world).

Temporize, *zamāna-sāzī k.* Vide Delay and Time-server.

Temporizer, *ibn"l-vaḡt*. Vide Time-server.

Tempt, *tajrība kardan*, or *āzmā'ish k.*, or *bi-mahakk zadan* (put to the test); *vasvasa* or *ighvā'* *k.* (to be deceived by Satan, etc.); *var'halānidan* (ditto): *bar sar-i shawq āvardan* (incite, q.v.). Vide To Try.

Temptation, *vasvasa* (of the devil or of one's passions).

Tempter, *ighvā'-kun*; *ishtī'āl-dih*; *az ighvā'-yi nafs bi-tāb*—(unable to resist the temptation—).

Ten, *dah*; *dah bist* (ten or twenty); *daha* or *'ashara* (a period of ten days, sp. that of Muharram).

Tenacious, *mutamassik*.

Tenacity, *tamassuk* (*justan*) (also a bond); *isrār* (insistence); *ṣabāt* (*dāshtan*).

Tenant, *musta'jir* (lit. "hirer"); of garden or house); *ra'iyyat* (of land).

Tend, *parastārī k.*; or *tīmār k.* (to nurse); *chūpānī k.*, or *charānidan*, or *shabānī k.* (to tend, flocks); *mā'il būdan bi-*, or *mayl dāshtan bi-* (incline to); *munjarr bi-būdan* (gen. for an evil tendency); *īn amr munjarr bi-falāhat-i ū shud* (ended in—).

Tendency, *mayl*.

Tender, *narm*; *mulāyin*; *gushī bayat¹* *shuda ast* (the meat has been hung and is tender); *lih shuda* (soft, tender, or boiled to rags²; of meat or of apples; also of a person beaten black and blue); *khurd-sāl* (of tender years).

Tenderness, *riqqat-i galb*; *narm-dilī*; *rahm-dilī*: *narmī* or *mulāyamat* (of meat, etc.).

Tendon, *pay*.

Tenet, *'aqīda*, pl. *'aqā'id*.

Tense, *zamān*; *sīgha* (mood and tense).

Tent, *chādar*; *khīma*, pl. *khīyām*: *sarācha* (small); *khīma u khargāh-i Shah* (Royal tent): *alā-chīq* (felt-tent or Turkoman tent); *chādar-pūsh-i galandarī* (a small round tent; a tente d'abri); *ughrūq* (tent, camp); *qanāt*; or *tajrīb* (walls of—); *'amud* (tent-pole).

Tentative, *bi-jihat-i tajrība*. [(adj.).

Tent-folk, *pīlās-nīshīn*, or *chādar-nīshīn*

Tent-pole, *dīrak* (rare); *'amūd*. Vide Mast.

Tenth, *dahum*: *dah-yak* ($\frac{1}{10}$); *'ushr* (tenth part): *'āshurā'* (the 10th of *Muharram*).

Tepid, *shīr-garm*; *malūl*.

Term, *vide Name*, Idiom. Condition,

Phrase: *va'da-yi ī tamassuk* (or *qabz*) *bi-sar āmada ast* or *mungāzī shuda ast*: *muddat*; or *'arsa* (space of time); *hadd* (limit): *havā-ash buland ast* (his terms are high); *miyān-i mā khub ast* (we are on good terms).

Terms, *mī-khwāhad bā ṭalab-kārān yak qarār u madār-i bi-guzārad* (he wishes to come to terms with his creditors).

Terminate, *lamām k.* or *sh.*; *khatm k.* or *sh.*; *bi-ākhīr rasānidan*; *muntahi sh.* (end in); *īn māllab-i juzvī munjarr bi-da'vī shud*.

Terminated, *muntahi*: *mahdud* (bounded); *munjarr bi-* (led to—); *mungāzī* (of time, work); *bi-anjām rasīda*.

Termination, *intīhā* (end); *itmām* (completion); *inqīzā* (of period). Vide End, Completion.

Terrace, *mahtābī* (often the sleeping place on the roof); *vide Roof*; *sakku* (raised mud platform).

Terraced, *pilla pilla* (or *martaba martaba*) *karda shuda* (of a hill-side).

Terrestrial, *zamīnī*; *arzī*.

Terrible, *hawl-nāk*; *khawf-nāk*; *dahshat-nāk*; *tars-nāk*; *mūhibb*.

Terrified, *mukhavvaf*; *mutavakkish*; *khawf-zada*: *tars bar dāshtan* or *hawl kh.* (to be—).

Terrorify, *tarsānidan*; or *ramānidan*; (to scare away animals); *zahra-am rā burd=man vahshat kardam*.

Terrorifying, *mukhavvif*.

Territory, *mulk*; *mamlakat*; *kishvar*; *diyār*; *khitta*; *qī'a*.

¹ *Imrūz az sarmā bayāt shudēm* "we were numbed with the cold."

² Meat boiled to a pulp is by Persians considered excellent.

- Terror, *hawl*; *vahshat*
- Terse, *qallā* va *dallā* ast; *sanjida* u *gunjida*: *mukhtasar* u *musid*: *mukhtasar-navis* ast (a terse writer).
- Ternesness, *iṣaz*.
- Tertian, *tab-i nawbu* (—fever).
- Test, *mihakk* (touchstone); *‘iyār* (standard of weight, quality, etc.); *buta-yi imtihān* (the crucible of testing; met.). Vide Examination, Trial.
- Test, to, *imtihān kardan*; *ān shakhş rā bi-mihakk-i imtihān zadand* (he was put to the test); *tajriba k.*; *dar ma’raz-i imtihān-ash dar avard* (he put him to the test). Vide Touchstone.
- Testament, *vasiyyat*, pl. *vasāyā* (verbal will); *Tawrāt* and *‘Ahd-i ‘Atīq* (Old T.) : *Injil*; and *‘Ahd-i Jadīd* (New T.).
- Testator, *musi*; *vasiyyat-kun*.
- Testatrix, *musiya*.
- Testicle, *khāya*; *tukhm*; *khusya*, dual *khusyatayn*; vide Making up to; *khāya-yi chap-i ū’st* (he is quite under his thumb; vide Toady).
- Testified, *shahādat dāda shuda*.
- Testifier, *shāhid*.
- Testify, to, *shahādat dādan*; *bā sawgand iżħār dāshtan*.
- Testimony, *gavāhi* (rare); *shahādat*.
- Testing, *tajriba*; *imtihān*. Vide Test.
- Tetanus, *dahan-quflak*.
- Tether, *pā-band* (k.).
- Text, *matn* (as opposed to the marginal notes; also the centre of a carpet as opposed to the border); *nass* (of Quran).
- Text-hand, *khatt-i durusht*.
- Textiles, *mansūjāt* (pl.); *sanā'i-i mansūja* (textile fabrics). Vide Texture.
- Than, *az*; *bi'n-nisba bi-* (lit. in comparison); *shumā in rā bihtar mī-dānid ki man*: *man zūd-tar mī rasam tā shumā*. Vide also under ‘Understand.’
- Thank, to, *lūf* or *iltifāt* or *marhamat-i shumā ziyād*¹ (thank you); *iżħār-i imtinān k.*
- Texture, *bāst*; *qumāsh*, (but pl. *aqmisha* means “textiles”).
- Thank God, *Al-hamdūlillāh*; *Shukr-i Khudā*.
- Thanked, *mashkūr*.
- Thankful, *mamnūn*; *mashkūr*; *mutashakkir*; *shākir* (to God).
- Thankfulness, *bisyār jā-yi shukr ast* (it is a cause for thankfulness).
- Thankfully, *bā-imtinān*.
- Thankless, *kāfir-ni'mat* (of persons); *haqq nā-shinās*, or vulg. *nā-haqq-shinās*.
- Thanks, *niħāyat-i imtinān* (or *tashakkur*) az *sarkār dāram* (I am extremely obliged to you); *ba'd az khurdan shukr-i ni'mat bi-jā nāvārd*² (he returned thanks after eating).
- Thanksgiving, *iżħār-i tashakkur bi-Khudā*.
- That, *human* pron. (that very); *ki* (conj.): *ān-qadr* (that much); *ān* (pronoun); *ān-chi* (that which); *tāki*; or *tā*; or *halla* (in order that); *ya'ni* (that is to say).
- Thatch, *kappar* (k.) (a thatched hut or the thatch for a roof); *chub-push*; *saqf-i chub-push-am kharāb shuda, nay-i naw mi-kħwāħad* (the roof of my stall requires thatching); *kāħ-push*; *nay-bandi* k. (to make the preliminary frame of bamboos).
- Thaw, (subs.), *yakh-āb*.
- Thaw, to, *yakh-āb mi-shavad*.
- Theatre, *tiyātar* (Eur.); *taħbiha-kħāna*: *ta'ziya-kħāna* (for the Muħarram representations); *tashriħ-kħāna* (in hospital).
- Thee, *bi-at* (to thee); *turā* (dat. and acc.).
- Theft, *duzdī*; *sirqat* (for *sariqa*, etc.); *shayk-i masrūqa* (the thing stolen); *ganda-duzdī* (petty—).
- Theirs, *mal-i shān*.
- Theism, *i'tiqād bi-Khudā*; *i'tiqād bi-vah-dāniyyat-i Khudā*.
- Theme, *mawzu'*.
- Then, *pas*; *ba'd az ān*; *dīgar*; *an-gāh*. Vide Reason, Immediately.
- Thence, *az ānjā* (from that place or from that cause); *az an zamān* (from that time).
- Thenceforth, *az an bi-ba'd*.
- Theologian, *lāħut* (Christian); *mutakallim* (Muslim).
- Theology, *ilm-i lāħut* (Christian term for scholastic theology); *ilm-i kalam* (Muslim term).
- Theorist, *‘ālim i bī ‘amal* (also applied to a mulla who preaches but does not practise).

¹ Lit. “Your kindness is great”; (not “more”).

² By saying *Al-hamdu lillāh rabbil-‘ulāmin*, or *Khudū ziyād kunad in ni'mat rā*, or *Ilāhi shukr*: said by both Muslims and Zardushtis. The latter have a special prayer in Zend, half of which ought to be repeated before, and half after, eating; but this prayer is now only used when a *Mābid* is present. This priest has to preserve a strict silence during eating. Should it be necessary for him to indicate a want he makes a noise behind his closed lips.

Theory, 'ilm va 'amal (theory and practice); qiyās.

Theosophy, tasavvuf.

There, dih, bi-guzār u bi-raw (there! leave it and go); ān ast rafiq-hā-yat mī-āyand (there are your friends coming); in ast an (there it is); injā anjā; or tak tak (here and there).

Therefore, az īn sabab (or jihat); li-hāza: li-zālik¹: binā-bar-in; li-zā (for li-hāza): pas.

Thermometer, mīzān²'l-harārat.

Thesis, mawzū-i bahs.

They, ānhā: išān: kasān-i ki or ānhā-i ki (they who).

Thibet, Tibbat.

Thick, sift (k.) (only of syrup); ghaliz (k.) (of syrup, milk, etc.); kāghaz-i kuluft mī-khwāhīd yā nāzuk²?; zakhm (of books); gunda (of paper, books, planks; people).

Thicken, to, qavām āvurdan (syrup).

Thick-headed, sundula (ox-like); ghābi; khar-maghz; khul-damang (as of villagers); dabang (cracked).

Thickness, kuluftī (gen.); sitabri (of man, planks, trees); zakhamat (of planks and books); hajm (of books); ghalāzat (of liquids); sifti or qavām (syrup). Vide Same.

Thickset, nazdīk-i ham nishānda (of trees, etc.); quṣūr (of man, rope, etc.); chārgusha (of men).

Thief, duzd; sāriq: pāshna burīda (now used of any thief); duzdgār (thief-catcher); dast-kaj (petty thief; of servants).

Thigh, rān. Vide Bullocks.

Thimble, angushtāna.

Thin, lāghir (emaciated); nāzuk or tanuk (of paper, cloth); bārik (slender, of people; thin of planks, fine of needles, etc.); ābakī (weak, of tea, soup, and milk); raqiq (of syrups, etc.); subuk (opp. to sangin; of tea and coffee only); pardā-yi nāzuk (a thin layer). Vide Dilute, Weak.

Thine, māl-i tu: az ān-i tu.

Thing, chīz; shay, pl. ashayā: yak-i 'st (it's the same thing); amr-i 'st 'alahida, or maṭlab-i digar-i 'st (it's another thing).

Think, to, guftan (i.e. to say to oneself); bi-nazd-i man (or bi-nazaram) mī-rasad ki—(I think that—); gūyā īn tawr na-bāshad

(I don't think so); khayli dīr dast-gīr-at shud (you have thought of this too late); bi-ghawr raftan (to reflect); pindāshṭan; or dānistān (deem). Vide Imagine, Expect.

Thinking, tāsavvur (k.); harf hamchi āmad guftam (I spoke without thinking; heedlessly).

Thinness, bārīkī; nāzukī: lāghiri (leanness); riggat (of liquids); ābakī būdan (ditto). Vide Thin.

Third, sivvum or siyum: sāliṣ: si-yak and suls (a third; a third part).

Thirdly, sivvumīn; sālisān.

Thirst, tishnagī, vulg. tashnagī (d.); 'atash (d.); raf-i tishnagī k. (to quench thirst).

Thirsty, tishna, vulg. tashna: 'atshān.

Thirteen, sīzda: hīch, or ziyāda.³

Thirteenth, sīzdaḥum. third].

Thirtieth, siyyum (سیم); [but siyum (سیم)]

Thirty, sī; [sī-sad three hundred].

This, in: hamīn (this very; the same).

Thistle, khār-i shutur (thistle?).

Thomas, Tumā.

Thong, tasma.

Thorn, khār; khār-band (hedge of thorns); khār-bun (a thorn-bush).

Thorny, khār-dār; pur khas u khār.

Thorough, tamām; sar-ā-sar; sar tā sar: mukammil.

Thoroughbred, aṣīl or najīb (of horses).

Thou, khud-i tu, or tu khud; tu chi harf-i 'st mī-zāni (what the devil are you talking about?); tu va kāravān zadan? (what! thou attack a caravan?).

Though, agarchi; va-law ānki; va-law; harchand ki; bā-vujūd-i ki.

Thought, khayāl, pl. khayālātī; dar īn kār hīch fikr namī-kunand (they are careless in this); zan khayāl-i ū rā fahmīda javāb dād, "Bali"—Prof. S. T. (the woman read his thought and answered "Yes"); īn mas'ala khayli ab-mī-girad (this matter requires much thought). Vide Faracy.

Thoughtful, pur-fikr; andīsha-nāk: ad muta-jakkir (anxious).

Thoughtless, bī-fikr; bī-khayāl.

Thousands, hazār; hazār hazār or hazarān or hazārhā (thousands of—).

Thrash, Thresh, kharman kūbī lan (grain). Vide Beat.

¹ بَارِيك and بَارِيك.

² Bārik "fine" of thread, etc.

³ It is unlucky to say thirteen; hence these substitutes.

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- Tied, *basta*; *ma'qūd* (rare).
 Tier, *tabaga*.
 Tiff. *Vide* Coolness.
 Tiflis, *Tiflīs*.
 Tiger, *babr*.¹
 Tight, *tang* (also narrow, of clothes = too tight): *sift* (vulg.); or *sakht* (of knots, etc.; also tight-fisted); *chust* (of clothes, tightly fitting); *bā sardārī bi-badan dukhta* (with tight-fitting frock-coat).
 Tighten, to, *sift k.* (of ropes, girths); *tang k.*
 Tightness, *tangi*; *sifti*: *zīq* (of condition; i.e. of money, food, etc.); *az nā-khushī-yi tab-i larza bi-zīq uštāda am.*
 Tight-rope. *Vide* Dancer.
 Tigris, *Dajla* or *Dijla*. *Vide* Euphrates.
 Tile, *kashi* (coloured and glazed; also glazed earthenware); *kāshī-kāri* (tile-work); *kāpar* (for old Per. *chapar*) (for roofing).
 Till. *Vide* Cash-box.
 Till, to, *zar* k. *Vide* Cultivate and Plough.
 Tiller, *fallāh* (of soil; *vide* Cultivation).
 Tilling, *falāhat* (of the ground).
 Timber, *tana-yi darah̄t* (trunk of tree); *chūb*.
 Timber, *takhta va tūr az kuja paydā kunīm?* ; [but *tūr u takhta*, a cook's rolling-pin and board].
 Time, *vaqt*, pl. *awqāt*: *zamānā* ('Time'); '*āhd*; or *zamān*; or '*asr* (epoch); *sāt* (of the clock); *shabāb* (or *javāni*) *vaqt-i ta'līm giriftan ast*: *hīch fursat namī-kunam ki khidmat-i sarkār sharaf-yāb shavam* (I shant't have time to call); *tul-i na-dārad* (it will take no time); *ziyāda bar in majāl-i guft u gū nīst* (there is no time or opportunity to talk more of this); *zamān-i māzī* or *guzashla* (past time); *zamān-i hāl* or *in vaqt* (present time); *muqārin-i in hāl* (about this time); *vaqt muqlaṣa-yi ān na-būd ki tufang bi-zanad* (it was not the right time for him to fire); *fursat-i ān na-shud ki* (he hadn't time to fire); *vaqt-i ki* or *hīn-i ki* (at the time when); *muddat* (gen. a long time); '*arsa* (space of time); *qadr-i* (a short time); *zamān-i qalīl* (ditto); *bar vaqt* or *bi-mawqi'* (opportunistly); *bi-gāh* or *bi-mawqi'* (inopportunistly); *bi-murur i ayyām* (in the course of time); *ghaybat-i kubrā karda id* (you've been away a long time): *dah panj tā, panjāh* (= ten times five is fifty).
 Timely, *bā-mahall*; *bi-sar-i mawqi'*.
- Time-server, *zamāna-sāz*; *ibn^u'l-vagt*. *Vide* Flattery and Temporise.
 Timid, *khargush khaylī tarsu ast*.
 Timidity, *vahshat*.
 Timorous, *kam-zahra*.
 Timothy, *Tamtahī*.
 Tin, *in qutī-yi halabī 'st*: *yak halabī-yi naft-i* (a tin of kerosene); *halabī-bur* (tin-opener).
 Tin, to, *qal' k.* (to tin brass or copper).
 Tincture, '*araq* (diluted with *jawhar* or essence); *sibyh* (chem., of colour only).
 Tinder, *purz* (for steel); *āgīra* (anything to start a blaze): *qaw* (touch-wood or fungus).
 Tin-foil, *varaga-yi qal'*.
 Tinge, *in bā qirmiz tah-rang shuda ast* or *tah-rang-i dārad*.
 Tingle, *jil-jil k.* (of fingers); *ding sh.* (deafened by loud sound; of the ears).
 Tinkle, *jiring k.*; *jing jing k.*
 Tinsel, *kāghaz-i zar-varaq*; *faqat zarg u barg dārad, chīz-i nīst*: *badal* (also = counterfeit).
 Tiny, *bisyar rīza*.
 Tip, *sar*; or *nuk* (point): *shagirdāni* (a 'tip' to an under-workman that has made an article for a customer of his master); *an^uām*, for *in^uām* (to servants); *nāz-i shast* (to gamekeepers when the Shah makes a good shot); *dast-muzd* (to waiters). *Vide* Generosity, Perquisite and Fee.
 Tip-cat, *chalak-musa* (for *chalak musta*).
 Tip-toe, *sar-panja raftan*.
 Tirade, *silsila-yi hajv jumbānidān*.
 Tire, *halqa* (of wheel).
 Tired, *kufsta*; *bi-kullī khasta-am*: *az in jur ta'ām sir shudam, jür-i dīgar bi-dih* (I'm tired of this dish, give me a change); *malūl* (in mind); *az in kār hawsala-am sar rafti* (I'm tired of this work); *az in zindagi tang shudam* or *ājiz shudam*.
 Tiredness, *kūftagī*; *khastagī*: *sīrī*.
 Tire-woman, *mashshāta* (not a private servant).
 Tithe, *dah-yak* or '*ushur* (paid to Government); *khums* (a fifth of treasure-trove supposed to be paid to the *bayt^u'l-māl*): *zakāt* ($2\frac{1}{2}$ per cent. on gold, silver, merchandise, camels, horses, etc., paid to the *bayt^u'l-māl*).
 Titillate, *khār khār k.* (as by putting a feather in the nose or ear). *Vide* Tickle.
 Title, *laqab*, pl. *alqāb*: *khitāb* (mode of

¹ In India *babr* is "lion."

address, etc.): *mardum ūrā hakīm khīlāb mī-kunand* (he is addressed as *hakīm*): *ism* (of book); [mansab, rank]; *dar Irān laqab va mansab az chūqundur arzāntar ast.* Titled, *mulaqqab*: *mukhātāb* (styled, addressed). Title-page, *lawh*; ‘*unvān*. Titter, *khanda-yi tu-qupi k.* Tittle, *yak shusha1*; *yak nuqla*; *yak sar-i mū.* Titular, *laqab*^a; *ism*^a. To, *bi*—; *tā*; *iln.* Toadstool, *chatr-i mār.* Toady, *kāsa-lis*; *khāya-bardār*, vulg. *Vide Flatterer.* Toast, *nān i birishta.* Toast, to, *tos k.* (Eur.): *vide Health*: *surkh k.* (of bread). Tobacco, *tambākū* (for *qaliyān*); *tutun* (for cigarette or *chupuq*); *tambāku namī-kasham* (“I don’t smoke at all”); but *qaliyān namī-kasham* “I don’t smoke *qaliyāns*”); *barg-i tambāk* (—leaf). Tobacco-pouch, *kīsa-yi tambāk.* To-day, *inruz*; *al-yawn.* Toe, *angusht-i pā*; *angusht*; *shast-i pā* or *angusht-i nar* (big toe): *nuk* (of shoe). Toe, to, *tipā zadan* (to toe, school-boy fashion). *Vide Kick.* Together, *bā-ham*; *bi-ham*; *ham-rāh*; *bi-ittifāq*: *bi-inzīmām-i*—(in addition to—). Toil, *mihnat*; *mashaqqat*; *zahmat*; *ranj* (all with *kashidān* or *burdan*). Toilet, *zīnat k.* Token, *nishān*; ‘*alāmat.* Tolerable, *mutavassīl*; or *miyāna*; or *nakhub na bad* (moderate); *qābil-i tahammul* (bearable). Tolerant, *bi-ta’assub* (in relig.): *tahammul-kun* (bearable q.v.); *tahammul-shaw* vulg. for *tahammul-kun.* Toleration, *nā-muta’assibī*; *bi-ta’assubī*: *tahammul.* Toll, *haqq*“*’l-mūrur* (for passengers); *rāh-dārī* (on animals or goods for sale). Tomato, *bādinjān-i farangi.* Tomb,² *qabr*, pl. *qubur* (gen.); *mazār* (of a holy person); *maqbara* (of personages; also a grave-yard); *turbat* (for Imams); *zarīb* (lit. railing round); *imām-zāda* (grave,

and building and place where the descendant of *Imām* is buried). Tomb-stone, *sang-i rū-yi qabr*; *sang-i lahd.* To-morrow, *sabāh* (prop. morning, dawn); *fardā hargiz namī-āyad* (to-morrow never comes); *chirā! tā fardā durust mī-kunam* (certainly! you shall have by to-morrow); *pas-fardā* (day-after-to-morrow); *pas-tar fardā* (the day after the day-after-to-morrow; the fourth day). Tone, *āvāz.* Tom-tom. *Vide Tambourine.* Tongs, *ambur*: *qand-gīr* (for sugar); *gaz* (blacksmith’s tongs or scissors); *[gaz giriftan* “to pinch”]; *gul-gīr* (“snuffers”). Tongue, *zabān*; *lisān* (also used met.; but pl. *alsina* only met.); *vide Language*; *mī-tarsam vagt-i murāfa‘a zabān-am bi-girad*³ (I’m afraid that at the trial my tongue will fail me): *bi-tu hīch dakhli na-dārad*, *tu hīch na-gū* (it’s nothing to do with you; just hold your tongue); *zabān yārī namī-dād ki javāb bi-dihām*—Prof. S. T. (my tongue was tied; refused to help me); *khāfa shaw* (hold your tongue, shut up); *zabān-ash shul ast* (he can’t hold his tongue, he has no reticence, he can’t keep a secret; also he talks filth); *sar-i zabān-am ast*, or *nuk-i zabān-am ast* (it’s on the tip of my tongue); *sagf-i dahān-ash siyāh ast* (he is a true prophet of evil; has an evil-omened tongue; a malignant person whose curses prevail). To-night, *imshab.* Tonsils, *lawzatayn* (dual). Too, *ziyāda* (too much); *ayz*^a (ditto); *ham* and *nīz* (also). Tool, *āla* or *ālat* (but latter generally “penis”; *ba ālat-i digarān jīmā’ kardān lazzat-i na-dārad*—Prov); *ālāt* or *asbāb* (tools); *awzār* (also “loads”): *ālat-i ’st dar dast-i digarān* (he’s a mere tool). Tooth, *dandān*; *dandān-i āsiyā* (grinder); *dandān-i pīsh-i dahan* (front tooth); *nīsh* (eye teeth; also fangs); *dandān-i shīr* (milk tooth); *dandān-i aql* (wisdom tooth); *dandān-i marvāridi* or *sadafi* (small pearly teeth); *dandān-i takhta sangī* (“tombstones”); *dandān-i gurāzī* (prominent

¹ *Shūsha* is that part of an abbreviated letter that supports the dot or dots.

² After the burial of a relative or friend, better-class Persians, during prayer, often bury the tips of the fingers of the right hand in the earth; on visiting a grave they place the tips of the fingers on the grave.

³ Note Intr. use of *giriftan*.

teeth, tusks); *gāzū* (a person with prominent teeth); *dandan-ash kirm khurda ast* (he has a decayed tooth; *vide Decay*); *dandāna* (of saw; cogwheel); *dandān-i maşnū'i* or *'āriya* (false teeth); *misvāk* *k.* (to brush the teeth); *misvāk* (tooth-brush); *dard-i dandān* (toothache); *dandān kandan* (to extract teeth); *dandān-i tufūliyyat* (*dar* or *bar āvardan*) (said of a dotard). *Vide Teeth, Artificial.*

*Tooth-pick, khilāl*¹ (*k.*).

Tooth-powder, gardak-i dandān; *ghasul*.

Top, sar: qulla (of hill): *awj* (zenith); *fārq* (top of the head): *firfira* (*gardānidān*) (the toy). *Vide Tip.*

Topaz, zabarjad.

Top-heavy, sar-sangīn.

Topic, mawzū'; *mas'ala*.

Topical, mahallī.

Top-knot, kākul (on a head otherwise clean shaven; also of birds). *Vide Hair.*

Topsy-turvy, zir u ru; *zir u zabr*; *zir u bālā*: *tak u bālā*: *tār u mār* (of a room; also dispersed of the enemy, etc.).

Torch, bi-rūshnā'i-yi mash'al safar kardīm.

*Torch-bearer, mash'al-chī.*²

Torment, 'azāb (*dādan*); *ta'zīb* (*k.*).

Tormented, mu'azzab.

Tormentor, 'azāb kunanda.

Torn, to be, pāra shudan; *hama-ash tika pāra ast* (it's all in rags).

Torn, darida; *pāra shuda*; *chāk*.

Torpedo, mushak-i daryā'i.

Torpid, bū-hiss.

Torpor, bū-hissi.

Torrent, saylāb; *urā bi-bād-i fuhs̄h u dush-nām girišt* (he covered him with a torrent of abuse)=*hay fuhs̄h bud ki az dahan-ash bīrūn mī-āmad.*

Torrid zone, mintaqā-yi hārra.

Tortoise, kāsa-pusht; *lāk-pusht*; *sang-pusht*.

Torture, to, shikanja k.

Toss, bi-sabab-i talātum-i amvāj kashtī pāyīn u bālā mī-shud: *bi-havā andākhtan* (in the air).

Total, jumla: *yagūn* (local); *jam'-i kull* or *mīzān-i kull* (grand total).

Totality, hamagi: *jumlagī*; *kullī*; *kulliyā*; *qātiba-yi nās* (the whole of mankind).

Totally, sar tā pā; *tamāmān*; *bi-kullī*: *bi 'l-*

marra (completely; prop. in Ar. at one stroke).

Totter, to, tazalzul *k.*; *mutazalzil shudan*; *larzidān*; *juñbish kh.*

Tottering, mutazalzil.

Touch, angushi-i khud rā bi-in bi-zanīd or *bi-guzārid* (to put the finger on); *dast ma-zan* (don't touch); *jism-am bā jismash mass kard*: *kār madār* (don't touch this; don't meddle with this).

Touch-stone, mihakk or *sang-i mihakk* (for gold or silver); *urā bāyad bi-mihakk bi-zanīm* (we must put him to the test). *Vide Test, Tempt, Examine.*

Touch-wood, qū and *qaw T.*

Tough, sakht (of meat, etc.): *sakht-jān* (of animals); *nāshikan* (not easily broken).

Tour, sayr *k.* (for pleasure); *buluk-gardī k.* (of a governor, etc., in his district). [In India *dawra k.*].

Tourist, sayyāh.

Tourniquet, shiryān-band.

Tout, dallāl.

Tow, katān-i Hindī.

Tow, to, galas *k.* (of one ship by another).

Towards, taraf; *suy*; *samt*; *jānib*: *dar haqq-i ham-dīgar* (towards each other).

Towel, lung (loin towel or apron, gen. red; worn in the *hammām* and also by barbers, butchers, and coffee-men or *qahva-chis*); *hawla* (for face and hands); *āb-chīn* (large bath-towel); *qatīfa* (any large towel or sheet).

Tower, dakhma (Zardushti 'tower of silence'); *burj*, pl. *buruj*.

Town, shahr; *balda*, pl. *bilād*.

Town-crier, jār-chī (mod.); *munādī* (old).

Townsman, shahri; *ahl-i shahr*.

Toy, bāzīcha; *lu'bat* (gen. doll, q.v.); *asbab-i bāzīcha* (toys).

Toy, to, bāzī kardan bā—.

Trace, to, garda z. (by means of a perforated outline). *Vide Track.*

Traces, aşar, pl. *āşār*; *ma'qud*³ 'l-asar³ adj. (all traces lost).

Track, radd-i pā.

Track, to, surāgh *k.* (to trace up by enquiry); *radd-i pā bar dāshtan* (track footprints); *pay burdan*; *tā dam-i dar duzd rā pay burdam*, *pay-ash qat'* (or gum) shud

¹ "As thin as a tooth-pick" is a common expression in India and Persia.

² *Mash'al-chī* in India is a servant who looks after lamps in a house; and also amongst the English in India a "dish-washer."

³ 'Anqā-yi ma'lūm' 'l-ism ma'dum' 'l-asar, or *mawjūd* 'l-ism ma'dūm' 'l-jīsm. *Vide Fabulous.*

(I tracked him to the gate and there his tracks were lost).

Tracker, *pay-bar*; *radd-zan*.

Tract, *qit'a* (of land); *risāla* (a small book); [*kitāb-cha*, a small account-book].

Trade, *bāzār kāsid* (or *sust* or *sard* or *uſtāda*) *ast* (trade is bad). *Vide Profession*.

Trade, to, *tijārat k.*; *mu'āmala k.*; *dar Bambāti bāzār-i tijārat garm ast*.

Trader, *tājir*, pl. *tujjār*.

Tradition, *rivāyat*; *hadīs*, pl. *ahādīs* (of the Prophet).

Traditioner, *muhaddis*.

Traffic, *āmad u shud*; '*ulūr u murūr*: *vaqt-i taraddud tamām shud*, *va dukān-hā rā bastand*—Prof. S. T. (the streets became empty of traffic and the shops were closed). *Vide Trade*.

Tragacanth, *katīrā*.

Tragedy, *trājīdī* (Eur.); *ta'ziya* (religious); [*shabīh dar āvardan* to perform a play]; *muṣībat* (misfortune).

Tragic, *dil-figār*.

Trail, *radd*; *asar*: *bu bar dāshtan* (to follow a scent).

Train, subs., *daman* (skirt): *khatt* (of gunpowder); *qīlār-i kāliska-yi bukhāri* (railway); *kushita* (a dead bird, etc., given to a hawk as a 'train' to enter it); *bāsh-qanāt* T. (a live bird given into the claws of a hawk as a 'train'); *mīkh-band* (a 'train' tied to a peg); *dast-pur* (a bagged bird released by hand as a train for a hawk); *dakl u bulī*, or *marj u bulī* (any 'train' for hawk or hound).

Train, to, *rasāničan* (hawks); *tarbiyat k.* or *ta'līm k.* or *d.* (gen.); *sawghān k.* (of horses for racing).

Trained, *dast-āmūz* (by hand; of birds, etc.); *sawghān girifta* (of horses for a race).

Trainer, *sawghān-gir*; or *muzammir* (of horses); *ra'iz* (ditto).

Trait, *yak i az khasā'il-i pasandīda-yi ahl-i Irān* *in ast ki ragħbat-i tānm bi-gul u bāghistān dārand* (one of the nice traits in the Persian character is a love of flowers).

Traitor, *namak bi-harām*; *khā'in*. *Vide Treacherous*.

Trajectory, *kamān (raſtan)*. [grant.

Tramp, *dar bi-dar*. *Vide Vagabond*, Va-

Trample on, *pāymāl k.*; *lagad-māl k.* (to mix or press with the feet).

Tramway, *trāmvay*.

Trance, *khalsa* (relig.).

Tranquil, *ārām* (adj. and subs.): *āsūda-*

khātir (in mind): *amn* subs. and adj. (of country).

Tranquillity, *ārāmī*; *khāmūshī*: *amniyyat* or *amn* (of country).

Transact, *ishān ānjā shughl-i mukhtalif dārand* (they transact much business there; also they have many things to do); *ū dar pardākhtan-i kār-i tijāratī'st* (he's transacting business); *ratq u fatq-i umūr k.* (to transact public business).

Transcendental, *ba'id' t-tasavvur*.

Transfer, to, *in mablagh rā az hisāb-i man vaz' kun va bi-kharj-i hisāb-i ū bi-yāvar* (transfer this from my account to his); *ū az Kirmān ma'zūl va bi-Shirāz ma'mur shuda ast*: *rahn-i khāna rā bi-kas-i dīgar munqaqil kard va pūl-i khud rā giriſt*. *Vide Remove and Entrust*.

Transferable, *havāla-shaw*.

Transfiguration, *tajallī* (relig.).

Transfix, *bar jā khushk mānd* (he was transfixed by fear); *bā nuk-i shamshīr bi-dīvār ūrā dūkhtam* (I pinned him to the wall with my sword); *chunān nayza bar sīna-ash zād ki az pusht bi-dar kard*.

Transformation, *maskh* (of men only, into a lower form; but in Ar. of animals also); *tayhīr-i shakl*; *naskh* (transmigration after death). *Vide Transmigration*.

Transformed, *mubaddal*; *tayhīr-i shakl paydā kard*; *mamsūkh*.

Transgress, **Transgression**, *mā az hukm-i Khudā tajāvuz karda īm*; *vide Sin, Fault, and Disobey*; *tajāvuz* (passing beyond).

Transgressing, *mujāviz* (or *mutajāviz*) *az—*.

Transgressor, *gunāh-kār*; *taqsīr-kār*.

Transient, *nā-pāyadār* (of world); *fānī*; *fānā-pazīr*; *sārī* 'z-zavāl. *Vide Transitory*.

Transit, *haml u naql* (of goods); '*ubur* (astr.) ; *haqq-i murūr* (—duty).

Transitive, *muta'addī* (gram.).

Transitory, '*aysh-i jahān i'tibār-i bi-ash nīst*; *sāya-yi ravān* (fleeting shadow); *panj-rūza* (= short-lived). *Vide Transient*.

Translation, *tarjuma*.

Translate, to, *tarjuma k.* (translate); *tarju-nānī k.* (interpret); *ma'nī k.* (to give the meaning); *in rā bi-Fārsī tarjuma kun* or *—dar ār*. *Vide Interpret*.

Translator, *mūtarjim*: *tarjumān* P. and *dilmāj* T. (interpreter). *Vide Interpret*.

Transmigration, *tanāsukh*; *tanāsukhī*, pl. *tanāsukhiyya* (one who believes in the doctrine). *Vide Transformation*.

Transmitting, *irsāl* or *infāz* (*dāshian* or *kardan*) (of things); *iblāgh* *k.* (of a message). *Vide* Send.

Transmutation, *kīmiyā-garī* (of metals into gold).

Transparent, *shaffāj*.

Transparentness, *shāffājī*.

Transoxania, *mā varā²* 'n-Nahr (lit. "what is beyond the river").

Transpire, to, *buruz* *k.*; *fash sh.*; *bar mala sh.* (of a secret).

Transplanted, *nihālī*.

Transport, to, *naql* or *haml kardan* (of things); *tard* *k.* (to expel from the district; of persons); *ikhrāj* *k.* (gen.); *urā bi-vilāyat-i dīgar bi-jihāt-i habs-i abādī firistādānd* or *ūrā bi-Nuṣrat-ābād firistādānd* [Nusratabad¹] is a penal fort in the desert, between Sistan and Kirman; it was originally built as a connecting link between Bam and Sistan. Even a Baluch cannot escape and cross the desert without a camel]. *Vide* Expel.

Trap, *tala* (gin, etc., for animals); *dam* (snare); *tür* (net).

Trap-door, *darīcha*.

Trapper, *sayyād*; *shikār-chi*.

Travail, *dard-i zih* (of child-birth).

Travel, *safar* *k.*; *siyāhat* *k.*; *vagī ki ruz rā dar īnjā dīda* and *shab-ash rā du shabānārūz rāh tay karda piyāda bi-fulān jā rafta ast*—Prof. S. T. (=he used to walk in a single night the journey of 48 hours); *sayr u safar* *k.* (travel for pleasure). *Vide* Pass.

Traveller, *musāfir* (any person on a journey); *sayyāh* (a traveller for pleasure, etc.); *daryā-nāvārd* (by sea); *ham-safar* (fellow-traveller).

Travelling, *musāfarat* (*k.*); *siyāhat* (*k.*).

Travels, *safar-nāma*; or *siyāhat-nama* (book of).

Traverse, to, *urīb guzāshān*, tr. (lay across); *az—'ubūr* *k.*, intr. (cross through).

Tray, *sīnī* or *majma'a* (round copper tray); *khwāncha* (large, wooden, gen. oblong); *qahva-sīnī* (any salver or small tray).

Treacherous, *khiyānat-kār* or *khāzin* (gen.; also embezzler); *ghaddār* to State or Sovereign); *namak bi-harām* or *namak nā-shinās* (of subjects or servants).

Treachery, *namak bi-harāmī*; *khiyānat*: *ghadr* (of mutiny).

Treacle, *shūra-yi qand-i siyāh*.

Tread, to, *qadam guzāshān*; *chunān āhistārāh mi-ravad ki sadā-yi pā-yash rā namī-shināvam*²; *pā-māl* *k.* (trample under foot).

Treason, *chūn u chirā dar kār-i Shāh kardan khiyānat ast* (it is treason to affirm that the Shah is controlled by checks).

Treasure, *khizāna* (ordinary; not as much as *ganj*); *khazīna* (also a tank in the *hawz* of a *hammām*; *vide* Stomach); *dar muqābil-i īn vil-kharjī-hā ganj-i Qārūn ham vafā namī-kunad*—Prof. S. T. (the wealth of Korah even would not have borne such extravagances); *dafīna* (buried).

Treasurer, *khazānī*; *khazīna dār*.

Treasury, *khazīna*; *khizāna-yi 'āmira* (Royal); *bayt¹ l-māl* (the public Muslim treasury; religious).

Treat, to, 'ilāj *k.* (med.; *vide* Treatment): *birādarāna bā man pīsh āmad*; *sulūk* *k. bā—*; *vide* Behave.

Treatise, *risāla*.

Treatment, *mudāvāt* and *mu'ālaja* (*k.*) (of disease); *suluk*; or *raʃtar* (behaviour with).

Treaty, *sulh-nāma*; *musālaha-nāma*; 'ahd-nāma (the document); *mu'āhadā* *k.* (to make a treaty).

Trebizonde, *Tirābīzūn*.

Treble, *si-guna*; *si-barābar*; *si-chand*; *si-muqābil*.

Tree, *darakht*; *shajār*, pl. *ashjār*; *nihāl* or *nawcha* (sapling); *shajara* (genealogical).

Trefoil. *Vide* Lucerne.

Trellis, *shabaka*, Ar. (lit. net); *dār-bast* (for vines).

Tremble, *larzīdan*; *takān kh.* (gen.).

Trembling, subs., *larzhish* or *larza*; *ra'sha*; *tazalzul*; *bi-tazalzul uftādan*: *mutazalzil*, part.

Tremor, *ra'sha*; *iztirāb* (of heart).

Tremulously, *larzān larzān*.

Trench, *khandaq*.

Trencher, *khandaq-sāz* (man): *dawrī-yi chubī* (dish) and *bushqāb-i chubī* (smaller).

Trepidation, *iztirāb*; *khashyat* (fear, q.v.).

Trespass, to, *tajāvuz kardan* (go beyond); *takhalluf kardan* (violate a law); *bī izn dākhil shudan* (in a place).

Trial, *imrūz murāfa'a-yi ū pīsh khwāhad*

¹ From Teheran, prisoners are sent to Ardabil.

² Or *shunīda nāmī-shavad* = "cannot be heard"; note this meaning of the Passive.

shud, or *ruju'* *bi-murāfa'a-yi* *u khwāhad shud*; *imrūz bi-jihat-i qall-i fulān istintāq mī-shavad*¹; *az būta-yi imtihān vujūd-ash kāmil-iyār bar āmad* (the novice came through the trial). *Vide Proof, Examination.*

Triangle, *si-gusha*; *musallas*.

Triangular, *si-gusha-dār*; vulg. for *si-gusha^si*; *musallasi*.

Tribe, *qawm*, pl. *aqvām*; *qabila*, pl. *qabā'il* (large) *u*, pl. *īlāt* and *īliyāt* (nomad tribes), *bādiya-nishin* and *chadur-nishin* (ditto); *tā'iya* (a body); *sibt*, pl. *asbāt* (family or sept; *dūvāzda asbāt* the twelve tribes of Israel).

Tribunal, *makhama*; *dīvān*.

Tributary, *ahl-i zimmal* or *zimmi*, and *jizya-dih* (non-Muslims paying a capitulation tax); *bāj-dih* or *bāj u khirāj guzār* (of a state); *māya-dih* or *shākha* or *shu'ba* (of river).

Tribute, *bāj* (d.): *khirāj* (d.). *Vide Tax.*

Trick, *gul* (z.); *rang* (z.); *dulāb-bāzī* (dar āvardan). *Vide Character.*

Trick, to, *kalak zadan*; *gūl* z.; *chi kūk u kalak bi-ham bastī* (what new trick have you done?); *u shira bi-sar-ash mālida bī-rāh-i ghalaṭi burd=naqsh-i zad va u rā bī-rāh-i dīgar burd* (he tricked him and took him by a wrong route); *bi-yā rang u rishta-i bi-rizīn ūrā ma'zūl kunīm*: *u barāy-i man bāzī dar āvard* (he played a trick on me). *Vide Deceive, Deceit, and Artifice.*

Trickery, *kūk u kalak*: *makr*; *rūbāh-bāzī*.

Trickle, *chakīdan* or *chikka k.* (also to drip).

Tricky, *pur-hiyal*; *makkār*.

Trifle, to, *marā na-sāz*² (don't make a fool of me).

Trigger, *masha*; *shaylānak*; *pāshna*.

Trilateral, *sulāsi*.

Trim, to, *islāh* k. (of beard); *par-chīn* (to trim trees, hedges, etc.); *zadan* (for trimmings).

Trimming, *yarāq*; *yarāq-i tilā* (of gold braid); *siyāf* (piping); *maghza* (piping in uniform; blue for Art.; green for Cav.; red for Inf.; yellow for Post Office).

Trinity, *'Isaviyān mu'taqid bi-taṣlis* and, *az īn jihat muslimīn ānhā rā mushrik mī-dānand*.

Trip, to, *rū raftan* (intr.), *vide Stumble*; *līng z.* (tr.) (trip up), *vide Throw*

Tripe, *shikamba*.

Triple, *si-guna*; *mu'āhada-yi musallaşa* (Triple Alliance).

TriPLICATE, *bi-si nuskha* (in triplicate).

Tripod, *si-paya* (applied even to stool, etc., with four legs). *Vide Hook.*

Tripolis, *Tarabulus*.

Trite, *bāzārī shuda* (hackneyed, q.v.).

Triumph, to, *iftikhār k.*

Triumphal arch, *tāq-i nusrat*.

Triumphant, *muzaffar*; *mansur*; *muzaffar va mansur dākhil-i shahr shud*.

Triumphantly, *muzaffarāna*; *mansurāna*.

Trivial, *īn 'amr juz'i st*, or *īn mailab-i nīst*, or *īn mailab ahammiyyat na dārad*.

Troop, *juq* (flock; of men, animals, birds); *jund* (a portion of an army); *zumra* (a band of people); *dasta*.

Troops, *qushun*.

Trooper, *sarbāz-i savāra*.

Trope, *majāz*.

Trophy, *'alāmat-i fath* (in war); *'alāmat-i shikār-zānī* (sport).

Tropic, *khatt*³ *s-Sarātān* (of Cancer); *khatt*³ *'l Jādī* (of Capricorn). [sīrāt].

Tropical, *garm-sir*, subs. and adj., pl. *garm-Trot*, *luk luk raftan*; *lukkar*.

Trouble, *zahmat* (d.); *vabāl* (burden); *ranj* (d.); *zahmat-i nīst rāhat ast* (no trouble I assure you; a pleasure); *az barāy-i kas-i zahmat kashidān* (to take trouble for; but *az dast-i kas-i zahmat kashidān* (to suffer—); *bi-zahmat-ash namī-arzad* (it is not worth the trouble); *bā hazār jān-kandan* (after much trouble); *zan-am vabāl-i gardan-am ast*. *Vide Bore.*

Troublesome, *bā zahmat ast=zahmat mī-dihad*.

Troublous, *pur-ghawghā*; *pur shūr u sharr*

Trough, *hawz* (no proper word).

Trousers, *shalvār* (sp. English pattern); *tumbān* (old Persian pattern, of men or of women; also a petticoat); *zīr-shalvār* (white under-drawers); *dulāgh* or *chāq-chūr* or *chāqshūr* (loose trousers and socks in one piece, worn by women out of doors); *shalvār-i gabrī* (similar but without sock attachment; worn by Zardushti women).

¹ *Istintāq* a criminal court of enquiry the members of which are appointed by the Governor.

² Compare the Hindustani *kisi ko banana*.

Trousseau, *jihāz* or *jahāz* (given to girls by her parents; includes furniture); *libās-i 'arūsī*.

Trout, *māhī-yi qizil* T.

Trowel, *bilcha* (garden); *mala* (mason's, for smoothing plaster).

Truant, *guriz-pā* (of school-boy or slave: also used of a servant who is always changing masters).

Truce, *muhlat*; *sulh-i muvaqqatī*.

Truculent, *khul-damang*; *qul-chumāq* (bully, q.v.).

True, *rāst*; *sahīh*; *in khabar bi-ṣihhat pay-vast* (this news proved true).

Truism, *badāhat*; *amr-i badīhī*.

Truly, *bi-durustī*; *yaqīn^{an}*; *rāstī*; *sahīh^{an}*.

Trumpet, *shayfūr* or *shaypūr* (a military trumpet) (z.); *sur-i Isrāfil* (the last trump; *sur* is like an ox's horn); *karnā* (z.) (straight, made of wood) *Vide Bugle*.

Trumpeter, *shaypur-chī* (mil.); *karnā-chī* (at weddings, etc.).

Trunk, *sāq* or *tana* (of tree); *kunda* (a log); *khartūm* (of elephant); *tana* (human).

Truss, *fatq-band* (med.).

Truss, to, *bar sīkh zadan* (a fowl, etc.).

Trust, *i'timād* (k.); *i'tibār* (k.); *tavakkul* (d. or k.) (on God); *dar amānat-i shumā hīch khīyānat na-kardam*—Prof. S. T. (I have been faithful to my trust); *hīch muṣāyaqa na-dāram ki bar ū itīmān bi-kunam* (I am not afraid to trust him).

Trusted, *mu'tamad*: *mu'tabar* or *bā i'tibār* (fit to be—).

Trustily, *mutadayyināna*; *bā diyānat*.

Trustiness, *tadayyun*.

Trustworthy, Trusty, *mu'tamad*; *mu'tabar*: *dūst-i amīn* (trusty friend).

Truth, *sidq*; *yaqīn mī dānam ki ānchi mī-gūyad 'ayn-i rāstī'ast*; *rāstī ki ān rūz ādam sar-i khud rā ham gum mī-kard* (in truth that day men lost their heads entirely); *in qawl bi-ṣavāb agrab ast* (this statement is nearer to the truth or fact); *dar haqīqat*; or *rāstī*: or *haqīqat^{an}* (in truth).

Truthful, *rāst-gu*; *ṣādiq*; *rāst*: *javān-i pākiza-yi durust-qawl dar hama-yi shahr magar hast*¹? (why there's not a straight truthful man in the whole city!).

Try, *sa'y* k.; *kushish kardan-i dar īn kār bī-fā'ida ast*: *ān za'iṭa chi mī-khwāhad bi-gūyad* (what is that woman trying to say?); *murāfa'a* k. (in law): *vide* Investigi-

gate, Examine, Test; *tajriba kun* (try it).

Tryst, *mī'ād* (*guzāshtan*); *mī'ād-gāh* (trysting place).

Tub, *satl-i chubī* (a portion of a barrel); *ta'yhār* (of earthenware).

Tuba, *Tuba* (a tree in Paradise).

Tube, *lula* (gen.); *māshula* (local; perhaps corruption of *māsūra*, a weaver's reed or shuttle); *lula-yi gamlātīk* (Indian rubber tubing; corruption of 'gum lastic').

Tuberose, *gul-i maryam*.

Tuesday, *si-shamba*.

Tubing *Vide* Tube.

Tuft, *guppa*.

Tuition, *ta'lim*; *lalagī* (nursery tuition in manners, etc.).

Tulip, *gul-i lāla*; [*lāla* in Persia, Afghanistan and the Panjab is a name of the common poppy and probably of other flowers].

Tumble, to, *ru-yi yak-dīgar uštādand*: *mu'allaq* z. (of pigeon, acrobat).

Tumbled. *Vide* Soiled.

Tumbler, *gīlās* (of glass); *mu'allaq-zan* (acrobat).

Tumour, *dushpul*.

Tumult, *hāy u hu*; *gīr u dār*; *hangāma* (uproar of a crowd); *kharkhasha* (wrangling; also uproar of crowd); *āshub*; *ānja hammām-i zināna bud* (there was a great uproar there); *hamhama* (hum of a distant crowd). *Vide* Turmoil, Disturbance.

Tumultuous, *pur-shurish*; *pur hangāma*.

Tumultuously, *bi-harj u marj*; *āshub kunān*; *hāy u hū kunān*.

Tune, *navā*; or *āhang* (air); *āvāz-ash kam-i khārij az sāz ast=ū khārij az sāz mī-khwānad* (he is singing out of tune).

Tune, to, *kūk k.* (also to wind up a clock or watch).

Tuneful, *khush-navā*.

Tunnel, *sābat* (an arched way across a street, with or without a *bālā-khāna*); *surākh-i kūh* (railway).

Turban, '*imāma*: *dastār* (gen. applied to Afghan pattern).

Turbaned, *dastār bi-sar*; *mu'ammam*.

Turbid, *gil-ālud*; *mukaddar*; [*u az man mukaddar ast* 'he is rather offended with me']; *durd-ālud* (of wine).

Turbulence, '*arbada-kunī* (being disorderly; of a single person); *ightishāsh* (k.) (of a

¹ Note that a question introduced by *magar* expects "no."

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Twirl, *pir dādan* (also spin, q.v.).
 Twist, *pīch*; *pīch u kham* (twists and turns).
 Twist, *tāftan*; *in tanab rā bi-ham bi-tab*.
Vide Twine.
 Twisted, *pīchīda*; *maftūl* (in m.c. this word generally means twisted wire).
 Twit, *tū rū z.*
 Twitch, *qiyār* (for horses).
 Twitter, *jīq jīq k.*; *chit chit k.* (of birds).
 Two, *du*; *bi-du para kard* (he tore it in two);
du nīm kard.
 Two-edged, *du-dama*.
 Two-fold, *du-chand* (double); *du-tā* (in two folds).
 Two-handed, *du-dastī* (ambi-dextrous).
 Two-hundred, *dūvīst*.
 Type, *hurūf-i surbī* (type; *chāp-i surbī* is opposed to *chāp-i sangī* or 'lithography').
 Typhoid, *tab-i muhriqa*; or *hasba*.
 Tyrannical, *ta'addī-kār*; *zālim*; *jaṣā-pīsha*; *sītam-kār*.
 Tyranny, *zulm*: *ta'addī*; *tatāvul* and *dast-darāzī* (on subjects); *jawr u jaṣā*; *sītam*; *iṣhāf*.
 Tyrant, *sītam-gar*; *jaṣā-kār*; *zulm-pīsha*: *khūn-khwār*; or *saffāk* (blood-spiller).

U

Udder, *mamma* vulg.; *māya* (of animals; m.c. and perhaps corrup. of *mamma*); *pistān*.
 Ugliness, *bad-gīlī* (of people, sometimes of things); *zishī* (of people); *karāhat-i manzar* (hideousness; living things); *bad-tarkībī* (of shape).
 Ugly, *bad-gil* (of people, sometimes of things); *bad 'ibārat*, (local; metaphorically of people); *in navishtayi bad-tarkib-i ast* (this is bad writing); *manhus* (prop. 'ill-omened' but in m.c. ugly); *u chi-qadar bad-gil ast!* *Khudā 'Umar rā biyāmurdad*: *zisht* (of people or things); *bad-quvāra* (ill-shaped, of people only); *bad-manzar* (gen.); *bad-numā* (of things); *karīb 'l-manzar* (hideous).
 Ulcer, *qarh*, pl. *qurūh*.
 Ultimately, *āqībat*, etc. *Vide Last*.
 Ultimatum, *ultimātām* (Eur.).
 Umbrage, *bad-ash āmad*; *harf-i man bi-u ranjish dād*. *Vide Shade*.
 Umbrella, *shamsiyya* (mod.); *chatr-am rā dar*

khāna jā guzāshītam vulg. (I left my umbrella at home) = 'aqab *guzāshītam*.
 Umpire, *musaddiq* (vulg.; prop. approver); *hakam*; *sālis*.
 Un (in comp.), *nā-*; *bī-*; *ghayr-i*.
 Unable, *'ajiz az-*; *tīgh-ash na-burīd*, *na-tavānist* (met.).
 Unacceptable, *nā-pasandīda*; *nā-maqbūl*; *nā-marqhbūb*.
 Unacquainted, *bī-ittilā'*; *nā-āshnā*; *masbuq na-*; *nā-vāqif*: *nā-balad* (with the road).
 Unaided, *yaka*, or *dast-i yaka* (alone); *kumak nā-yāsta*; *az khud* (or *tanhā*) *in kār rā kardam* [*az khud* also means 'of my own accord']. *Vide Alone*.
 Unaimed fire. *Vide Aim*.
 Unanimated, *bī-rūh* (of people or speech); [*bā-rūh* not used].
 Unanimity, *yak-zabānī*; *yak rā'i*; *ittihād-i ārā'*, or *ittisāq-i ārā'*.
 Unanimous, *yak-zabān*, *yak-rāy*; *mattafiq*.
 Unanswerable, *lā-javāb*; *radd na-shudānī*; *javāb na-dārad*.
 Unapproachable, *rasā'i nazd-ash mushkil ast*.
 Unarmed, *bī-silāh*; *nā-musallah*; *dast-i khālī jangīdānd* (of a few people; not mil.); *yarāq-i dar bar na-dāshātan*.
 Unasked, *nā-khwānda āmad* (he came uninvited = *az khud āmad*).
 Unattainable, *nā-yāb*; *nā-muyassar*; *bi-dast na-yāmadānī*; *dast-ras na-dārad*.
 Unattractive, *hīch kashish* (or *jāzibā*¹) *na-dārad* (she has no attractions).
 Unavenged, *qisāṣ-i² tu bi-zamīn na-khwāhad mānd* (you shall not go unavenged).
 Unavoidable, *nā-guzīr*; *lā-budd*.
 Unavoidably, *majbur^{an}*.
 Unaware, *bī-khabar*; *ilm-i īn ra na-dāshātām*. *Vide Informed*.
 Unawares, *ghaflat^{an}*; *bayhtat^{an}*.
 Unbearable, *tahammul-pazīr na*; *mā fawq-i tāqat*.
 Unbecoming, *nā-munāsib*; *shāyista na-*: *dukhtar-bachchahā rā zibanda nīst hamchu harf pīsh-i buzurg-i³ shān bi-zanand* (it is unbecoming in young girls to speak like this to their elders). *Vide Unseemly and Unsuitable*.
 Unbeliever, *kāfir* pl. *kuffār* (infidel); *dahrī*, or rarely *tabī'i* (who believes in the eternity of matter); *mushrik* (polytheist); *sustīmān* (weak in the faith); *bī-dīn* or *lā-*

¹ Incorrect for Ar. *jāzibiyat*.² *Qisāṣ* retaliation; the law of 'an eye for an eye.'³ Or *buzurgān-i-shān*.

- mazhab* (without religion); *munkir* (denying, gen.; and also for *munkir-i Khudā*); *mulhid* (one that denies God, but in m.c. in Persia a heretic); *zindiq* (prop. one that believes in the *Zand*; one that outwardly only is a Muslim). *Vide Infidel, Atheist.*
- Unbiased, *bī-ta'assub*; *bī-taraf* (neutral).
- Unbidden, *nā-khwānda*; *bī-da'vat*. *Vide Uncalled.*
- Unbind, to, *vaz k.*: *gushudan*.
- Unblemished, *bī-ayb*; or *bi-lakka*: '*irz-i masūn* (unblemished reputation).
- Unborn, *nā-zāda*.
- Unbounded, *bī-hadd*; *bī-intihā*; *nā-mahsūr*.
- Unbridled, *afsār gusīkhā* (lit. and met., of living things); '*inān bi-shahvat dādan*.
- Unburden, *az fikr dil-i khud rā khālī kard* (—mind; also he made up his mind not to care).
- Uncalled, *nā-talabida*; or *ghayr-i maw'ud*, vulg. for *ghayr-i mad'ū* (unbidden to a feast). *Vide Unbidden.*
- Unceasing, *lā-yangati*; *muttasil*; *musalsal*; *bi-dūn-i inqītā* (unceasingly).
- Uncertain, *yaqīn nīst ki birun bī-ravam yā na* (it's not certain whether I'll go out or not). *Vide Doubtful.*
- Unceremoniousness, *bī-ta'āruf*; *bī-takallufi*: *yak-rangi* (amiability).
- Uncertainty, *shakk u shubha* (doubt); *tazab-zub* or *taraddud* (hesitation); '*adam-i tayaqqun*.
- Unchanegable, *bī-taghyīr*; *bī-tabdīl*; *faqat Khudā dā'im va qā'im ast* = *Khudā bāqī ast va bas*, or *lam yazal va lā yazāl ast*.
- Unchecked, *bi-dun-i muzāhim*; *nā-mumtani*; *bi-dūn-i 'ā'iq or-māni*.
- Uncivil, *bā-durushtī* (of persons, answers); *nā-muhazzab*; *ta'āruf sar-i shān nāmishavad* (they don't know how to be polite).
- Uncivilized, *vahshī*; *ghayr-i mutamaddin*.
- Uncle, '*ammu* (paternal); *day T.*, or *khālu* (maternal).
- Unclean, *najis* (relig.); *junub* (ceremonially—); *nā-pāk* *Vide Gaffer.*
- Uncleanness, *na-pakī*; *najis budan*: *najasat* (filth; also polite for ordure); *kaṣāsat* (ordinary dirtiness). *Vide Dirt.*
- Uncloaked, *āsmān saf u rushan ast*; *havā bī-abr ast*.
- Uncoloured, *bayān-i bī-shākh u barg* (of statements); *bī-mubāgha* (without exaggeration); *saf u sāda* (plain).
- Uncomfortable, *bī-ārām*; *bī-rāhat*; *nā-asūda*.
- Uncommon, *kam-yāb*; *ghayr-i 'umūm*; *ghayr-i ma'mūl*. *Vide Rare, Unique.*
- Unconcerned, *bī-parvā*; and *bī-fikr* (without care); *lā-ubāli*; and *bī-mubālāt* (careless).
- Unconditionally, *bi-dun-i shart*.
- Unconfirmed, *taṣdīq na-yāṣṭa* (of rumour); *imzāt na-yāṣṭa* (appointment).
- Uncongenial, *muṭābiq-i tabī'at nīst*.
- Unconnected, *bī-rābila*; *ghayr-i marbut*.
- Unconscious, *bī-khud*; or *bī-hāl*; or *bī-hūsh*; *ghayr-i muṭtali* (unaware q.v.).
- Uncovered, *bī-parda*: *bī-kulāh* (without hat); *munkashif* (disclosed). *Vide Naked.*
- Uncreated, *nā-āfarida*: *qā'im bi-zāt* or *azalī* (of God).
- Uncultivated, *bā'ir*: *nā-mazru'* (also not fit for cultivation); *matruk* (abandoned); *nā-hanjār*; or *nā-tarāshida*; or *aldang* (of men). *Vide Desert and Unpolished.*
- Undamaged, *zarar na-rasīda*; *āb na-rasīda* (by water at sea); '*ayb na-karda*.
- Undeniable, *inkār-pazīr-na*, *īn maṭlab shubha bar nāmī-dārad*.
- Undeniably, *bi-dūn-i inkār*; *bi-lā i'tirāz*.
- Under, *zīr*; *taht*: *zīr-i lab* or *āhista* (under the breath; in an undertone).
- Undercurrent, *saylāb-i zīrīn*; *saylāb-i ni-hānī*.
- Undergo, *kashidān*; *bar-dāshīt k.*; *tahammul n.* *Vide Endure.*
- Underground, *zīr-zamīnī* adj.
- Undermine, *zīr-āb k.* (met.); *zīr-ash rā khālī karda ast* (of water, etc.).
- Underneath, *taht*; [*mā taht* jokingly "the buttocks"]; *dar zīr*; *pāfin*.
- Understand, *jahmīdan*; *dar-yāstan*: *ma'lum k.*; *multafīt na-shudād* (lit. you did not pay attention; polite for 'you did not understand'); *maqṣud-i shumā rā nāmī-fahmām*; *maṭlab-am rā hālī shud* (he understood my meaning); *mī-rasī?*, or *tū yi bāgh shudī?* (do you follow me?); *yājī chī guftām* (have you grasped what I have said?); *Fārsī rā bihtar mī-fahmām tā ḥarf zadan* (I understand Persian better than I can talk it).
- Understanding, *fahm*; *nīkī-yi zal u husn-i idrāk* (excellence of his disposition and understanding); *shū'ūr* (perception); *quvvā-yi mudrika*; or *ta'aqqul* (power of—).
- Understood *mugaddar* (in gram.; not expressed); *mathum*; *ma'lum*. *Vide Taken.*
- Undertake, to, *bar* or *dar 'uhda girīstan*; *bi-ḥashm-i khud girīstan* (local); *intizām-i*

in kār rā bi-zimma-yi khud mī-gīrīd (will you undertake this?); *tavaqqū' dāram* *in kār rā mahz-i khātir-i man gardan bi-gīrī* (for my sake I hope you will undertake this).

Undertaker, *ta'ziya-gardan* (an undertaker for the Muḥarram procession); *murda-shur* (one who washes and buries the dead.)

Undertaking, '*azm* (subs.); *mula'ahhid* (sh.) (part.).

Undeserving, *nā-lāyiq*; *ghayr-i mustaḥiqq*.

Undignified, *bī-vagār*: *nā-muvaqqar*.

Undiscerning, *bī-idrāk*; *bī-basīrat*.

Undisciplined, *bī-nazm*; *ta'līm na-yāfta*; *nā-munazzam*: *tarbiyat-na-yāfta* (vulg.).

Undiscovered, *nā-makshūf*; *pūshīda* (hidden).

Undiminished, *bī-kam u kāst*.

Undo, *vā kardan* (a knot); *bātil kardan* (by people; undo good, make void, etc.); *takhrib k.* (destroy q.v.). *Vide* Ruin, Destroy, Annul.

Undress, *libās kandan*; *jāma dar āvardan*.

Undulate, to, *mawj khurdan* (of water; of crops).

Undulating, *mawj-dār* or *mawj mawj*; [*mawj-dār* also = “watered,” of silk].

Undutiful, *nā-khalaf* (of children).

Undying, *bughz-i mu'abbad* (undying hatred); *shuhrat-i mu'abbad*; *nām-ash tā abad zinda ast*.

Uneasiness, *bī-qarārī* (agitation, restlessness); *qalaq*; *iztirāb* (agitation); *tushvīsh* (uneasiness in mind).

Uneasy, *bī-qarār*; *muzharib*

Uneducated, *bī-savīd*; *'āmmī*; *ummi*.

Unemployed, *bī-kār*; *bī shughl*.

Unencumbered, *subuk bar*; *subuk-dush*.

Unendurable, *bīrun az tuhammul* (or — *hawṣala*) ast.

Unequalled, *bī-misāl*; *bī-nazīr*; *bī-hamtā*.

Uneven, *ni-hamvar*: *māhur* (up and down land, whether sand-hills or hard ground).

Unexpectedly, *nā-ghāfił* (m.c. and vulg.); *bī-khabar*; *ghaflatān*: *nā-gahān* (of calamity only); *ba'ħlatān* (suddenly q.v.); *daf'ałān* (all at once).

Unfair, *kāfir-mājarātī kardan* (to act unfairly; also to quarrel); *jāz nist*. *Vide* Unjust.

Unfermented, *jushna-khurda*.

Unfinished, *na-tamām*; *nāqis*; *nā-mukammal*.

Unfit, *nāqis* (unserviceable, of things, men or horses); *kār-i ki bi-u mujavvaz shuda ast kulliyatān qābiliyyat-i ān rā na-dārad*.

Unforeseen, *ghayr-i mutarassad*: *ghaybī* (event).

Unforgiving, *kīna-dil*; *haqud*.

Unforgotten, *az khātir na-rafta*.

Unfortunate, *kur-bakht*; *bad-tāli*; *bakht bar gashta*; *bakht-khwābīda*; *sīyāh-rūz*; *āya sīyāh-bakht-i yā sabz-bakht!* (have you a good spouse; are you happily married?); *balā-zada*. *Vide* Unlucky.

Unfortunately, *az kam-sa'ādatī*.

Unfounded, *bī-asl*; *bī-bunyād*.

Unfurnished, *in khāna asās* 'l-bayt (or *mubl Fr.*) *na-dārad*.

Ungainly, *bad tarkīb*; *bad quwāra*; *pakhma*.

Ungathered, *nā-chīda*.

Ungentlemanly, *misl-i ādam-i ma'qul na*.

Ungrammatical, *magħlut*; *nā-marbut*. *Vide* Mumble; Break off sentences.

Ungrateful, *nā-sipās*; *haqq nā-shinās*¹; *kāfir ni'mat*; *ū kufrān-i ni'mat mī-kunad* (he is ungrateful).

Ungrudgingly, *bī-darīgh*.

Unguent, *marħam* (with oil); *zimād* (also poultice).

Unhappy, *ranjīda*; *awqāt-ash talkh ast*; *bī-sa'ādat*; *mukaddar* (depressed); *'aysh-ash munaghħas* ast (enjoys nothing); *'abūs* (morose). *Vide* Sad, Ennuyé.

Unhealthy, *nā-sāz(a)gār*, or *nā-sālim* (of country); *nā-guvāra* (of food or water).

Unhesitatingly, *bī chūn u chirā*; *bi-dun-i taraddud*; *bī-a'ammul*. *Vide* Anxiety, Compunction, and Hesitation.

Unhurt, *bī-fażl-i Khudā bī-mā ṣadma-i na-rasid*.

Uniform, *libās-i nizāmī* (mil.); *libās-i rasmī* (official dress, or calling-clothes).

Uniformly, *'ala's-savā*.

Unimportant, *ahammīyyat na-dārad*; *in matā-lib-i juz'i st*.

Uninflammable, *nā-sūkhītanī*; *nā-mushta'il*.

Uniformed, *bī-khabar*; *bī-itħlāt*; *bī-ilm*; *az masbūg na*.

Uninhabited, *ghayr i maskūn* (of houses); *ghayr-i-ābād* or *vīrān* (of islands, etc.).

Unintentionally, *sahvān*; *isħtibāħān*; *bī-dūn i qasd*.

Uninteresting, *murda-dil* (dull, apathetic, etc.; opp. to *zinda-dil*); *sard*; *yakh*

¹ Class. *nā-haqq-shinās* is also used: this, however, might stand for *Khudā na shinās*.

(ditto); <i>bī-maza</i> or <i>nā-mufid</i> (not amusing).	Unlock, to, <i>quʃl-i dar rā bāz kun</i> or <i>bi-gushā</i> .
Uninterruptedly, <i>bi-dun-i tavaqqūf</i> .	Unlucky, <i>dast-ash bad ast</i> (things he makes or does bring ill luck); <i>nāmī-dānam subh rū-yi kirā didam</i> ¹ <i>ki rūz bidīn bādī guzash̄t</i> ; <i>ān qadr bī-tālī ast ki agar barā-yi āb khurdan bi-ravad</i> ² <i>jūb mī-khushkad</i> (so unlucky is he that were he to go to the river to drink, it would dry up); <i>bad bakht i azalī</i> (unlucky from his birth).
Union, <i>ittihād</i> ; and <i>ittisāq</i> : <i>ittisāl</i> (junction).	<i>Haft rūz-i nāhs bāshad dar māh-i.</i>
Unique, <i>bī-adil</i> (gen.); <i>vāhid</i> (of men only); <i>bī-nazīr</i> (gen.); <i>u dar ‘ilm-i taskhīr fard-i ‘asr ast</i> (he is unrivalled in the art of charming spirits).	<i>Z’ān hāzar kun tā na-bīnī hīch ranj</i> <i>Si va panj u sīzdah bā shānzdah</i> <i>Bist u yak bā bist u chār u bist u panj.</i>
Units, <i>āhād</i> (from 1 to 9; also individuals).	Unmarried, <i>pīsar</i> m.c. (of son); <i>dukhār</i> m.c. (of girl); <i>mujarrad</i> (bachelor); [the word ‘azab bachelor, in m.c., has generally the meaning of “lustful”]. ³
Unitarianism, <i>vahdāniyyat</i> (the oneness of God); <i>tawhīd</i> (monotheism).	Unmask, <i>az ru hijāb bar dāshītān</i> ; <i>parda az rū-yi kār-ash bar dāshītām</i> (I exposed him).
Unite, <i>payvastān</i> , tr. and intr. (gen.); <i>muttafiq shudān</i> (of people); <i>bī-ham bastān</i> (to join q.v.).	Unmeaning, <i>pūch</i> ; <i>bī-mā-nī</i> ; <i>bīhūda</i> .
United, <i>rāy-i mā muttafiq ast bar īn ki—</i> .	Unmerited, <i>bī-dun-i istihqāq</i> ; <i>nā-haqq</i> .
United States, <i>Altāzunī</i> (Fr.).	Unmoved, <i>ghayr-i muta’assir</i> ; <i>dil-ash nā-sūkht</i> (of emotion).
Unity, <i>yagānagi</i> , and <i>vahdāniyyat</i> (of God). <i>Vide</i> Union.	Unnatural, <i>khilāf-i fitrat</i> ; <i>khilāf-i labī’at</i> .
Universal, ‘umūmī; [<i>umūm</i> , subs., universality].	Unnecessary, <i>ghayr-i lāzīm</i> . <i>Vide</i> Imperinent.
Universally, <i>mutlaqān</i> ; <i>qatibatān</i> .	Unobservant, <i>kur rāh mī-ravad</i> ; <i>kur ast</i> .
Universe, ‘ālam; [<i>dunyā</i> the earth]; <i>kull-i kā’īnāt</i> ; <i>jumla-yi mukhlūqāt</i> ; <i>kawn u makān</i> ; <i>kull-i mawjūdāt</i> . <i>Vide</i> Creation.	Unofficial, <i>ghayr i rasmi</i> .
University, <i>Dār’ l-‘ulūm</i> .	Unopened, <i>sar-basta</i> (of letter).
Unjust, <i>bī-insāf</i> . <i>Vide</i> Tyrant.	Unpaid, <i>adā nā-shuda</i> : <i>bī-muzd</i> (without wage). <i>Vide</i> Gratis.
Unkempt, <i>zhulīda</i> (also slovenly); <i>shāna na kashīda</i> .	Unpardonable, ‘afv nā-pazīr; <i>nā-bakhshidānī</i> .
Unkind, <i>nā-mihrabān</i> ; <i>bī-iltifāt</i> .	Unperceived, <i>bī-nazar na-yāmada</i> . <i>Vide</i> Secretly.
Unknown, <i>nā-mālūm</i> ; <i>majhūl</i> ; <i>gum-nām</i> ; <i>ghayr-i ma’rūf</i> ; <i>bī-isim u rasm</i> .	Unpierced, <i>nā-sufta</i> .
Unlawful, <i>nā-mashru’</i> ; or <i>khilāf-i shar’</i> ; or <i>harām</i> (opposed to Muslim religious law); <i>khilāf-i qānūn-i dawlatī</i> (opposed to law of the State).	Unpleasant, <i>nā khush-āyand</i> ; <i>nā-marghūb</i> ; <i>nā-matlūb</i> .
Unlearned, <i>ummī</i> ; <i>bī-savād</i> ; <i>‘āmmī</i> ; <i>bī-ilm</i> .	Unpolished, <i>nā-masqūl</i> (of metal); <i>nā-tarāshīda</i> ; or <i>khashin</i> (of people).
Unleavened, <i>fatīri</i> .	Unpopular, <i>mahbub’ l-qulub nīst</i> : <i>hama urā bad mī-dānānd</i> (coll.); <i>az nāzār-i mārdum uftāda</i> (has lost his reputation).
Unless, <i>magar īn ki—</i> ; <i>juz īn ki—</i> ; <i>illa</i> ; <i>tā īn ki—</i> .	Unprecedented, <i>bī-nazīr</i> .
Unlevel, <i>nā-sāf</i> ; <i>nā-hamvar</i> .	Unprincipled, <i>bī-bāk</i> .
Unlike, <i>ghayr-i mushābih</i> .	Unprofitable, <i>bī-hāsil</i> ; <i>nā-sudmand</i> ; <i>bī-naf’</i> .
Unlikeness, ‘adam-i shabāhat.	Unpropitious, <i>nāhs</i> ; <i>nā-mubārak</i> ; <i>nā-mās’ūd</i> .
Unlimited, <i>nā-mahdud</i> ; <i>ghayr-i mutanāhī</i> ; <i>bī-hadd</i> .	Unpunctual, <i>bī-mulāhaza-yi vaqt</i> ; <i>hīch sar-i vaqt</i> (or <i>sar-i va’dā</i>) <i>nāmī-āyad</i> .
Unload, <i>az matā’ khālī k.</i> (of ship); <i>bār pāyīn āvardān</i> (animal); <i>dil subuk sākhītān</i> (of mind). <i>Vide</i> Unburden.	

¹ The luck of the day depends greatly on the first person seen in the morning. Sayyids and good people are unlucky in the early morning, or when the new moon is first seen, or when one is starting on a journey, because “*sitara yi shān buland ast va az digaran ra mī-zanand*”: (*az digaran ru* m.c. for *az ān-i digarān rā*).

² The Imperfects *mī-ra/t* and *mī khushkhīd* would not be so colloquial: the *ast* shows that past time is not intended.

³ In the Panjab *mustis* is used for bachelor.

- Unpunctuality, *khulf-i va'da* (*k.*) (to come late; or not to come at all).
- Unquenchable, *khāmush na-shaw* or *ittā-pazīr na* (of fire); *taskīn na-shaw* (of thirst); *taskīn-yāb na*.
- Unravel, *pīch* or *girih vā k.* (of thread); *hall k.* (difficulty).
- Unreasonable, *idda'ā-yi shān bī-pā* (or *bī-jā*)
ast, or *jāzīz nīst*; *zur¹ na-gu* (don't talk unreasonably); *nā-ma'gul*, *khilāf-i 'aql*. *Vide* Improper, Excessive.
- Unrecorded, *qalam-band na gardīda*; *ṣabt na-shuda*.
- Unrefreshed, *subh-i zūd bā kasālat-i bī-khwābī-yi shab bar khāsta bi-ta'jīl rakht pūshidīm*—Shah's Diary (We² rose early unrefreshed after a sleepless night and dressed in haste).
- Unreliable, *nā-mu'tabar* (of people); *bī-sabāt*; and *bī-baqā* (of the world).
- Unripe, *nā-rasīda* (of fruit or a boil); *kark* (very unripe); *kāl* T. (local); *chaghāla* (of peaches, apricots and almonds only, i.e. of fruits from which 'almonds' are obtained); *khām* (India, of fruit; also of persons); *nā-ras* (of fruit or a boil); *nā-rasīda* (of a boil).
- Unsearchable, *tariqa-hā-yi Khudā khārij az idrāk-i mā-st*.
- Unseemly, *nā-shāyista*; *nā-barāzanda*; *nā-zibanda*; *īn harakāt az salātīn bad-numā ast*³—Prof. S. T. (it is unseemly in kings to act thus); *īn harakat az-ash zur miāmad* or *mi-namūd*. *Vide* Unbecoming, Unsuitable.
- Unseen, *nā-dīda*; *ghaybī*; *na-mashhud*.
- Unselfish, *khud-gharaz na*; *bī-gharaz*; *īsār-i bi nafs k.* (to be—); *bā mahabbat* (often used in the sense of unselfish). [na—].
- Unserviceable, *bī-kār shuda*; *qābil-i istī'mal*
- Unsettled, *havā īngilāb dāshī* (the weather was unsettled). *Vide* Restless.
- Unshaken, *pa bar-jā*; *bī-tazalzul*; *bar qarār*.
- Unsheathe, *bīrun kashīdan*; *az ghilāf bar āvardan*.
- Unsheathed, *barahna*; *kashīda*.
- Unsightliness, *zisht-manzāri*.
- Unskilful, *khām-kār*; *ghayr-i māhir*; *nā-balad* (m.c.); *ustād nīst*.
- Unskilfully, *bī-hunar*; *bī-ustādāna*.
- Unsociable, *mu'āsharat-dūst na*; *az mardum mī-gurizad*; *mustawhish* (rare).
- Unsound, 'ayb-dār (of horse); *bā 'ayb*.
- Unspeakable, *khārij az hadd-i bayān*; *nā-gu/tanī*.
- Unspecified, *ghayr-i mu'ayyan*.
- Unsuccessful, *nā-murād*; *nā-kām*; *mahrūm*; *bī-natīja*.
- Unsuitable, *nā-shāyist*; *nā-munāsib*; *lā'iq-i rīsh-i man nīst*. *Vide* Unbecoming and Unseemly.
- Unsurpassed, *az u kas-ī tajāvuz na-karda*.
- Unswept, *nā-rūfta*.
- Unsymmetrical, *tanāsub na dārad* (of living things); *qat'-ash khub nīst* (of a house).
- Untidiness, *kasāfat* (m.c. in this sense); *bī-tartībī*.
- Untidy, *kasīf* (m.c. in this sense); *bī-tartīb*; *mīz-i khud rā kaśīf guzāshīm* (I have kept my table very untidy). *Vide* Slut and Sloven.
- Until, *tā*; *mā-dām-i ki* (also "as, since, this being so, seeing that"); *tā-vagt-i kī*—.
- Untimely, *bī-vagt*; *bī-mahall*: *marg-i qabl az vagt*; or *javān-marg shud* (of untimely death).
- Untouched, *dast na-khurda*; *dast na-zada*.
- Untraceable, *mafqūd⁴ l-asar*.
- Untravelled, *sajar na-karda*; *jahān na-dīda*: *khām* (inexperienced).
- Untried, *nā-āzmūda*; *nā-mujarrab*; *tajribā na-shuda* (or— *na-rasīda*). [False.]
- Untrue, *nā-rāst*; *nā-haqq* (vulg.). *Vide* Untruth, *nā-rāstī*.
- Unusual, *khilāf-i qā'idā*; *ghayr-i ma'mul*.
- Unveiled, *ru'bāz* (bare faced); *bī-hijāb*; *bī-niqāb*.
- Unwary, *ghāfil*.
- Unwashed, *nā-shusta*, or *nā-shur*.
- Unwelcome, *bad-qadam* (inauspicious); *nā-mailūb* (gen. of things); *azīz na* (of guest).
- Unwholesome, *muzīrr* (of food). *Vide* Unhealthy, Indigestible, and Agree.
- Unwilling, *bi-kullī namī-khwāham* (or *razi nīslam*) *ki īnjā bi-ravam*.
- Unwillingly, *bi-ragħbat* or *bi-riżāyat na-āmadam*: *bi-kirāhat īmadam* (I came very much against my wish); *zūr-am īmad ki īnjā bi-yayam*.
- Unwitnessed, *nā-mashħūd* (of an occurrence).
- Unworthy, *īn harakat khilāf-i sha'ñ-i shumā bād*; *īn sazāvār-i shumā nīst*; *az raftār-ash zāhir shuda ki liyāqat-i himāyat-i shumā rā na-dārad*.

¹ Zūr P. "force" and zūr Ar. "deceit."² Better *bī-nażar khush namī-ayad*.⁴ Note ambiguity: the genitive may be either subjective or objective.² Royal plural.

Up, *balā*; *fawq*; *balā u pāyīn* (up and down); *ila*; or *tā* (up to).

Uphill, *sar-bālā*.

Upon, *ru-yi*—: *ru-yi ham rasta* or *rū-yi ham*—(upon the whole, or an average). *Vide On.*

Upper, *bālā-khāna* or *utāq-i fawqāni* (upper room); *'imārat-i fawqāni* or *martaiba-yi bālā* (upper storey); [opp. to *tahāni* lower].

Upright, *rāst-kār*; *dar mu'āmala-yi khud-i shān amīn hastand*: *'amūd-vār* or *istāda* (perpendicular).

uproar, *ghawgħā*; *shurish*; *hāy hū*; *hangāma*.

uproarious, *sharāb khurda mastī mī-kard*; *pur ghawgħā* (clamorous, of a number); *ghawgħi* (of one person).

Upset, *chi awzā' ast?* (what is the upset?).

Upset, to, *vāzħgun*, etc., *k.* (to turn upside down on purpose); *murakkab-hā¹ rikht* (vulg.); *tadbiż-am rā barham zada*: *zanhā bi-yak chizz-i juz'i az ja dar mī-ravand* (women get upset at the least thing); *zir u rū k.* (to turn things over in a search); but *zir u zabar k.* (to overturn, destroy). *Vide Disarranged.*

Upside-down, *vārūna*; *sar-nigūn*.

Urethra, *majrā-yi bawl*; *mamarri-i bawl*.

Urge, *pila k.* (gen.); *targħib k.* (to good); and *tahrīk k.* (gen., to incite to good or evil); *tashviq k.* (good things). *Vide Excite, Incite.*

urgency, *luzum*; *in kār taqāza na-dārad*.

Urgent, *luzum dārad*; *ahammiyyat dārad* (prop. important); *ittilā-i zaruri* (important notice, not urgent notice).

Urinal, *qūrura* (*vide Urinometer*); *mabāl*.

Urinary. *Vide Passage* and *Urethra*.

Urine, *pishāb k.*; *idrār k.* (polite); *zahrāb* (k. or *rikhtan*); *bawl k.*: *shāsh k.* (vulg.); *shāshū* (children's word); *habs² l-bawl* (retention of—).

Urinometer, *qārūra* (the urine of a patient in a bottle).

Urmuz, *Hurmuz*.

Urn (tea), *samāvar* or *samāvār* (Rus.).

Us, *az mā nīst* (he is not one of us): *har chahār tā-yi mān* (m.c.) (all four of us).

Usage, *rasm*, pl. *rusūm*; *qā'idu³*; *rusūmāt* or *ādāb* (the usages of society): *khilāf-i vaz'* (contrary to usage). *Vide Treatment.*

Use, *bi-chi dard mī-khurad?* = *bi-chi kār mī-āyad?*, or *chi sūd mī-bakhshad?* (of what use is this?); *giryā chi chīz ast* (what's the use of crying?); *bi-masraf-i dīgar mī-āyad* (it'll come in for other uses). *Vide Advantage, Custom, Practice.*

Use, to, *bi-kār burdan*; *isti'māl k.*

Used, *musta'mal*.

Useful, *kār-āmad*; *muṣīd*: *bā-masraf*; *sud-mānd*: *naʃ' dārad*.

Useless, *bī-masraf*; *bī-kār*; *bī-fā'iða*. etc.: *kilāta* (local?); *bī-samar*.

Usual, *ma'mūl*; *muta'ārif*, Ar. *muta'āraf* (also common, ordinary q.v.): *fawq⁴ l-'ādah* (more than usual); *mutadāvil* (customary, current).

Usually, *'umūmān*; *'ādatān*; *bar hasb-i 'ādat*.

Usurer, *tanzil-khur⁵*; *pul bi-tanzil-dih*; *ribā-khur*; *sūd-khur*.

Usurpation, *ghasb* (*k.*)

Usurper, *ghasb-kun*; *ghāsib*.

Usury, *tanzil⁶ ribā*; *far'* (interest; a polite word).

Utensil, *zarf*, pl. *zuruf*.

Uterine, *barādar-i batnī* (uterine brother); *az yak mādar u du pidar and* (m.c.).

Utmost, *ghāyat* subs.; *bi-ghāyat*; or *bi-niħāyat*; or *tā intiħā-yi marātib* (with the utmost—). *Vide Ability.*

Utter, to, *bar*, or *bi-zabān āvardan*; *bar-zabān rāndan*. *Vide Speak.*

Utterance, *talaffuz*; *tanattuq*; *hurūfāt rū durust adā namī-kunad* (his utterance is indistinct) = *quſt-ash khūb nīst* (vulg.).

Utterly, *kullān* va *qālibatān*; *bi 'l-marrah*; *az sar tā pā*.

Uttermost, *aqṣa 'l-ghāyat* (—degree); *tā aqṣa bilād-i 'ālam* (to the uttermost parts of the earth).

Uvula, *zabūn-kuchiku* (m.c.); *malaz*, or *malāzha* P.

Uxorious, *zan-parast*; *mahv-i zan-ash ast*.

Uzbeg, *Uzbek*.

V

Vacancy, *jā nīst*, or *lāzim nīst* (there is no vacancy; of an appointment).

Vacant, *khālī* (gen.); *tuhī* (of things); *chashm-ash rāh kashīda ast* (local?; a "vacant stare").

Vacation. *Vide Holiday.*

Vaccinate, *ābla kubīdan*.

¹ Note m.c. pl. to signify the whole.

² *Dastūr* Ar. and Pers. "permission" is in India "custom, usage."

³ *Tanzil* m.c. "interest" is properly "discount." Usury is forbidden by Muslim law.

- Vaccination, *ābla-kūbī*.
 Vaccine, *siram* (Eur.; serum).
 Vacillate, to, *dil dil k.*; *pas u pīsh k.*; *shish u bish k.* *Vide Hesitate*,
 Vacillating, *sust 'unsur*, or *sust-māya* (weak); *du-dala*.
 Vacuum, *khala^s*.
 Vagabond, *hār-jāⁱ*; *avarā*; *vil-gard* (not necessarily of bad character); *awbāsh* (blackguard q.v.). *Vide Vagrant*.
 Vagina, *rāh-i farj*.
 Vagrancy, *dar bi-darī*; *āvarāgī*; *harza-gardī*.
 Vagrant, *harza-gard* (bad character); *bi-khan ī mān* (homeless); *dar bi-dar* (wanderer from door to door). *Vide Vagabond*.
 Vain, *az khud rāzī* (self-satisfied); *fīsū*; *vide Conceited*: *'abas*; or *bī-fā'ida* and *bī-hūda* (in vain); *muft* (prop. gratis).
 Valediction, *khutba-yi vida* (valedictory sermon to big people). *Vide Adieu and Farewell*.
 Valet, *sandūq-dār* (in charge of clothes).
 Valliant. *Vide Brave*.
 Valid, *muhkam*; *bi-imzāⁱ-i shar* (signed by 'Mujtahid); *musajjal* or *sijill-dar* (sealed; signed).
 Valley, *jułga* (open land at foot of or between two hills): *darra* (a narrow pass or valley): *vādī* (prop. dry bed of a river). *Vide Defile, Pass*.
 Valour. *Vide Bravery*.
 Valuable, *girān-baha*: *qīmat-dār*; *qīmati*; *pur-qīmat*; *bīsh-qīmat* (of great cost); *bi-qīmat sangin bi-vazan subuk* (small but precious): *hamchu mi-dānistam ī khāna-kharāb¹ māl-i ma'qūl-i bā khud mi-burd* (I fancied this cursed fellow was travelling with goods worth having).
 Valuation, *taşmin* (k.) (rare): *bar-avard* (k.); *mumayyiz ī zamin rā bāz-dīd kard* ('vide' infra). *Vide Estimate*.
 Valuator, *mumayyiz* (for buildings or for crops): *ahl i khibra* (expert for other things). *Vide Expert*.
 Value, *bahā*; *qīmat-i ī marvarīd chist?* (what is the value of this pearl?); *arzish*; *man qadr-i dustī-yash rā mī-dānam*.
 Value, to, *qīmat k.* *Vide Estimate, Valuation*.
 Vanguard, *qarāvul*; *pīsh-lashkar*; *muqaddamat² 'l-jaysh*. *Vide Advanced-Guard and Guard*.
- Vanish, to, *az nazar ghārb shudan*: *majqūd shudan* (to be lost); *kāfūr sh.²* (of things and of people). *Vide Evaporate*.
 Vanity, *hama-yi ī dunyā bātil ast*. *Vide Conceit*.
 Vanquish, *fāt h.*; *ghalaba yāftan bar - ; zaʃar yāftan*. *Vide Conquer and Defeat*.
 Vanquished, *maghlub* (k. and sh.) (of individuals or army); *musakhkhar* (k. and sh.) (of city; fort, etc.).
 Vanquisher, *fātih*; *taskhīr-kun*.
 Vantage-ground, *mahall-i bartarī*; *mashraf*, and coll. *jā-yi mashraf*.
 Vapid, *bīruh* (of speech); *sard* (of speech or soda-water, etc.).
 Vapour, *bukhār*, pl. *bukhārāt*; *taʃ* (vulg.).
 Vapour-bath, *hammām-i bukhār*.
 Variance, *īn munāfi bā 'adl ast* (this is at variance with justice); *bar zidd-i* or *mukhālif-i* (at variance with).
 Variation, *ikhtilāf*.
 Variegated, *rang-ā-rang*; *mukhtalif³ 'l-alvān*; *mulavvan*.
 Variety, *ikhtilāf* (difference).
 Various, *gun-ā-gun*; *rang-ā-rang*: *ikhtilāf-i ārā^s ast* (there is variety of opinion); *umūr-i mukhtalifa* (various matters).
 Varnish, to, *rawghan zadan*: *lu'āb dādan* (to glaze earthenware).
 Varnished, *in sandalī rā rawghan na-zada and*.
 Vary, to, *taghyīr d.*, tr.
 Vast, *vasī'* (spacious on the ground level); *bī-pāyān*.
 Vault, *chāla* (repository for grain). *Vide Dome*.
 Vaunt, *qul rajtan* (to brag of what one will do); *mubāhāt k.* (of lineage, strength, learning, beauty).
 Vaunting, *qul-ravī*; *laf-zani* (boasting); *khud-sitāⁱ* (self-praise). *Vide Boast*.
 Vauntingly, *laf-zanān*.
 Vegetable (subs.), *nabāt*, pl. *nabātāt* (gen.); [*nabāt* also means sugar-candy]: *sabzī*, pl. *sabzī ālāt* (edible vegetables).
 Vegetable (adj.), *nabāti*.
 Vegetation, *rustanī*.
 Vehemence, *shiddat*; *hiddat*.
 Vehement, *shadīd*; *bā hiddat*.
 Veil,³ *rū-band* (small, white); *niqāb* (the *niqāb* is not now used in Persia; it is a part of the *burqa'*); *burqa'* (is a garment

¹ For *khāna-ash kharāb bī shavad*; not so strong as *pidar-sūkhta*.

² In India *Kufur hona* 'to run away suddenly'

³ European women in Persia should wear a light veil, otherwise indecent remarks are bandied.

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- Vestige, *nishān*: *asar*, pl. *āṣār*.
 Vetch, *nukhūd*.
 Veterinary, *kaytāri*. Vide Farrier.
 Vex, *ranjānidan*; *jirr āvurdan*; *rāzā d*
 Vexation, *tasdī* (d.) (lit. head-ache); *kudurat* (d.); *dard-i sar* (d.).
 Vexatious, 'ajab 'azāb-i *giriftār shudam* (m.c.; it's really most vexatious; *dar* understood).
 Vexed, *ranjida*; *ranjida-khātir*; *dil-khur*.
 Viands, *khurāk-hā* (vulg.); *maṣkulāt*; *aṭ'ia-ma*, pl. of *ṭa'ām*; *khurdanīhā*.
 Vibration, *larzhish* (k.); *hū hū k.* (?); *tanīn* (of sounding metal); *harakat* (of pendulum); *irti'āsh* (in air or water).
 Vice, 'ayb, pl. 'uyub: *fisq u fujur*; *hīch farq mā-bayn-i nīk u bad* (or *khayr u shar*) *namī-quzārand*: *gīra* (blacksmith's vice); *gīra-dast* (small hand vice).
 Viceroy, *Farmān-farmā*. *Khadiv* (of Egypt): *nā'ib*'s-salīlāna (regent): [*nā'ib*'l-hukūma, Lieutenant-Governor].
 Vicinity, *nazdīkī*; *jivār*; *qurb u jivār*; *havālī* (neighbourhood): *man dar jivār-i sarkāram* ("I'm your neighbour": polite).
 Vicious, *fājir u fāsiq* (of people); *gandakār*: *bad-adā* (of horse): *mūzī* (injurious, of animals, etc.); *shamus* (vulg. *chamus*) (of horses, mules, donkeys); *gazanda* (biting).
 Vicissitudes, *inqilābāt-i dunyām*; *taghyīrāt-i falaki*; *past u bulandi-yī zamāna*.
 Victorious, *zaʃar-mand*; *fīrūzmand*.
 Victim, *qurbān* or *nahr* (animal for sacrifice).
 Victor, *fātih*: *ghālib*.
 Victory, *fātih*, pl. *futuhāt*; *zaʃar* (*yāftan*): *dast-burd* (getting the better of): *dast yāftan bar*—(to gain the victory).
 Victuals, *khurdanīha*; *maṣkulāt*. Vide Viands.
 Videlicet, *ya'ni*.
 Vie with, to, *bā-lāf-i barābarī zadan* (gen.); *ham-sari* k. (of people).
 View, *dar madd-i nazar dāshtan* (have an object in view): *chashm-andāz-i khub-i dārad* (it has a fine view): *chashm-andāz-i īn mahtābi*¹ *dar 'ālam nazīr na-dārad*.—Shah's Diary (the terrace has an unrivalled view): *manzar* (the place viewed).
 Vigilance, *bīdārī*; *bā-ihtiyātī*.
 Vigilant, *bāyad* *dar ijtīnāb-i az bādī hūshyār bāshīm*: *bīdār*; *bā-ihtiyāt*: *kishīk-chī bāyad bā hūsh u gūsh bāshad*.

¹ *Mahtāb*, without *ς* "moonlight."

² *Masmu'* Ar. past partic. ; lit. "heard."

- Vigorous, *tavānā*; *bā-bunya*: *bā-vujūd kībar-i sinn pā-yash u chashm-ash bi-jā aṣafqud* (in spite of his age he is vigorous, having possession of his faculties).
 Vigour, *tavānātī*; *bunya*.
 Vile, *khabīs* (in Persian of men; not of things).
 Vileness, *khabāsat*.
 Villa, *kushk* (villa or summer residence, kiosk).
 Village, *dīh* (small); *qasaba* (big); *qasabcha* (small = *dīh*): *rustā* (country or village as opposed to town): *ham-dīh* (adj. of the same village): *zābit* (head of one or more villages): *kad-khudā* (head of one village and under a *zābit*).
 Villager, *dīhāti*; *rustātī*: *dīhqān* (also cultivator). Vide Bumpkin.
 Villain, *khabīs*; *shaqī*.
 Vindication, *i'tizār*; *raf'i ilzām*.
 Vindicate, *baṛā-yi rāstār-i khud 'uzr-i masmu'-i² namī-tavānad bi-yāvarad*.
 Vindictive, *kīna-var*; *shutur-kīna*.
 Vindictiveness, *shutur-kīnagī*; *kīna-varī*.
 Vine, *maw* (local); *raz*: *tāk*: *darakht-i raz rū-yi darakht-i girdū kashida shuda ast*.
 Vinegar, *sirkā*: [sirkā-rū, vinegar-faced, sour-faced].
 Vineyard, *bāgh-i rāzī*; *angur-rāzī*.
 Vintage, *angur-chīnī* or *angur chīn*: *nāsil-i rāzi*.
 Vinter, *shūr-chī*; *bāda-jarush*.
 Violate, *shikastan* (a law): *hatk-i 'irz k.*, or *bī-sūrat k.* (a virgin): *akārat burdan* (with or without consent) *na bāyad ki zīr-i hukm-i dawlat bi-zānī*: *tajavuz k.* (of a treaty): *qasam rā shikastan* (of oath) *fashk-i qawl k.* Vide Rape and Violating.
 Violating, *Afāghina ba'd az giriftān-i shahr-i Kirmān bā zārhā-yash bī-iṣmātī kardānd*: *parda-dārī* (k.) (also to disclose a secret): *bī-nāmūsī*.
 Violence, *shiddat*; *ishtidād*: *jaʃā* (oppression): *ṣadāmāt-i bād* (of wind). Vide Virulence.
 Violent, *ātash-mizāj*: *divāna* (mad).
 Violet, *banāʃha*³: *rang-i banāʃha* adj.
 Violin, *kamāncha* (the instrument and the bow; but if used together the latter is called *kamān*, not *kamāncha*).
 Viper, *mār-i shākh-dār* (Cerastes; a small viper found in sand).
 Virgin, *bākira*: *dushīza* (rare); *duktar* (m.c.):

³ A name often given to female negro slaves.

- khayālāt-i bikr* (virgin and hence original thoughts): *ghazal-i bikr* (virgin ode).
- Virginity, *dukhtaragi* or *dukhtari*; *dūshīzagi*; *bakārat*.
- Virgo, *sumbula* (lit. a ear of corn).
- Virile, *mard-sifat* (also of a woman = masculine line): *ṣahib-rujuliyyat*.
- Virility, *mardī*; *rujūliyyat*: *qurva-yi bāh* (in copulation only).
- Virtue, ‘ismat or ‘iffat (chastity): *khassiyat* (quality, peculiarity): *bi-r̄tibar-i ‘ulda-i ki dārad* (by virtue of his office): *fazā’il* (opp. to *rāz-il*).
- Virtuous, *pāk-dāman*: *bā-‘ismat*.
- Virulence, *shiddat*; *tundi*; *hiddat*.
- Virulent, *shadid*; *tund*, *bā-hiddat*.
- Visage, *manzar* (outward appearance as opposed to *makhabar*, the mind): *liqā*.
- Vise, to, *vīza* k. or *qul kashidān* (to vise a passport, etc.).
- Viscid, *lazij*.
- Visible, *az ānjā daryācha khub paydā ast*.—Shah’s Diary (the lake is clearly visible from there): *namudār*; *numāyān*.
- Visibly, *zāhirān* (as opp. to *bālinān*): *vāzihān*. *Vide* Evidently, Clearly.
- Vision, *khayāl*; *ru-yā* (sp. a true vision, but also a false dream). *Vide* Dream.
- Visionary, *pur-khayāl*; *muhāl-andish*.
- Visit, *mulāqāt* (k.); ‘iyādat (k. or *raftan*) (sick persons): *ziyārat* (k.) (tombs of saints, friends, etc.). *Vide* Call, Enquire.
- Visit, to, *hīch bi-sar-i vagt-i mā namī-āy* (are you never coming to see us ?): *mi-khwāham dīdan-i ū bi-ravam*, or—*dīdanī az ū bikunam*: *qadam-ranja fārmāyid imrūz banda rā sar-afrāz kunid* (uncommon): *imrūz zahmat kashid bi-banda-manzil tashrif bi-yavārid* (common): *muharri-i awrāq rā du daf'a iqāmat-i Kalkatta ittiqāq uſtād* (the present writer twice visited Calcutta).
- Visiting, *dīd u bāz-dīd* (visiting and return-visiting): *ziyārat-i albāb va gasht-i bāgh u gulzār* (visiting friends and strolling in gardens).
- Visiting-card, *kārt* (Fr.).
- Visitor, *dīdanī-kun* (vulg.): *mihmān* (guest): *sayyāh* (to a place; also tourist): *dar īn mawsim mārdum az khārij khayli mi-āyand*.
- Visual, *chashmī* (vulg.); *nazarī*: *shahādat-i ‘aynī* (visual evidence).
- Vital, *maraz-i muhlik* (vital disease): *magtal* (rare) (vital spot). [die].
- Vitality, *īn mār sag-jān ast* (this snake won’t
- Vitiated, *fāsid* (k. or sh.).
- Vivacious, *ziring*.
- Viva voce, *zabānī*; *shifāhī*.
- Vivid, *khayāl-i rūshan dārad* (vivid imagination): ‘ibārat-ash *pīsh-i chashm-i khwānanda mujassam mī-shavad* (vivid writer or speaker).
- Vizier, *vazīr*, pl. *vuzarāt*.
- Vladikavkas, *Valdādiqaſqāz*.
- Vocabulary, *lughat* (dict. or its contents): *farhang* (glossary).
- Vocal, *sawī*: *sadātī*: *mūsiqī ham sawī būd va ham sāzī* (vocal and instrumental music).
- Vociferate, *dād z.*; *faryād z.*
- Vociferous, *shurishī*: *ghawqhātī* (of birds).
- Voice, *āvāz*; *āvāz-i khush u shirin* (sweet voice); *āvāz-i narm u hazīn* (low and mournful voice): *hanjar-i khush-i* (a sweet voice): *hātif makhlūq i ’st ki takallum mī-kunad va ilhām mī-rasānad valī dīda namī-shavad* (the *Hātif* is a being that is heard, not seen; it conveys warnings): *bā ghālat-i nafas* (speaking with a clergyman’s voice).
- Void, ‘ārī; *khālī*: *fazāt* (space between earth and heaven); *khālāt* (the void; ditto): *tu bi-qadr-i du tā pūl ‘aql na-dārī=bi-qadr-i khar-i namī-fahmī* (=you have no more intelligence than an egg; void of brains). *Vide* Dull and Ass.
- Volatile, *parīdānī*; *zūd juzv-i havā mī-shavad*.
- Volcano, *kuh-i ātash-fishān*.
- Nolens volens, *khwāh ma-khwāh*; *lawān* va *kurhān*.
- Volga, *Rūd-i Vulgā*.
- Volley, *tir-bārān* (k.): *shilīk* (k.).
- Voluble, *zabān-ash misl-i qaychi* mi-ravad or *misl-i miqrāz mī-gardad*: *tund harf mī-zanad*: *hay harf ast ki az dahan-ast bīrūn mī-āyad*.
- Volume, *jild*; *īn kitāb yak jild ast yā du?*; (yak jild dārad yā du? might mean “one cover or both ?”).
- Voluntarily, *khud bi-khud*; *bi-mayl-i khud*; *az rū-yi ikhtiyār*; *az pīsh-i khud*: *ān khāna bī-jīhat ātash girist* (that house caught fire of its own accord).
- Volunteer, *daw-talab*: *chirīk* (Inf. volunteers enlisted by force and lent arms and uniform): *mujāhidīn* (modern newspaper word for “volunteers”).
- Voluptuary, ‘ayyash: *tan-parast*.
- Vomit, to, *qay k.*: *istifrāgh k.*
- Vomitive, *muqayyīn*.

Voracious, *hirs-zan* vulg. (gen. of people): *pur-khur* (greedy): ‘*abd*’l-*batn* (slave to his belly): *shikamu* or *shikam-shul* (m.c.) (one always wanting to eat): *akul* (glutton): *daranda* (of animals): *gurg-i adamī-khwār* (voracious wolf): *bal’anda* (swallowing whole; of a dragon or demon).

Votary, *kuchak-abdāl* (a votary and confederate of a dervish; *vide* Confederate and Pilgrim): *mujavir*, pl. *mujāvirin* (those that dwell for religious motives at a sacred spot).

Vow, *nazr* (k.); ‘*ahd* (k. or b.).

Vowel, *harf-i illat* (the weak consonants *alif*, *vāv*, and *yā*): *i’rāb* (*guzāshṭan*) (the three short vowel points); *harakāt* (ditto).

Voyage, *siyāhat-i daryā*: *Sindbād haft bār safar-i daryā kard*.

Voyager, *daryā-navard*.

Vulgar, *bāzārī*: ‘*avāmm īn tawr mī-gūyand*: *īn bāzārī ’st* (he is a low fellow): *bi-sar u pā* (not respectable; *vide* Aimless): *ū tabī’atān bi-nawkar bishṭar mī-barad*. *Vide* Hackneyed.

Vulture, *lāsha-khwār* (gen. term): *dāl*: *kachal-charkis* (Egyptian vulture): *kirgis*.

W

Wadding, *kuhna* or *jul* (for gun).

Waddle, to, *kaj u chula¹* *rah raftan* (also to limp): *muramma* k., or —*rah raftan* (of a duck; also to roll, of a ship).

Wade, *dar kitāb-i inshā-yi Abu'l-Fazl bi-diqqat murūr kardam* (I waded through Abu'l Fazl's letters with difficulty): *dar āb raftan*. *Vide* Ford.

Wafted, *bā havā āmadan* (to be—). [(rare)].

Wager, to, *shart*— or *giraw bastan*; *nazr* b.

Wages, *muwājib* (gen.): *muzd* or *ujrat* (daily or weekly); *māhiyāna* (monthly): [*du pūl hammātī bi-dih*=give the coolly two pice for carrying these things].

Waggle, *qirbayli* k. (to shake the buttocks when walking; affected gait). *Vide* Coquetry.

Wagon, *vāgūn* (Eur.); *bār-kash*² (also a beast of burden); ‘*arrāda* (cart).

Wagoner, ‘*arrāda-chī*.

Wagtail, *dum-jumbānak*; *dam-i chāh* and *dum-sīja*; ‘*arūs-khāla*.

Wahabi, *Vahhābī*, pl. *Vahhābiyya*.

Wailing, *shivan* (k.) (noise; for dead): *nawha-garī* (k.) (conventional wailing for the dead): *giryā u zārī* (k.) (any wailing): *nāla* (k.) (sp. for pain): ‘*azā* (k.) (sp. in Muḥarram). *Vide* Weep.

Wailingly, *nāla-kunān*.

Waist, *kamar*; *miyān*.

Waistcoat, *jalīdqa* or *jalatqa*: *nīm-tana*¹ (a short coat with sleeves); *chabkan*³ (a long sleeveless garment, worn by Muslim and Zardushti infants): *yal* (a short coat with sleeves, worn by Muslims). *Vide* Vest.

Wait, *māndan*; *intīzār kashidān*; *muntazir b.*: *bi-gū dar īn utāq sabr kunad*: *qadrī sabr kun al-ān*⁴ *mī āyam*: *tā du sā’at intīzār-i shumā rā kashidām*: *dīda* (or *chashm*) *bi-rāh būdan* (to wait or expect the arrival of): *barā-yi javāb mu’attal ast* (he’s waiting for an answer): *bi-kamn-i man nishasta ast* (she’s lying in wait to catch me; *vide* Ambush): *bi-sar-i tīr āvardan* (to lie in wait till the game crosses the point on which the rifle has been previously laid and aimed): *bāsh bāsh rasīdam* (wait, wait, I’m just coming).

‘Wait on,’ *dawrī* k. (to make a falcon ‘wait on’); *shāhn-i dawrī* (a shahin trained to ‘wait on’).

Waiter, *pīsh-khidmat* (table servant): *pā-daw* (one that brings pipes and coffee at the *hammām*, also any boy or ‘tweenie’); *jāma-dār* (one who has charge of the clothes at a bath and on departure brings the looking glass⁵): *āb-gir* (one who draws washing water in a jug); *dallāk* (shampooer and barber, etc.).

Waiting, *pas chirā mu’attal-i*? = *muntazir-i chi hastī?* (well, what are you waiting for?).

Wake, *bīdar shudān*: *bāyad ki subh-i zud az*

¹ *Chūla*, a hollow: as though a man kept on putting one leg in a hollow.

² There are, it is said, a few wagons in Teheran.

³ Open on the left side for a short distance below the armhole, and fastened by tapes: now old-fashioned. In India the word is applied to a different pattern garment.

⁴ Lay stress on the word *al-an*.

⁵ The fee for the bath (from 2 shahis according to the status of the customer) is placed on the box at the exit. A better-class man, attended by a servant, would send the money by the servant. A tip to the *pa-daw* may or may not be given, but a tip to the *dallāk* from three shahis, and to the *jama-dār* from one shahi is almost *de rigueur*. Poor people do not employ the *dallāk* as a shampooer, nor do they tip the *jama-dār*.

rakht-i khwāb pā shavid (you must get up early to-morrow) : *bar-khīz* (get up!). Wakefulness, *bidāri* or *bidār-khwābī* (*kashudan*) ; *tamām-i shab khwāb az sar-am raft* (I spent a sleepless night).

Wale, *dāgh bar dāshṭan*, intr.

Walk, *gardish* (k.) ; *tafarruj* (walking) : *khiyābān* (garden path). Vide Gait and Walking.

Walk, to, *rāh-raftan* : *kharāmidan* or *qadam zadan* (stroll; in a garden, etc.) ; *mī-khwāhid piyāda bi-rāvīd yā savāra?* : *chamīdan* (to walk affectedly) : *bāng bar qadam zadan* (to walk quickly) : *qadam qadam r.* (of a horse).

Walker. Vide Stride and Wanderer.

Walking, *gardish* (k.) (walking or riding) : *tafarruj k.* : *sayr* (k.) (sight-seeing or travelling for amusement; *sayr-i daryā k.*, "to go for a sail"). Vide Walk.

Wall, *dīvar* : *jidār* (gen. of garden) : *bāru* (of fort or city) : *hisār* (fort, or fortified wall of a city) : *muḥavvata* (any boundary wall) : *dīvār-i bāgh pāyīn āmada ast* or *ghallida¹* *ast* (the garden wall has fallen down) : *tajīr* or *qanāt* (wall of a tent; latter also means an underground water-course) : *dīvār-i mushtarak* (a party-wall between two houses). Vide Blade.

Wall up, to, *dar dīvār chīdan* (to wall up a person alive).

Wallet, *khurjīn* (either of carpet or of *giūm*) : *jul bandī* (wallet, hold-all, portfolio) : *chinta* (of dervishes). Vide Bag.

Wall-eyed, *safid-chashm* ; *bad-chashm* ; *chashm-i bābā-qūrī*.²

Wall-flower, *gul-i khīrī* (m.c.) ; amongst druggists the holly-hock or *khatmī* is so named).

Walnut, *girdū* : *jawz-i chahār-maghz* (by druggists). [cane].

Wand, *ta'līmī* (of magician; also a swagger-Wander, to, *āvāra shudan* (to be a vagabond) ;

īn taraf u ān taraf raftan : *az hama taraf gardish karda am* ; *tamām-i rub³-i maskūn rā safar karda am* (I have wandered over the whole world) : *mā chahār ashkhās az gardish-i āsmān va inqilāb-i layl u nahār dar bi-dar va khāk bi-sar būda az muddat-i madīd-i gardish mī-kunīm*—Prof. S. T. (we

four, driven forth by Fate, have long wandered wretchedly) : *sar-gardān sh.* (in a jungle, etc.) : vide Delirious : *az mallab dūr ustādīd* (you have wandered from the point). Vide Lose.

Wanderer, *kūcha-gard* (street walker, an idle man, a prostitute). Vide Vagabond.

Wane, to, *kāstan*, rt. *kāh*, tr. and intr.

Want. Vide Desire, Need, Deficiency, and Poverty : ' *adam-i*-(want of—; lacking).

Want, to, *mayl dāshṭan* (feel an inclination for) ; *dil am khaylī mī-khwāhad ki urā bibinam=khaylī mushtāq-i dīdan-i ū hastam* (I much want to see him) : *urā az hīch chīz mu'attal ma-dār* (let him want for nothing) : *mī-khwāhī chi kūnī* (what do you want or intend to do ?) ; *man ki dar qayd-i dunyā nīstam* (I don't desire money) : *bīraw gum shaw man ki dar qayd-i mard nīstam* * (said by a coquette to a fickle lover) : *mī-i safarī lāzīm na-dāram* (I don't want a camp table) : *kām-i dil-i man bi-dih* ⁵ (give me what I want) : *dil-am mī-khwāhad girya kunam na khanda* (I want to cry, not laugh) : *chi tawr magar?* (well, what do you want ?) : *gāh-i az ma'kul ū mashrūb tangī na-kashīda* and (they have never been in want of food). Vide To Need.

Wanton, *harza-khayāl*.

War, *jang* (k.) : ⁶ *mahāraba* (k.) (rare in m.c.) : *nīzāt-hā-yi dākhiliyya u mulkiyya* (civil war) : *bā sarān-i havālī kalla mī-zad* (he was often engaged in petty wars with the neighbouring chiefs) : *jihād* (against non-muslims, but properly against infidels *kuffār*) : *i'lān-i jang* (proclamation of—) : *markaz-i jang* (seat of war).

Warble, *rīza-khwānī k.*

Warbler, *bulbul* (several species of warbler are so styled : vide Nightingale) : *barādar-i bulbul* (a warbler closely resembling the nightingale).

Warder, *hāfiẓ* (keeper) : *sarāy-dār* (owner or custodian of a *sarā*) : *nīgāh-bān* (in a prison).

Wardrobe, *sandug-khāna* (store-room for clothes and jewels).

Wards (of a key), *shigāf* (of a key ; the ridges or projections of the lock and the point of the key are called *zabāna*).

¹ *Ghalīdan*, prop. " to roll ; also to fall down, of an animal or man." *Rumbidan* " to fall down (of a wall)."'

² *Baba-qūrī* "onyx." The Afghans call a wall-eye *chashm-i sulaymani*.

³ Only one quarter of the globe is supposed to be inhabited, three quarters being water.

* Or *masar saht-i mard ast*? ⁵ A phrase better avoided ⁶ But *zānīdan* "to quarrel."

- Wares, *jins*, pl. *ajnās* : *khurda-rīz* (small).
- Warehouse, *maghāza* or *makhzan* (a large shop) : *ambār-khāna* (store).
- Warily, *nazar karda* ; *bi-ihtiyat*.
- Warlike, *jangi* ; *razm-pīsha* ; *jang-ju*.
- Warm, *garm* : *garm-sīr* (of country) : *malūl* (lukewarm).
- Warm, to, *garm k.* ; *taftīdan*.
- Warmth, *garmī* ; *harārat*.
- Warn, to, *khabar-dār sākhtan* or *mutanabbih k.* (to caution) : *az khayāl-i bad-i ū shumārā āgāh mī-kunam*—*az ū bar hazar bāyad bāshid* (I warn you against him) : *gust az khayālāt-i fāsida bar hazar bāshand* (he warned them against harbouring evil designs).
- Warning, *dīgarān az in zan 'ibrat bi-gīrand*. *Vide Advice*.
- Warp, *in takhta kaj u kūr*¹ *shuda ast*, or *tāb' bar dāshtha ast*, or *pīchīda ast* (this plank is warped) :
- Warp and woof, *tar u pud* ; [tar, also tun, are the upright threads in a loom and pud the cross ones]. *Vide Carpet*.
- Warrant, (subs). *iltizām* (a written guarantee for good behaviour or for completion of a contract²).
- Warrant, to, *zamānat k.* or *zamin shudan* (guaranteee) ; *barāy-i in jins ki asl ast zimma mi-gīram*; *vide Authorize* and *Justify*: *man zāmin-am* (I warrant it ; said by shopkeepers).
- Warranted, *muta'ahhid shuda and ki in asp bī 'ayb ast* : 'uhda giriftan (to be responsible).
- Warranter, *multazim*. *Vide Warrant*.
- Warrior, *muhārib* : *ghāzi* (religious) : *jihād-kun* (of a *jihād*) : *shamshīr-zan*.
- Wart, *tūtūl* or *tutulī* (small) ; *gandama* (large).
- Wash, to, *shustan*, rt. *shū*, tr. (gen.) : *shust u shū k.* (the body ; dishes, etc.) : *ghusl k.* (of body ; gen. for ceremonial impurity) : *jān rā shustan* (at the bath) : *vuzū k. (the ablutions before prayer) ; *tayammum* (k.) (ditto with earth or sand, in the absence of water) : *rud-burda shudan* (to be washed away) : *dast az jān shustan* (to give up hope of life). *Vide Despair*.*
- Washerman,³ *shāl-shūr* (for shawl-work) : *rakht-shū* or *gāzur* : *murda-shūr* and *ghassāl* (of dead) : *murda-shūr-at bi-barad!* (a curse).
- Washerwoman,³ *ghassāla* (of dead). *Vide Laundress*.
- Wash-house, *ghassāl-khāna* (for corpses).⁴
- Washing, *āb i ākhirat* (the last washing of water given to a corpse).
- Wasp, *zāru* (the yellow wasp) : *zāmbur* (hornet) : *khana-yi* or *ghāl-i zāmbur* (wasp's or hornet's nest).
- Waste, to, *talaf k.* (also to destroy) : *chirā 'umr-i tān rā zāyi*⁵ *mī-kunid?* : *bi-hadar raft* (to go to naught) : *ān sham' ashk mī-rīzad* (that candle is wasting) : *chirā dar māl tafrīt*⁶ *mī-kunī* (vulg.; why do you waste your money ?); *vide Money*. For Waste Time *vide Prove*.
- Waste away, *kāhidan*, tr. and intr.: *muz-mahill sh.* (of human beings).
- Wasteful, *mubazzir* (or a person) ; *vil-kharj*.
- Wasting, *tazyī (k.)*
- Watch, *sā'at-i baqhalī* (watch) ; *sā'at* (gen. ; watch or clock) ; *sā'at-i zang-dār* (repeater) : *sā'at-am khub kār mī-kunad* (my watch goes well) ; *mu'tabar ast* (it is to be relied on) : 'agrabā (hands) ; *raqqās* (the balance wheel of a watch, or escapement) ; *dasta* (the knob and hence the figure 12 on a watch; *vide Hand*) ; *qāb* (case) : *sā'at-zadan* or *baghal giriftan* (wear a watch) ; *vide Clock* : *pās* (a period of 3 hours).
- Watch, to, *fursat-i barā-yi raftan-i ānjā mī-jūyam*=*mutarassid hastam ki ānjā bi-ravam*: *bi-pā kas-i īnjā nayāyad* (watch that none comes here) ; *pāzīdan* (m.c.) : *bi-namāz shabzinda mī-dārad* (watch and pray) :—*tā muvāzib-i harakāt-i ū bāshad* (—to watch, spy, on him) ; *kishik kashidān* (to guard) : *mutarassid-i fursat būdan* (opportunity).
- Watchman, *pāsbān* or *kishik-chī* (gen.) : *dīdābān* (any look-out man posted on a high place, in a tower, etc.) : 'asas (night-watch =*gazma*, etc.; *vide Police*, *Patrol*).

¹ *Kūr* has here no meaning.

² *Multazim*, one who gives an *iltizām*. The form is *multazim* va *muta'ahhid gardīd fulān shakhs agar*.

³ In Persia the women, not the men, wash clothes ; there are no *dhobīs*.

⁴ Clothes are washed in a stream. ⁵ In Ar. ظلّة ; in Pers. ظلّة.

⁶ *Tafrīt* is properly "deficiency," opp. to *ifrāt*, "excess." *Chira dar khurdan tafrīt mī-kuni* (why do you eat too little ?).

Watchword, *ism-i shab*¹ (countersign).

Water,² *āb*, vulg. *aw*: *ab-i guvāra* (good drinking water): *ab-i muqattar* (prop. distilled water but in m.c. filtered): *āb-i ma'dani* (mineral) : *yak chakla* (or *chakka*) -*yi āb bi-dih bi-khuram* (vulg.; just give me a drop of water to drink) : *hayat rā āb-pāshī bi-kun* (water, i.e. sprinkle the courtyard) : *chand naṣar az bāchcha hā-yi man ābyārī-yi kisht-zār mī-kurdānd ki ghaṣla³ hātīf-i nīdā dar dād* (some of my men were watering the fields when suddenly a voice from the unseen shouted to them): *āb-i ravān* or *-jārī* (running water); *gandāb*; *murdāb* (stagnant): *ab-i chā'ida* and *āb i yakh* (cold water): *āb mayl bi-sifl mi-kunad* (water seeks the lowest level); *la'l-i khush āb u rang* (a ruby of fine water):

Water, to,² *āb dar dahan āmadan* (of the mouth): *ābyārī k.* (plants, by sprinkling): *tavvāra rikhtān* (with watering pot): *āb lādan* (horse, etc.); *āb-pāshī k.* (streets, etc.). *Vide Irrigate.*

Water-carrier, *saqqā bi-zamīn khurd va mashkash pāra shud* (the water-carrier burst his 'nusuck' by falling).

Water-closet, *mabāl*: *mabraz* (rare); *bayū'l-khalā* (rare): *rafta ast dast bi-āb bi-rasānad* (he has gone to 'wash his hands'; polite formula): *kinār-i āb rafta ast* (he has gone to the W.C.; polite): *rafta ast talab-gār-ash rā javāb bi-dihad* (vulgar = *ya'nī fuzla māl-i talab-gār shavad*): *pīsh-i ussā⁴ rafta ast* (amongst Shiah children).

Water-course, *jurdā* (a small water-course): *kārīz* or *qanāt* (underground).

Watered, *mawj-dar* (of silks): *kasīr⁵ 'l-anhār* (well watered; of country).

Waterfall, *āb-shār-i bisyār sāf-i khub-i az bālā-yi kūh mī-rizad* (a waterfall of pure drinking water falls from the hill).

Water-hollow. *Vide Hollow.*

Water melon, *hinduvāna*. *Vide Date.*

Watering-place, *mashrabā*.

Water-skin. *Vide Skin.*

Water-wagtail. *Vide Wagtail.*

Water-wheel, *charkh-i dūlāb⁶* or *charkh-i gāv-gard⁷*.

Watery, *ābakī* (in m.c. also = liquid). *Vide Thin, Liquid, and Diluted.*

Wattle, *āvīz* (of turkey).

Wave, *mawj*, pl. *amwāj*: *mawj rūy bi-baz gashtān dāshī ki*—(the wave was on the point of rolling back when—).

Wave to, *takān dādan*.

Waving, *mutamavvij* (sp. of water, but also of tall grass in the wind).

Wavy, *pur-shikan* (of hair). *Vide Curly.*

Wax, *mūm*: *in sham'-hā kāfūrī* (or *gachi*) 'st? (are these wax candles?): *khayr, az pīl* (or *pīlī*) *ast* (no, they are tallow): *lāk* (sealing-wax): *chirk* (of ears).

Wax-cloth, *mushamma'*.

Wax-works, *mujassama-yi mūmī*.

Waxen, *mūmī*: *kāfūrī* (of candle).

Way, *rāh* or *rah*; *rāh balad nīstam* (I don't know the way): *khaylī rāh bud* (it was a long way): *az rāh u nīma rāh* (all the way): *hagg-i murur* (right of way): *Vide Road and Method*: *bi-har surat*; or *bi-hich jihat* (in any way): *har jūr ast* (in some way or other): *hīch javāb-i hast u nīst nadād*, or *hīch hā u na na-kard* (he gave no answer one way or the other): *in bā qā'ida ast* (this is the proper way): *in rasm-i sulūk nīst* (=this is not the way to treat a gentleman).

Wayfarer, *rāh-raw*, *rāh-guzar*: *mutaraddidān* or *'ābirīn* (passers-by in the streets). *Vide Traveller.*

Waylay, *dar kamīn nishastan* (with evil intent): *dar bayn-i rāh gīrifān* (not with evil intent).

We, *ma*; *māhā⁸* (double plural).

Weak, *nā-tavān*; *kam-zur*; *kam-bunya*; *zā'i*: *'ājiz* (helpless, etc.): *sabuk*, *kamrang* or *ābakī* (of tea): *sust* or *kam-nashā⁹* (of wine): *dahan-bīn* (one that is always swayed by the last speaker): *gūshī* (one that does whatever he hears): *har kas cham-i dārad*, or *bi-chīz-i dil-bastagī dārad* (=every one has his weak point): *bīkh-i dum-ash sust ast* (easily influenced). *Vide Follow* and 'Tea.'

¹ No one is allowed out in the streets without permission from four hours after sunset. The *ismi-shab* is given to trustworthy persons only. The Arg has a different *ismi-shab* from the city.

² When a person drinks it is customary to say '*āfiyat bāshad*'.

³ *Ussā* = *ustad* = 'Umar.

⁴ *Dūlāb* is a garden watered by a well with a Persian wheel. *Gāv-gard* is the covered place in which the well-bullock circles.

⁵ *Mayan*. Af. and Ind.

⁶ *Nasha'* P. for *nashwah* Ar., or *nasha'h* Ar. col.

Weakening, *za'if*, etc. *k.*; *az quvvat andākh-tan*; *z'uf-āvar būdan*.

Weakness, *za'f* or *zu'f*; *nā-tavānī*; *kam-bunyagī* (of body): *sustū-yi rāy* (in mind). *Vide Inability.*

Weal, *sihhat u suqm* (weal or woe).

Wealth, *dawlat va ḡarvat*: *tamavvul-i Inglis-hā ma'rūf-i dunyā* 'st ẓarūr bi-navishtan nīst—Shah's Diary (the wealth of the English is known to all the world; there is no necessity to describe it).

Wealthy, *tavāngar*; *dawlatmand*; *māl-dār*; *ḡāni*; *mutamavvīl*; *sāhib ḡarvat* or *dawlat*; *bā ḡarvat*: *pūl u pilla-i ziyād dārad* (vulg.).

Wean, *bachcha rā az shīr baz giriftand*¹ (or *burīdān*) (the child was weaned).

Weaned, *az shīr girifta* or *burīda*.

Weapon, *harba* (gen.): *silāh*, pl. *asliha* (of war only); *ālat-i jang*.

Wear, to, *pūshīdan* (to put on): *hār rūz yak dast libās-i tāza bar-am mī-kunam* (I wear a fresh suit every day): *gīva pā mī-kunad* (or *mī-pushad*) (he wears rag shoes): *angushtar-i dar dast dārad* (he wears a ring): *kulāh bar sar mī-guzārad* (he wears a *kulāh*): *chirā sā'at namī-zanīd* (why don't you wear a watch?): *shamshir bastan* (to wear a sword, etc.): *kuhnā sh.* (to wear out).

Wearing, *jān-farsā* (wearing out the life): *bunyān kan-i ṣabr u sukūn* (wearing out the patience).

Wearied out, *bi-jān* or *bi-sutuh āmadan* (in mind): *khasta* or *zilla shudan* (in body); *kūfta* (ditto).

Weariness, *khastagī*; *kasālat*: *māndagī* (rare in Persia); *kuftāgi*.

Wearisome, *malāl-angiz*: *malālat āvardan* (to be——); *īn qissā dīgar hawṣala rā tang mī-kunad*.

Weary, *khasta*; *zilla*; *kūfta*: *sīkh shuda* (stiff).

Weasel, *khazz*, Ar. *kazz*: (formerly *khazz* was a garment made of silk and wool; later one made of *kurk*).

Weather, *havā*; 'vide' Climate and Season: *imrūz havā sāf ast* (it's a fine, i.e. sunny, day): *dīrūz havā pur mīh va tārik būd* (yesterday was dull): *havā gard-ālud ast* (of dust-fog): *havā az gard u ghubār tūra va tār shud* (there was a violent dust

storm and it became dark): *vide* 'Air': *havā ihtiyyāt dārad* (the weather is unpromising): *havā-shinās* (weather-wise).

Weather-cock, *bād-numā*; *murgh-i bād*.

Weave, *dar Kirmān qāli-hā-yi mumtāz mī-bāfand* (they make excellent carpets in Kerman: not *mī sāzand*).

Weaver, *bāfanda*; *nassāj* (rare): *qāli-bāj* (carpet weaver): *shāl-bāf* (shawl weaver): *hasīr-bāf* (of mats).

Web. *Vide* Spider, Warp and Woof, and Carpet. [footed].

Webbed, *pā-yi pardā-dār*; *pardā-pā* (web-Wedding, 'arūsī.

Wedge, *gāz* or *mīkh* (a little triangle or anything driven in to tighten).

Wednesday, *chahār-shamba*.

Weed, 'alaf or *giyāh-i khud-rū*: 'alaf-i harza: *khas u khār* (brambles): *khas u khāshik* (loose brambles, chips); *salām 'alayk* (a troublesome grass; as soon as cut down it rises up and says "Here we are again").

Weed out, to, *az miyān dur k.* or *bar chudēn*.

Week, *tā yak hāfta-yi dīgar bar mi-qardad* (he will return within a week).

Weekly, *hāfta-vār*: *hāftagī*.

Weep, to, *giryā k.*; *zār zār giryā k.*² (weep bitterly); *girīstan*, rt. *girī*: *marā bī-ikhtiyār giryā āmad*—Prof. S. T. (I burst into tears): *bī-hāy hāy giryā kardan* (to weep loudly and bitterly): *ashk bārīdan* (shed tears): *nāla k.* (groan).

Weeping, *giryā u zārī* (*k.*): *ashk-bārī* (*k.*).

Weevil, *sula*.

Weigh, *vazn kardan* and *shudan* (weigh in any manner): *qand rā kashīdam* (I have weighed the loaf sugar): *mīzān* or *tarāzū k.* (in scales): *qapān k.* (by steel-yard): *vide* Scales: *langar bar dāshtan* (of anchor).

Weighed, *vazn-shuda*: *qapān shuda* (by steel-yard). *Vide* Scales.

Weight, *vazn*, pl. *awzān*: *sang* (a weight for weighing): *vazn-i īn sang chīst?* (what is the weight of this stone?): *kam-farush*³ (one who gives short weight): *sukhan-ash dar-raw ast* (his words have weight with people): *vazn-i tamām* (good weight): *dar vazn dūzī kard* (short weight; *vide* Cheat): *pār-sang* (make weight; anything added to one part of a scale that is faulty).

¹ Gen. at 2 years of age.

² Classically *khush girīstan*.

³ Most bakers, butchers and *baqqals* systematically give short weight. They, however, frequently inscribe outside their shops *Bar kam-farush la'nāt*= 'God's curse on him that gives short weight.'

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Whether, *yā—yā*; *chi—chi*; *khwāh—khwāh*.
Whetstone, *sang-i sab*: *fasan*.

Whey, *ab-i zir-i panir*.

Which, *kudām¹* or *kudām yak?* (inter.): *chi?* : *ānhāt-i ki* (those which): *ānchi* (that which).

Whiff, *puf*; *du si nafas* (or *dam* or *mik*)² *qalīyān kashidam* (I took two or three pulls at the pipe).

While, Whilst, *dar vagt-i ki*; *mā dām-i ki* (as long as, and also the case being so): *dar juzv* (between whiles, at the same time): *namī-tavānad zinda zinda munkir-ash bi-shavad* (he cannot deny it whilst³ he's alive). *Vide* Although and Time.

Whim, *vahm*; *khayāl*.

Whine, to, *giryā k.* (of a dog).

Whip, *shallāq* or *tāzīyāna* (z.⁴); *qamchī* (z.) (rare).

Whipper-snapper, *du-pishkili* (lit. two pellets of goat's dung). *Vide* Insignificant and Dwarf.

Whirl, *charkh khurdan* (intr., of a ship in a whirlpool, etc.): *charkhāndan*, tr. *Vide* Spin.

Whirling, *pir-khuri* (spinning of top, dervishes; wheeling of birds in the sky).

Whirlpool, *gird-āb*; *varta*.

Whirl-wind, *gird-bād* or *lula-bād*; *marghula* or *bād-i marghul*.

Whiskers, *khatt-i rish* (local?) (close trimmed). *Vide* Roll up.

Whiskey, *viski*.

Whisper, to, *ān sukhān rā āhistā bi-gūsh-ash guftam*=*ān harf rā bi-sargūshī* (or *bi-najvā*) *bi-ū guftam* (I whispered it to him): *najvā guftan khilaf-i shar' ast*:⁵ *chut chut k.*, or *fis fis k.* (of the noise): *chigūnagī rā tū-yi gūsh-ash khwāndam* (I whispered to her all about it).

Whisperer, *sargushī-gu*: *najvā-kunanda*.

Whistle,⁶ *futak zadan* (vulg. ; often done when watering animals): *shāfut zadan* (with the lips): *safir* (z.) (rare): *shutak* (z.) or *sut zadan* (through the fingers).

Whistling, *man shāndam kas-i futak mī-*

zanad (I heard some one whistling): *viz viz* (of wind).

White, *safid* (adj.): *safida* or *safidī* (subs., white of egg): *safida-yi chashm* (of the eye): *rish-ash jaw gandum* (or *filfil namakī ast* (his beard is grizzled).

Whiteness, *safidī*.

White-wash, to, *āhak z.*; *safid k.*

Whitlow, *gaz-dumak*;⁷ *gazhdumak*.

Who, *ki*, pl. *kudām kas-hā*, and vulg. *ki-hā?*: *kist?* (who is it?): for "who's there?" *Vide* Door.

Whoever, *har ki*—; *har ān ki*—; *har kas-i ki*—(he who—).

Whole, *hama*; *agar mayl dārī hama rā* (or *tamām-ash rā*) *bi-gīr* (take the whole if you like): *shish-dāng*⁸ (the whole of a thing): *Vide* All.

Wholesale, *bār-farūsh* and *tamām-farūsh* (wholesale dealer): *jumla-farush*; *kulli farūsh*.

Wholesome, *sālim* (of climate): *guvāra* (of food or water). *Vide* Digestible.

Wholly, *bi-kullī*; *mutlaqān*; *tamāmān*: *ru-yi ham rafta* (on the whole, on an average).

Whooping-cough, *siyāh-surfa*.

Whore, *qabba*⁹; *fākisha* (a polite term): *kusū* (vulgar).

Whore, to, *kus dādan* (crude; of a woman): *zinā dādan* (of woman, and *zinā kardan* of man): *jinda-bāzī k.* (of man): *qabbagī k.* (of woman). *Vide* Adultery and Fornication.

Whoremonger, *jinda-bāz*: *zanaka-bāz* (local).

Whose, *māl-i ki?*; *kirā* (dat. of *ki*; 'to whom?'): *az ān-i ki?*; *az ki ast?*

Why, *chirā?* (and affir.= "of course"): *bi-chi jihat?*; *vāsa-yi chi?* (vulg.): *chūn u chirā* (subs. the why and the wherefore): *chigūnagī-yi hāl* (the why of, or the circumstances of the case). *Vide* Cause.

Wick, *fatila*.

Wicked, *sharir* (for Ar. *shirrīr*) (naughty, mischievous etc.): *khabis* (evil; a stronger word than *sharir*); *bad* (bad); *na-durust* (also blackguard in a joking sense): *bad-*

¹ Amongst the Afghans *kudām* is also an indefinite pronoun=Hindus. *ko, i.*

² From *makidān*.

³ Note the reduplication to signify continuation.

⁴ Supposed anciently to be made of fine wire.

⁵ Still even *mujahids*, whisper.

⁶ Whistling is considered indecorous by Muslims.

⁷ Said to be caused by working during the 'id-i *ghadīr*, 'Ali's festival.

⁸ *Shish* vulg. for *shash*. Land, houses, etc., are divided into six imaginary parts or *dāng*; therefore *chahār-dāng* would equal $\frac{1}{4}$ or $\frac{1}{2}$ of anything. *Tū-yi shish dāng-rafta ast* (= "he's quite drunk").

⁹ From an Arabic root signifying "to cough."

zāt (gen. of children or servants, also applied jokingly). *Vide Rogue.*
Wickedness, *badi* (badness); *bad-zatī*; *sharārat* (mischief, etc.): *khabāṣat*: *sū** (opp. to *husn**, in compounds, as *sū-i hazm* indigestion).

Wicker-work, *sabād-bāfi*: *gīra-sāzī* (local).

Wide, *pahn* or *pur-pahnā* (*k*.): '*arīz* (*k*.): *farākh* or *gushād* (*k*.). (wide or loose, of clothes): *pārcha-i pur-pahnā-tar*¹ (or '*arīz-tar*) *az in mī-khwāham*: *dahan-ash bisyār farākh ast* (he opens his mouth wide; asks too much).

Wide-awake, *chashm-bāz* (lit. and fig.; opp. to *chashm-dūkhta*): *chashm u gūsh-ash hamisha bāz mī-dārad* (fig.).

Widen, to, *vus'at dādan* (of a road, etc., but sp. applied to business): '*arīz k*.

Widow, *bīva*, opp. to *shawhar-dār*; *zan-i bi-shawhar*: *arāmil* (pl. of Ar. *armala*; but the sing. is not used in Persian).

Widower, *zan-murda*; *bīva* (widow; in m.c. incorrectly used for widower also).

Widowhood, *bīvagi*.

Width, *pahnā*; '*arz*: *farākhī* and *gushādagī* (width or looseness, of clothes, a cap, etc.): *arz^an* (adv. in width).

Wield, to, *gardāndan* (of sword or pen).

Wieldy, *bāb-i dast*.

Wife, ¹ *zan* (also woman q.v.); *zan-i 'aqdī* (married by *nikāh*); *ham-khwāba*: *sīgha* (a temporary wife married by *mut'ah*): *chand andarūn dārad!* vulg. (how many wives has he?): '*iyāl* (prop. family): *hū* (rival or co-wife q. v.): *zan u shawhar* (man and wife): *bīzānī girifstan* (to take to wife).

Wig, *mū yi 'amalī*; *mū-yi 'ivazī*: '*araq-chīn-i mū-dār* (gen. for scald-headed children).

Wild, *dashī*; *sahrā'i*; *vahshī*: *bulbul ast mī-khwānad?* *Nakhayr māl-i darakht ast*² (is it the cage-bulbul that is singing? No it's some wild bird).

Wild-beasts, *vuhush* (in pl. only, but *bāqī-i vahsh*=Zoo).

Wilderness, *biyābān* (does not now mean one without water): *dashi u biyābān*: *biyābān-i laqq u daqq* (howling wilderness).

Wildness, *vahshī būdan*.

Wile, *rang* (*zadan*); *hīla* (*k*.); *makr.* (*k*.): *kayd* (*k*.). *Vide Deceit, Artifice, Trick.*

Wilful, *khud-sar*; *khud-ra'y*.

Wilfully, *qasdān*; '*amdān*; *dīda u dānistā*.

Wiliness, *ziringī*. *Vide Wile.*

Will (subs.) *ikhtiyār*; *man bi-in zūdī bi-khwāhish-i khud 'arūsī na-khwāham kard magar zūr bāshad* (I won't of my own will marry so soon unless I am obliged): *nashiyāt* (of God): *vaṣīyyat-nāma* (testament): *karhān*; or '*alā 'r-raghm* (against one's will).

Will, to, *vide Desire*: *vaṣīyyat k*. (to bequeath): *in qadr qavī 'st ki yak dāf'a dīdī turā zamin zad* (he's so strong that one day you may see that he will throw you on the ground): *bāyad dar raft, shayad tufang rā bi-ṭaraf-i man darāz kard⁴ andākht* (I must clear out of this, or perhaps he'll point the gun and fire at me): *har ki dil-ash bi-khwāhad mulk rā-bi-girad—Prof. S T. (let who will rule, I care not).*

William, *Giliyum*.

Willing, *rāzi*: *khīwāhi na-khwāhī*; or *taw^an va karhān* (nolens volens): *agar Khudā bi-khwāhad* (D.V.).

Willingly, *bi-chashm!* (interj.): *az dil u jān; qalbān; bā-mayl-i tamām; bā ragħbat-i tamām*.

Willingness, *mayl*; *ragħbat*; *rizāyat*.

Will-'o-the wisp, *fānus-i shaytān*.

Willow, *bīd*; *bīd-i majnun* (weeping willow); *bīd-i mishk* (Egyptian willow).

Wily, *pur makr*; *bā tazvir*, etc., etc. (cheating others): *ziring* (not to be tricked).

Vide Artful, Tricky, Deceitful, Clever.

Win, *ghālib sh.* (rare); *ki burd?* or *kī bāzī rā burd?* (which won?): *jilaw āmadan* (in a race).

Wince, *hut kh.* (corrup. of *hawl*): *tākan kh.* *Vide Flinch.*

Wind, to, *kuk k.* (a watch, etc.; tune an instrument): *tabidan* (also to twist); *dawr gardāndan*; *pīchidān*: *az pā-yi in kūh pīchida mī-ravad* (winds along the foot of the hill): *hisāb pardākhtan* (wind up an

¹ Note the formation of this adjective and its comparative.

² An old lady will sometimes go through the form of *mut'ah* with the infant son of a head servant so that the father may be *mahram* to her. A Muslim may have four lawful (Pers. '*aqdī* and Ar. *mankuba*) wives, and as many concubine slaves as he pleases. The Shi'as do not count a *sīgha* wife amongst the four lawful wives. As a wife, a virgin is preferred, but a divorcee is preferred to a widow: the former can be reproached; the latter may draw unfavourable comparisons.

³ Vulg. for *murgh-i dar darakht ast* or *chīz-i dar darakht*.

⁴ Note this m.c. use of the Fut. for the *didī*=*mī-binī* for *shāyad bi-bini*.

estate): *dast-gāh-i tijārat var-chīd* (he wound up his business)
 Wind, *bād*. [*havā*¹ ‘air’]: *rīh* or *bād* (vulg. *gūz*) (flatulence): *samūm* (hot wind): *chi tawr bi-bād mī-ravad* (how he swaggers): *chi tawr bād mī-zanad* (how he boasts): *du asp-i chālāk-i ki dar rafāt az bād sabqāt mī-giriftand*—Prof. S. T.: *bād az jilaw ast* (it's a head wind): *vaqtī ki īn bād dar hayajān ast* (when this wind prevails): *bād-i murād* (favourable wind): *bālā-yi bād* (up wind): *pusht-i bād* or *zir-i bād* (down wind). *Vide* Windward.

Windfall, *pul-i havār* and *bād-āvurd* (of money only): *in muft dast-am āmad*: *rīkhta* (of fruit).

Winding-sheet, *kafan*.

Windmill, *āsyā-bād* (for *āsiyā-yi bādī*): *firfira* (toy; of paper: also a spinning top).

Window, *pinjra* (lattice): *urusī* (with stained glass, opening down to the ground): *darīcha*: *dast-andāz* (a railing; a window ledge): *kucha-numā* (adj., giving on to a street; of a window): *rawzan* (light-hole): *ghurfa* (a ladies' peep-hole, overhooking a reception-room).

Windpipe, *hanjara*: *qarnāt* (m.c. only): *nāy* or *nay-i gulu*.

Windward, *havā-rukh*: *sina bi-bād dādan* (to fly a hawk into the wind). *Vide* Wind.

Windy, *pur-bād*: *pur bād u khāk* (of a day).

Wind-gall, *asp rawghan* *āvurda ast*.

Wine,² *sharāb*; *khamr*; *may*; *bāda*; *shīra*: *may-gūn* (wine-coloured): *vide* Wolf: *sharāb-i kafsh kuhna*³ (a facetious term for bad wine): *nasha*⁴ *bi-sar-i man gul karda ast* (the wine has slightly gone to my head): *vide* Drunk: *nāb* or *khālis* (pure, of wine): *sharāb-i talkh* (strong wine): *sharāb-i tāhur* (of Paradise): *sharāb kashidān* (to make wine): *piyāla z.* (drink wine). *Vide* Strong.

Wine-press, *shīra-khāna*.

Wine-shop, *may-khāna*; *sharāb-khāna*.

Wing, *bāl* (also feather): *bāzu*; *janāh*, pl.

ajniha, Ar. (rare); *shāh-par-i tūtī rā bi-chīn* ‘cut the parrot's wing’; *vide* Feather: *janāh* (of army); *maymana* (right wing of an army) and *maysara* (left wing): *ru-yi havā* (when flying; on the wing): *dar parvāz* or *dar tayarān* (passing away in flight).

Winged, *bāl-dār*.

Wink, *kirishma* (of a coquette only): *ū marā chashmak zad* (he gave me a wink; by closing either one or both eyes): *ū gūshayi chashm bi-man khwābānīd* (he gave me an Irish wink; by imperceptibly moving an eyelid): *pilk z.* (to flinch); *bi-yak pilk zadan* (in the twinkling of an eye).

Winner, *bāzī rā ū burda* (he is the winner).

Winnow, *bi-bād dādan*; *ābshīn k.*

Winnowing-fork, *shāna*.

Winter, *zamistān*; *sarma* (vulg.).

Winter-quarters, *qishlāq*. *Vide* Summer, and Migrate.

Wintry, *zamistānī*.

Wipe, to, *pāk k.*: *khushkānīdan* (to dry). *Vide* Erase, Efface.

Wire, *sīm*:⁵ *maṣṭūl* (twisted wire-rope; hence rigging of a ship): *sīm-i talgrāfi* or *sīm-i barqī* (telegraph).

Wisdom, *dānārī*; *dānish*; *khirad*.

Wisdom-tooth, *dandān-i* ‘*aqil*'. *Vide* Dotage.

Wise, *dānā*; and *dānishmand*; and *khiradmand* P.: ‘*āqil*, Ar. (also intelligent). *Vide* Manner.

Wish, *khwāhish*; *murād*: *ikhtiyār bā shumā ast* (as you wish). *Vide* Desire, Object.

Wish, to, *khwāstan*, rt. *khwāh*; *mayl-i ziyyād dāshīan*: *agar dil-at bi-khwāhad* (if you wish): *mī-khwāhand īn-jā bi-mānand* (they want to stay here). *Vide* Will.

Wisher, *tālib* (desiring): *khayr-khwāh* (well-wisher).

Wishful, *mushtāq*; *khwāhān*. *Vide* Desirous.

Wit, *latifa-gu* or *bazla-gu* (a wit; person): *khush-mazāgī*; or *latifa-gū-i*; or *bāzla-gū-i* (pleasantry).

¹ In India *hawā* is used also for wind.

² As a rule Persian Muslims that habitually drink wine, abandon it during *Ramazan*. Others will, after a family death, abstain from it till three Fridays have elapsed.

It is a Persian custom to take with ‘*araq* a little orange, lemon, or pickle, and with red wine a lump of sugar or some sweetmeat.

Wine is generally sold by Jews, and sometimes by Zardushtis. In the Arabian Nights it is Christians who sell it.

³ *Kaʃh-kuhna* no *izafat*.

⁴ For. Ar. ﺳَهْشَهْ *nasha* (coll.).

⁵ *Sīm* in old Persian and still in Indian, means ‘silver’; but *sīm u zar* m.c., “silver and gold; money.”

Wits, 'aql rā gum k. (lose one's wits, become mad or lose one's head).

Witch, sāhira; zan-i jādu-gar.

Witchcraft, jādu; sihr.

With, hampī, vulg. for ham-rāh (in company with); ma'; bā: bi, az (of instrument).

Withdraw, kinar raftan, intr. (from table, etc.): bāz or pas or vāpas giriflān, tr. (to take back): pas kashidān (the head from a window, etc.): mustaridd burdan (of things, but—kardan for opinion, vote, etc.). *Vide* Retreat.

Wither, pazhmurda shudān (from heat or cold; of flowers and also of people): khushk shudān (to die; of plants).

Withers, sar-i kitf.

Withhold, bāz dāshtan; *vide* Restrain: ummīd dāram dar in rūz-i tangī i'ānat-i khud rā az man mužāyaqa na-kunī or darīgh na-dārī¹ (I hope you won't withhold your help in my present distress): jān-i khud rā az shumā darīgh na-khwāham dāsh² (I will not spare even my life in serving you). [Inside.]

Within, dākhil; darūn; andarūn. *Vide* In,

Without, bī; or bi-dun; or bi-ghayr (prep.): bīrūn; or khārij (adv.; outside): man namīravam tā ān ki shumā hamrāh-i man na-yāyīd or bi-yāyīd³ (I won't go unless you accompany me): bi-u ihtiyyāj-i na-dārim (we can do without him).

Withstand, istādagī k.; —tāb-i muqāvamat kujaā ārand? (they can never withstand him). *Vide* Repulse.

Witness, gavah (rare); shāhid, pl. shuhud: shuhūd iqāmat k (produce witnesses): shahādat dādan (to bear witness); *vide* Evidence: shunida kay buvad mānand-i dīda?: shāhid-i 'aynā or shāhid-i bi-'ayn (eye-witness).

Witticisms, maskharagi-hā; rish-khandagī-hā. Witty, latīf; zarīf; javāb-i khush-maza⁴-i dād (he returned a witty answer).

Wizard, jādū-gar; sāhir, afsūn-gar (male only).

Woe; *vide* Grief: vāy bar man (woe is me). *Vide* Weal.

Wolf, gurg: [sag-gurg, a mixture of wine and 'araq]: gurg-i ādam-khwār (a ravenous wolf). gurg dar libās-i mīsh (wolf in sheep's clothing): havā-yi gurg u mīsh (twilight of morning or evening): sim' (the offspring of a female hyena and a male wolf).

Woman,⁵ zan; or za'iifa: kad-bānū (a housewife; or woman who manages well) : agar imshab 'aysh-i har du rā 'azā na-kardam⁶ dar dunyā zan nistam—Prof. S. T. (if I don't this evening change the joy of both into mourning, I'm no woman): ay paliyāra bi-raw, gum haw ("get out, you horror;" said to a wicked woman; *vide* Beldame): tā'iifa-yi nisvān⁶ (pl., women; the sex): pīr-i zāl or pīr-i zana and 'ajūza (old woman): zan-i mankuha (lawfully married by nikāh; *vide* note to Wife): mashshāla (tire-woman; *vide* Maid): zan-i zāhū (a woman in child-bed). *Vide* Deficient.

Womanly, zanāna (belonging to woman): zan-sifat (effeminate).

Womb, zihdān: bachcha-dān (vulg.); rihm Per. for Ar. rahm.

Wonder, ta'ajjub (k.): jā-yi 'ajab nīst (it's no wonder). *Vide* Miracle and Wonderful.

Wonder, to, muta'ajjib budān; hayrat-zada sh.; mutahayyir sh.: māt-am burd (I wondered).

Wonderful, 'ajīb; gharīb: ma'raka ast (he's a wonder); ma'raka mi-kunad (he does wonders).

Wont, *vide* Custom: tu nīz mi-rī,⁷—na? vulg. (you'll go too—won't you?): mu'tad (accustomed to).

Wood, hīzum or hīma (brushwood, etc., for burning): chub (gen.): jangal or bisha (forest). *Vide* Brushwood.

¹ Na-dārī or na-khwāhi dūsh. *Vide* note 2 below.

² Or namīrānam, but not na-duram. *Vide* note 1 above.

³ Na-yāyīd or bi-yāyīd: the meaning is the same, but the intonation in speaking differs: better tā shumā na-yāyīd man namīravam.

⁴ Women are deficient in sense (nūqīs⁸ 'l-'aql) but possess an extraordinary degree of cunning and many are the tales that illustrate this.

It is related that the Prophet said, 'I stood at the gate of Paradise and saw that most of its inmates were the poor: I stood at the gate of Hell and most of its inmates were women.'

When in doubt a Muslim may consult his wife and act exactly contrary to her advice.

⁵ Note Pret. assuming the completion of the condition: bī-kunām might be substituted.

⁶ Niswan, nisa⁹ and niswat Ar. pl. "women"; no singular of this word.

⁷ Mi-rī, vulg. for mi-ravī.

Woodcock, *yalva-qūshī*, T.: *murgh-i zīrak* (Shiraz): *chulluq*, T.

Wood-cutter, *hīma-shikan* (with axe): *hīma-bur* (with saw). *Vide Woodman.*

Wooden, *chūbi*; *az chūb*.

Woodlouse, *khar-i khaki*.

Woodman, ‘*allāf* (seller of wood and grass): *hīzum-kash* (that collects and sells fire-wood): *khar-kash* (sells brushwood). *Vide Wood-cutter.*

Wood-pecker, *dār-kūb*; *darakht-kut-kun*; *dār-muk*; *dār-kutān*.

Woof, *pūd*. *Vide Warp and Woollen.*

Wool,¹ *pashm*. *Vide Hair*

Wool-gathering, *shutur mī-charānād*.

Woollen, *pashmī*: *pashm andar pashm* (of a carpet; i.e. web and woof, both woollen).

Word, *sukhun*; *kalima*; *kalām*; *laft*, pl. *aljāz*: *vide Promise and Speech*: *takya-yi kalām* (a particular word always used by a person; a trick of speech): *bad-qawl shudan* or *khulf-i va'da k.* (to break one's word; *vide Promise*): *az harf-i khud hargiz bar namī-gardam* (I never go back on my word): *vide In Short*: *bi-'ibāratⁿ ukhra* (in other words): *laft bi-laft* or *kalima bi-kalima* (word by word).

Wordy, *pur-harf*; *laffāz*.

Work, *kār*; *kār u bar*; *shughl*: *taṣlīf* (composition, also compilation): [*taṣnīf*, pl. *taṣnīfāt* (but in m.c. generally a song by a *lūtī* or a topical song)]: *yak rūz kār dārad* (it's the work of one day only): *kār-ash khwābida ast* (his work, or business has stopped): *in qālī khwābida ast* (work on this carpet has ceased): *dast bi-kār sh.* (to set to work).

Works, *charkhhā-yi²* *sā'at* (of watch): *kul-liyyāt* (collected works of an author): *dīvān* (the collected poetical works only): *khay-rāt* or *mabarrāt* (good works): *shanāyiⁱ-i a'māl* (evil deeds): *husn-i 'amal* (acting well: as opposed to *sū^k-i 'amal*).

Work, to, *mīnat kashidān*; *kār k.*

Workman, *kār-kun*: *muzdur* or *ājir* or ‘*amala*³ (hired—): *kārīgar* (skilled—); *vide Master*.

Workmanship, *sākht*: *san'at-kārī* (fine work-

manship): *kanda-kārī u munabbat-kārī shāhid bar mahārat-i shān ast* (their carvings display admirable workmanship): *ustādī*.

Workshop, *kār-khāna*; [*kār-gāh* is a frame for *qullāb-duzī* 'wool-work', or *yarāq-bāfi*, 'gold and silver embroidery']: *dast-gāh* (workshop and plant).

World, *ālam*; *dunyā*: *dunyā u ākhirat* (this world and the next): *jahān*: *agar īn marhamat-i bi-farmāyīd ānrā sa'ādat-i har du jahān⁴ khwāham pindāsh*: *dar tamām-i rū-yi zamīn* (in the whole world = *dar tamām-i āfāq*): *Kirmān jā^k-i nīst ki dast-ras bāshad* (= Kerman is altogether out of the world, out of the way): *insān az 'adam bi-vujūd āmad* (man came into the world from non-existence): *man bā ū hīch sar u kār-i na-dāram, abadān* (I've nothing in the world to do with him): *ū rū-yi kār āmada ast* (he's rising in the world): *ū az daraja-yi i'tibār sāqit shuda ast* (he's down in the world): ‘*ālam-i ghayb* (the invisible world).

Worldly, *dunyā-dust* (of people): *dunyavī* (of things): *lahv u la'b* (worldly amusement): ‘*ilm-i rasnī* (worldly knowledge). *Vide Designing and Ambitious.*

World-wide, *ma'ruf-i dunyā*.

Worm, *kirm* (also insect, etc.): *kharātīn* (prop. Ar. pl.; Pers. pl. *kharātin-ha*) (earthworm); *kirm-i shab-tāb* (glow-worm): *kirm-pīla* (silk-worm): “A worm disclosed the death of Solomon by eating through the staff on which his corpse leaned” (*kirm-i marg-i Sulaymān rā bi-vāsita-yi khurdan-i 'asā-i ki na'sh-i⁵ ū bar ān takya mī-dād āshakār kard*): *pīch* (of a screw); *kirm-i kitāb ast* (a book-worm, met.); *kirm-i kār* (very industrious): *kadū-dāna* or *tukhm-i kadū* (tape-worm): *kirm* (thread-worm). *Vide Tape-worm and Guinea-worm.*

Worm-eaten, *kirm-zada*; *kirm-khurda*.

Worn, *mundaris* (worn out (gen.)): *sābida* (of stones, metals): *mustā'mal* (used): *khasta shudam, bī-dast u pā shudam* (I'm just worn out). *Vide Handled and Weary.*

¹ Clothes of wool, specially of camel wool, are *mubārak*. Though silk is forbidden, a Muslim can pray in an 'aba made of a mixture of silk and wool.

² In India *purza*, “works or small bits of machinery.”

³ ‘*Amala* Ar. pl. of ‘*āmil* is, in Persian m.c., used as a singular.

⁴ Both worlds, i.e., this world and the next.

⁵ When Solomon died he remained standing for a year, leaning on his staff, while the *Jinn* thinking their master still alive continued their appointed tasks.

Worse, *bad-tar*; *batar*: *bālā-tar az siyāh rang-i nīst* (what is worse than misfortune?; things cannot be worse): *badā bi-hāl-i shumā* (so much the worse for you).

Worship, to, *parastish* k.: *'ibadat* k.: *shīfta būdan* (meta.): vide Prostration: *'ibādat-khāna* (place of worship): [*sijda-gāh* the block of holy earth for the forehead; used by Shi'as at prayers].

Worshipper, *parastanda*; *parastish-kunanda*: — *parast* (in compounds).

Worth. Vide Value, Price, Merit, etc.

Worth, to be, *arzidān*; *qimat dāshān*: *mu'ādil būdan* (to be equivalent to): *bi-zahmat-ash namī-arzad* (it's not worth the trouble).

Worthless, *bī-kārā*: *bi-qāibiliyyat* or *bī-masraf* (of men or of things): *puch*: *az kār uṣtāda ast* (become useless): *must* (gratis, for nothing).

Worthlessness, '*adam-i hunar* (of people); *bī-'urzāqī* or *bī-kiʃāyālī* (of people).

Worthy, *sazāvār*; *mustahiqq*; *qābil*; *sazā*; *shāyista*; *lāyiq-i ān qadr mīrbānī nīstam*:¹ *lāyiq-i rīsh-i man ast?* (=I could not do this).

Would that, *kāsh*, or *ay kāsh*, or *kāshkī* (or —*kī*).

Wound, *zakhm* (k.); *jarāhat*: *zakhm-i kārī*, or *zakhm-i muhlīk*, or *zakhm-i munkar* (z.) (mortal wound): *zakhm bakhya* k. (to stitch up a wound): *jā-yi zakhm-am chi bad dard mī-kunad gūyā ki kārd-ash mī-zanand* (how my wound pains; it feels as though a knife were being put into it).

Wounded, *zakhmdār* (k.), *majruh* (k.): *pāra-i az sarbāz-hā-yi mā zakhm bar dāsh-tānd* or *khurdānd*: *majrūhīn va maqtūlīn* (= killed and wounded).

Woven, *bāfta*; *mansūj*.

Wrangler, *mujādil*; *nīza'-dust*.

Wrangling, *jīdāl*; or *jahl* vulg.: *ān du hamīsha dast u pā-yi ham dīgar rā mī-jāvānd*, those two are always wrangling).

Wrap, to, *malṣuf* k.; vide Roll up; *khud rā dar 'abā pīchīd*: *ū ki dar band-i kār-i khud-ash ast* (Oh, he is wrapped up in his own affairs).

Wrath, *ghazab* (k.); *qahr* (k.): *dīr-ghazab* (slow to—).

Wreak, to, vide Vengeance.

Wreath, *tāj-i gul*.

Wrecked, to be, *shikastan*, rt. *shikan*: *jahāz talaf shud*:² *ghārq shud* (sank): *bi-kūh khurd* (struck a rock).

Wrench off, *bar kandan*.

Wrestle, to, *kushī girīstan*; *musāra'at* k. (rare); *du-lashma'* *shudān* (to struggle together without either part getting a proper grip): *dast u bāzu shudānd*, or *bi-ham dar-āvīktānd* (they seized hold of each other): *bi-kushī andākhtān* (caus.).

Wrestler, *pahlavān* (prof.); *kushī-gar* or *kushī-gīr*.

Wrestling, *kushī-garī*; *kushī girīstan*.

Wretch, *shaqī*; *manhus*; *haqīr*. Vide Writhe

Wretched, *gham-zada*; (sorrow-sticken): *dar hālat-i zishī* or — *zabūn*; *maṣlūk* (stricken).

Wretchedly, *bā-khwārī*. Vide Wander.

Wriggle, to, *pichīdan* (writhe): *qirr d.* (of the buttocks, in dancing or walking). Vide Coquetry, Walk.

Wring, to, *īn rā qāyim bi-chilān* or *bi-fishār* (wring out the water from this): *kaf mālīdan*:⁴ (to 'wring' the hands from grief).

Wrinkle, *shikanj* (fold, wrinkle): *chīn* (on forehead or on cloth).

Wrinkle, to, *chīn jabīn na-shaw* (don't wrinkle up your forehead).

Wrinkled, *chīn-dār*; *pur-chin*; *chīn chin*; vide Crumpled: *shikan-i rukhsār* or *rukhsār-i pur shikan* (a wrinkled face).

Wrist, *band-i dast*; *sā'id*; *much-i dast* vulg.: *much-pīch* (wrist-band).

Write, *navīshān*, rt. *navīs*; *nīgāshān*, rt. *nīgār*; [but *nīgārīsh dādan*, paint, adorn]; *tasvīd* k.; *tahrīr* k.: *bi-bīnam bi-khūbī-yi shumā mī-tavānam bi-navīsam*: *sābt* k. or *qalam-band* k. (record in writing). Vide Compose.

Writer, *navīsānda* or *rāqim*: *kātib* (scribe): *mirzā* or *mīrzā* and *muhrīr* (clerk): *musannīf* (composer): *khush-navīs* (calligraphist): *adīb-i arīb* va *labīb* (a good writer). Vide Author.

Writhe, *vagt i ki īn khabar bi-ān mal'un rasīd misl-i mār-gazīda bi-khud bī-pīchīd*— Prof. S. T. (when that wretch heard this, he writhed through vexation like one bitten by a snake): *pīch u tab khurdān*.

Writing, *khatt* (hand-writing): *tahrīr* (also style): *qalam-i jālī* (large bold writing): *qalam-i khaṣīf*, or *khatt-i rīza* (small writ-

¹ This has either a subjective or objective application.

² In India *tabah shud* might be substituted, but in Persia *tabah* is only used for persons, etc.

³ *Lashm* P., "smooth-bodied."

⁴ Classically *sūdan*.

⁵ Or *bar khud*.

ing): *khatt-i chalīpā* (slanting writing¹ written crossways across the paper or on the margins; prop. used only to inferiors): *khatt-i rīza va khafī* (fine and small): *naskh* (Ar. hand): *nasta'liq* (Pers. hand): *shikasta* (a difficult running hand): *tahrirān* adv. (in writing).

Writings, *navishtajāt* (records): *kalām* (of author).

Written, *navishta*; *marqūm*; *maktūb*.

Wrong, *zulm*; or *sadma* (iniquity): *vide Tyranny*: *shumātukhm-i yhalati* (or *az qism-i dīgar*) *āvardid* (you have brought the wrong kind of seed): *sahvān kālid-i 'ivazī bi-qufl andākhtam* (I tried the wrong key by mistake): *hama dar hagg-i man bad-khayālī karda and, hālā nishān-i shān mī-dihām ki chand-marda hallāj-am* (they have all formed a wrong idea of me; I'll now show them what I'm made of). *Vide Error.*

Wrong-headed, *bad-ra'y*.

Wrought, *chakush-karād* (of iron, etc.; opp. to *rikhta*).

Wry, *kaj*; *kaj u kuj* (stronger than former): *yak var*: *dahan kaj k.* (to make a wry face).

Y

Yard, *gaz* and *vār* (the Persian ell of about 40 inches); *zira'* or *arj* or *dast* (from the elbow to the tip of the middle finger, i.e. about 20 inches), *vide Courtyard*. Vulgarly *zar'* is used for *gaz*.

Yaw, to, *yak-barā raftan* (of horse). *Vide Bore.*

Yawn, *khamyāza* (*kashīdan*) (to yawn and stretch oneself, or to yawn): *guwāf k.* (vulg.) and *dahan darra k.* (to yawn): "There is a tradition that Muhammad said God loves sneezing but hates yawning:—'As for yawning it is of the Devil. Verily when any one yawns and opens his mouth the Devil laughs. Let a yawner, if he cannot suppress the yawn, cover his mouth with the back of his left hand'" (*dar hadīs āmada ki² Muhammad farmūda ast² Khudā 'atsa rā³ dūst mī-dārad valī az khamyāza nafrat mī-kunad*

zīrā khamyāza az Shaytān ast. Har ā'ina har vaqt kas-i khamyāza bi-kashad va dahan-ash rā bāz kunad Iblis mī-khandad li-hāza hargāh shakhsh-i na-tavānād da'i-i khamyāza kashīdan rā³ kunad bihtar ān ast dahan-i khwīsh rā bā pusht-i dast-i chap-i khud bi-pūshānād.

Yazdagird, *Yazdgird* (name of the last Zar-dushti king; of the Sassanian line).

Year, *sāl*: *sana*; *dah sāl dārad=dah sāla* *ast* (he is ten years old): *az yak sāl ziyyātar mī-kashad* (it will take longer than a year): *sar-i sāl mī-āyam* (I'll come at the end of this year): *sāhā-yi sāl* (long years): *imsāl* (this year): *pār-sāl* (last year): *pirār-sāl* (the year before last): *sāl-i āyanda* or *sāl-i dīgar* (next year): *sāl-i kabīsa* (leap year; Muslim): *dar aaval sālagī* (in his first year). The Turks have a cycle of 12 solar years, each known by the name of an animal. In Persian official documents and bonds, etc., the Turki year and the old Persian solar year are mentioned as well as the Muslim lunar year; thus *yawm-i Panj-shamba pānzdāhum-i Muharram⁴ l-harām sana-yi 1250 hijrī muṭābiq-i 1⁵ Isfand-i māh-i Jalāli, sāl-i yūnt Īl-i Turķi.*

Yearling, *yak-sāla*.

Yearly, *sāliyāna*; or *sanavi* (adj.): *sāl bi-sal* (year by year): *har-sāl* (every year).

Yearn for, to, *dil-ash barā-yi didan-i pisar jūsh mī-khurad* or *mī-tapad*.

Yeast, *khamīr* or *khamīr-māya* (for bread): [*māya* = dough]: *panīr-māya* or *māya-panīr* (rennet for cheese).

Yell, *gharīv k.*; *sayha kashīdan*: *jīr z.* (of a beaten boy).

Yellow, *zard* (also pale from sickness or fear); *rang-i shakarī* (light yellow like sugar-candy): *rang-i shīr shakarī* (white and *shakarī*-yellow, mixed in threads, as in pepper and salt or *filfil-namakī*): *ān zard mī-numāyad* (that looks, shows, yellow): *zardī*, subs.; [*zarda*, yolk of an egg].

Yellowish, *bi-zardī māyīl*.

Yellowness, *zardī* (also = paleness from sickness).

¹ The writing paper is generally folded with a double margin, that on the right-hand being broad. The centre of the paper is first filled with writing, the paper is then turned upside down and the margins (the broad one first) written on crossways or slanting. Letters sent to big people should not have the margins written on.

² Note the omission of *ki* after *ast* to avoid a repetition of the same sound.

³ Note the *ra*.

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